

Janua Linguarum  
TRILINGUIS;

Sive,

JOHANNIS-AMOS-COMENII

JANUA LINGUARUM

Novissimè ab ipso Authore Recognita,  
Aucta, Emendata :

ADJUNCTIS

METAPHRASI GRÆCA

ET

ANGLICANA VERSIONE.

*Omnes Lingua laudate Dominum.*

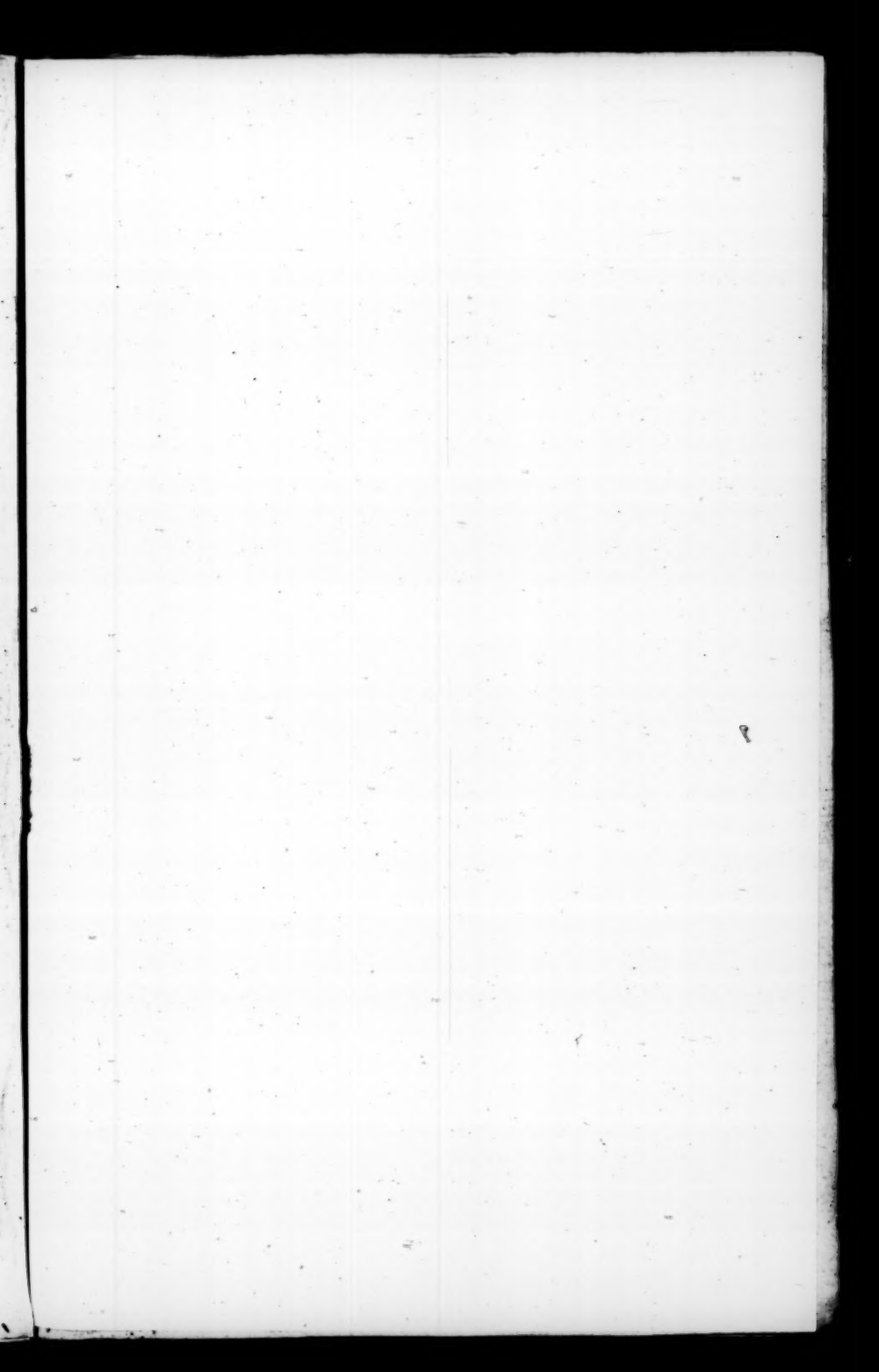


LONDINI,

Typis J. Redmayne, & veneunt apud J. Williams, MDCLXX.









**V**IRO solerti ac strenuo, Domino ROGERO DANIELI, Bibliopolæ ac Typographo Londinensi celeberrimo, Librum præsentem dono offert *Iohan-Amos Comenius*, eo fine, ut in editione Januæ nostræ Linguarum Latino-Græco-Anglicæ ( quod sibi jam sub manu esse dixit ) hoc ipsum Tubingensis editionis imitari possit. Qua in re ipsi ( & cujus opera utitur Eruditissimo Juveni-Viro ) divinam apprecor benedictionem, ut bono Juventutis usu quod parturiunt enitantur! Amen.

*Scribebam Amstelodami, kespex  
senili manu, Junii 8. st. n.  
Anno Christi 1659. ætatis  
meæ 68.*



Tibi Christe vixi, Tibi moriar! Misereere.

Ad Lectorem Φιλόλογον

# P R Æ F A T I O.

**M**oris est ubique recepti apud Magnates, palatiorum foribus ad-  
stare Ianitorem, qui adventantes bonos quosque officiose salutes,  
intromittat; inhonestos atque importunos absterreat, praeleat.  
Id ego nunc prodeco: utpote, qui Reverendo Authori sum à Ja-  
nuâ, quàm Sapienssæ templis præstruxit, ejus Parulcius, i. e.  
Interpres & Metaphrastes. Neque verò te diù morabor, Amice Lector, in ipso  
Ianuæ nostræ limine: pauca de Opere ipso & contextu, de nostro transferendi  
instituto nonnihil dicturus.

Et sanè ad ipsum Opus quod attinet, nihil à me dici potest, quo commenda-  
tius existat: Juventutis ubique propemodum manibus teritur, & eruditorum  
virorum suffragiis comprobatur. dudum cum plausu literati orbis inter ipsa  
primordia exceptum. Quod si ipsa hujusce fabricæ vestigia, & primæ Januæ  
rudimenta, favorem multorum, aliquorum etiam (quæ est virtutis individua  
comes) invidiam, admirationem omnium exciterint: quanta magis ea modo  
expectanda, postquam, ultimâ manu bisce studiis impositâ, Cl. Comenius  
omnibus nunc numeris absolutum, & duplo serè auctius, & multo emendatius  
hac volumen nuper ediderit; adjectis novis quamplurimis, detractis aut in  
melius mutatis veteribus: prout secundæ plerumque cogitationes, quod  
veteri verbo monemur, sapientiores, & dies diem nocet.

Neque tamen desunt, qui optimum senem sugillant, & famam convellant;  
aut totam in universum rationem operis improbanes, aut dispositionem ac me-  
thodum rejicientes, aut denique ipsum stylum & sermonis characterem da-  
mnantes. Respondebo paucis.

Qui consilium Authoris & Operis finem improbant, ii sunt quibus sua tan-  
tùm pulcra, & satis argumenti fuerit ad optima quæque instituta improbanda,  
quod aliena sint. Ab his provoco ad eruditorum calculos, qui certatim consi-  
lia Comenii Didactica comprobant. Verùm, inquiunt; magnus (facemur)  
apparatus vocum, ingens rerum thesaurus aperitur in hac Janua: Sed annon  
satiùs est ipsos adire scriptores, quibus hæ voces usurpatae, hæ res luculenter  
descriptæ? annon Dulcius ex ipso fonte bibuntur aquæ? Dum heretur in No-  
menclatura, abit annus; negliguntur interim bini authores & discendi com-  
pendia vertuntur in dispendia doctrinæ. Enimvero non ea mens bini Genti-  
um is senis; ut classici scriptores tanquam deperditos & subelisi  
deturbet, & eorum lectione juventutis interdiciat: Imò prorsus uti-  
lissimè

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*Initiales Vestibuli, Januæ, Attri, ltræ ostendunt ( quod ipsi observatum Comenio ) VI. A hinc ad bonos authores sternitur; hinc instruendi juvenes ad omnimodam Lectionem. Errat longè ab ipsius Comenii sententia, qui Comenium solum in Scholis prælegi postulat, & dictaturam literariam agere, aut tyrannidem potius, ut veterum scripta exulenti, & antiquæ chartæ immundæ, patiantur. Hos libellos agnoscimus esse duntaxat in subsidii, Organicos & instrumentarios; vocum & rerum Pandectas, ac veluti ordinata Lexica; neque vendicamus à decentibus auctoritatem, sed discantibus utilitatem pollicemur.*

*Quibusdam ipsum consilium satis probatur; sed Methodum causantur, tanquam puerili ætati minus accommodam, utpote ad Philosophiæ amissim exarsciatam: Deinde capita & paragraphos inæquali esse longitudine, &c. Ne hi in scirpo, quod dicitur, nodum quærunt. Nam quod ordo Naturæ hic servatur, id erat ipsius Artis, quæ suapte ingenio & ductu naturam, quam imitatur, sequitur: nec erat illud ordini doctrinæ contrarium. Quod si cui magis arriserit, ut egi meipsum, & currui boves postponere, quam methodum: ut plurimum rei sit arbitraria, faciat ut lubet, & postrema primis præteritis primum legat. Inæqualitatis Sectionum & Commatum occasionem subministrabat rerum ipsarum natura, quarum pro copia aut defectu brevior aut prolixior esse debebat tractatio. Et hic vicissim locus est remedio, cum pro lubitu aut omitti quæ minus placent, aut nova inserferi possint. Sed generalem methodum ac partium in toto opere distributionem exhibet Synopsis operi præmissa, quam ego Januæ Clavim nuncupavero.*

*Denique qui in stylum Comenianum stringunt Stylum, & Latinitatem virgula censoria notant, parum perpendunt hic ea propinari juventuti, quæ simplici oratione contenta, elegantium & nitorem respiciunt, in quibus obnotes illud Horatianum,*

*Qnari res ipsa negat, contenta doceri.*

*Ridebitur si quis veredum phaleris obduxerit. Nos magis quid ex usu sit pueris spectamus, quam quid dicendi magistris probeatur. Sed puritatem, inquinant, sermonis desideramus. Non imus inficias, multa hic in censu nostro vocabula comparere, quæ neutiquam est reperire apud vetustos scriptores, nedum apud Ciceronem. Et vero ita erat res, faciundum fuit, ubi res erant tractandæ eorum ævo incognitæ, necessitas cogebat nova etiam adinvenire vocabula, quæ non sunt quidem usus antiqui, probe tamen sunt apud sequiores ævi scriptores motæ. Erat utique & illud optandum, ut quod quisque ex veteribus in quacunque materia disseruerat, id ævo hæc ipsissimis auctorum verbis consignaretur, quo juvenis in ipsis discendi initiis veterum lectique imbuta, ipsorum paulatim stylo assuesceret. Verum id non erat unius ætatis, nedum hominis, tot volumina versare, & universam orbem scriptorum perstruere; ut hinc inde disiectæ particule ( ut Prometheus hominem suum effinxerat ) in unum corpus redigerentur. Enimvero si singularem hic institui vocum delectum & si non magnificum, saltem accuratum conspici rerum apparatus,*

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ut universa, quanta quanta est, cum Latinis, tum rerum Natura, in unum veluti fascem colligatur; id cuius, nisi lotis videretur, parebit.

In summa, fidenter dicam: neminem unum rei Scholasticæ commodis & administrationi laboris sui, & cum minore fructu suo consuluisse, quam Comenium; nemini hactenus reperiatur rationem tam efficacem, qua confusio linguarum obviatur. Nam ut de Latina lingua taceam, quæ per Europam lato dominatur; quam qui habet, nusquam peregrinus est: ceteræ lingue omnes hic locum habebunt, si quem modo nactæ fuerint <sup>δοξασαντων</sup>, commode hic locanda <sup>ἐν παραλλήλῳ</sup>, ut Comenius hoc suo invento fenestram (quid dixi fenestram? imo Januam) aperiat agnandis gentium commerciis, propagandæ religioni, & Literaturæ promovendæ.

Verum nescio quis intervenit, & hanc sibi in solidum debere laudem strenue reclamatur; qui Atticæ Signorum procuderit, siue Characterem universalem, ut vulgo loquuntur. Spernis autem iste cum vulgo loqui, ac proinde <sup>ἀντιδιδυκτοῦ</sup> novam invenit linguam, qua solus utatur. Ita & suam habens anseres, graculi, & ceteræ aves oscines sibi peculiarem Dialectum; quod & Dufetus in Historia linguarum advertit. Ad rem. Primævis hominibus unam fuisse in usu linguam, eamque siue Hebræam, quod maxime esse <sup>ἡρώ</sup>pro simile nomina propria evincunt Adam, Abel, Kain, Seth, Enos, &c. siue aliam aliquam, <sup>ἡ ἀντιδιδυκτοῦ</sup>inditam à Deo, & propagatam ad posterum, apud omnes in confesso est. Atqui post insanam molitionem turris Babylonice secuta est labiorum confusio & diversitas idiomatum, quæ etiamnum in communi sermone augetur. Nam quæ lingue literis consignatæ, tanquam immortalitati dicatæ, fixæ manent & immobiles. At quantis hic incommodis, Deus bone, res mortalium urgentur? Omitto jam dicere gentium disidia, non tam linguis quam animis discrepantium, & odia internecina diversis linguis <sup>ἡρώ</sup>ntentium; tarda scientiarum incrementa, quæ ex Græcorum, Arabum, &c. monumentis eruenda. Id unum loquor, quod optima pars vitæ elabatur Grammaticis ediscendis, evolvendis Lexicis, indagandis vocibus: nec ratio bene excolitur, dum lingua formatur. Quod si præter ista temporis dispendia & laborum molestias, adjeceris Scholarum carnificinam, jure merito cum S. Augustino de pueritiæ nostræ martyrio conqueramur. Porro quis Machaon huic malo medebitur? Deus nimirum, qui immisit; qui & donum Linguarum festo Pentecostes indulsit, in Ecclesiæ usum. At qua ratione id factum non satis liquet. Sunt qui affirmant unam aliquam linguam à ceteris omnibus distinctam, Apostolis insusam, quam tamen auditorum quisque tanquam popularem ac patriam intelligebat; imo esse ipsissimam vernaculam sibi persuadebat: veluti Manna pro cuiusque gustu & palato varios referebat saporos. Audiebant, inquit sacerdotior, tua quisque lingua magnalia Dei. Hujusmodi lingua universalis esset quidem expectanda, quæ simplici sono multiplicem sensum deferret. Verum si id ita esset, vereor ut humana illud industria aut ingenium cogitando assequi valeat. De universali quidem charactere alia res est, utpote quum jam Notis Arithmeticis, Medicis, Astronomicis iisdem pene uni-



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versus utamur: quin idem fieri possit in reliquarum rerum signis, nullus dubito; siquidem variae nationes in id consenserint: ita nimirum ut eandem scripturam legat Gallus Gallice, Hispanice Hispanus, Arabice Arabs, &c. quamquam & hoc erit admodum difficile, ob infinitam vocum multitudinem, earumque homonymiam & symonymiam, & varium imprimis particularum usum. Qui vero novam linguam adinvenierit, i. e. novos syllabarum nexus excogitavit, & novas ex arbitrio significationes consinxerit, ut operam luserit; & dum molestiam discendi linguas imminutum eat, novam adjecerit; Babelis instaurator neque aliam tandem mereri censebitur laudem, quam qui in arte zesserarum, alcarum, foliorum, novam aliquam ludendi rationem ingeniose commentus fuerit. Neque vero opus est, ut nova nec prius audita introducatur lingua; sat multas habemus quæ hunc usum præstent, nobis cognitæ & familiares. Arabica maximam Asiæ partem & maritimas Africæ oras pervadit; Latina per totam Europam usurpatur. Iube potius hanc aut illam universos ediscere. Quid tu novam imponis legem loquendi? At enim, inquis, ex Philosophiæ principijs & mente constructam. Scin' quam à vulgo abhorreat ista tua Philosophia? Profecto populum quemvis infidelem ad citius Christianismum quam ad Grammaticam Philosophicam converteris. Ad quam Philosophiam erepas? quum nec ipsis eruditissimis inter se conveniat, quæ Philosophia sit amplectenda. Nemo te Arabs, aut Indus, intelligere poterit; quotusquisque ex nostratibus qui velit, aut intellectum prober. Enimvero res est tota arbitraria; requiritur illa signi & rei signatæ analogia, nusquam conspicitur. Neque te rudis capiet doctorem, neque cupiet eruditus, quum sibi possit melius consulere. Deinde in ipso fundamento erratum est: viz. in simplicibus sonis non factis accurate signatis. Numquid tu omnium gentium Dialectos Vnus calles? an saltem earum Alphabeta percurristi? An nosti Arabum, Coptiarum, Sclavorum, &c. varios sonos distinguere, qui ex imo pectore hauriuntur, qui in ipso gutture & faucibus eiiduntur, qui cum fortissimo spiritu prorumpunt, & quod leonibus rugientibus accidit, ipsos pene dentes effringunt, qui per nares, aut in oris concavo muginantur: quos à nobis proferri, non latera, non pulmones, non fauces patiuntur. Atqui oportebat enim esse in omnium gentium sonis versatissimam, qui velit omnibus ex æquo sonos præscribere. Falsissima & illa Hypothesis, non rite & ex rationis præscripto institui vocum fabricam & significationem in cæteris linguis. Præpostere iudicas quia parum intelligis. An tu putas temere & casu (prout ex atomorum fortuito concursu mundum coluisse affirmat Epicurus) non autem consilio, linguas inventas, perfectas? Ea certe lingua, quam Deus homini condito infudit rationi erat humanæ consentanea. Et ipsum sane Adamum nomina rebus imposuisse, prout earum natura poscebat & indoles, plerique sentiunt. Quia de Plat. necenses & reliqui sapientibus viris, qui passim in scriptis suis nominum rationem studiole quaerunt, & in Etymis erendis laborant? Nam si in consensione linguarum novæ & omnino diversæ lingue existerint; eæ sunt à Deo perfectæ, & in divina ratione fundantur: hæc, quod est vero similis,

primæ v.



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primæva lingua dispersebatur tantum in varias Dialectos, tum uniuersæ secundum variam mutandi Analogiam, quæ & ipsa Anomala non carent, in illam primævam, Adamo coævam, cælestem, in Paradiso natam, animæ humanæ congenitam, diuinæ particulam auræ resolvuntur. Quid tibi videtur de linguarum Triade, quibus insignita Crux? An tu has despicias habes, Hebræam, Græcam, Latinam, Scholarum præsides, Sapientiæ magistras, Rerum dominas & orbis victrices, diuinæ Veritatis & Historiarum ab Orbe condito custodes, & Scientiarum Matres. An tu has ratione destitutas arbitrare? Age, conferamus. Cælum Latine dicitur, quia Κελευ, concavū, ut cœna κοινὴ, cœnum κοινόν. Vel si dixeris quasi cœlatum astrorum figuris; eodem res redis: nam & cœlo κοιλὸν κοιλᾷ i. ex cavo sculpendo. Græce εὐανδρὸς, vel εὐανδρὸς, quia perspicuum & diaphanum; vel ab τὴν Lux, quod affine τὴν τὴν ἰσχυρῶ. Hebraice עֵשֶׁב, vel עֵשֶׁב ibi aquæ, vel ab עֵשֶׁב ignis & עֵשֶׁב aqua; ut noceat Empyreum & Crystallinum, vel à radice עֵשֶׁב, quam Arabes habent excelsus fuit: unde & Deus ipse עֵשֶׁב altissimus dicitur. Sic ær, ἀῖρ ab τὴν lux, vel ab ἀῖρ spiro, quare & πνεῦμα spiritus sæpe dicitur Hebræis; γῆ autem i. expansum à γῆ expandit. Quid tua isthæc contra Nam Nem? quare Cælum Nam dicitur? quare autem ær Nem? Nescio nisi quia ita tibi visum est. At mihi non ita videtur; non item aliis. Vbi est hæc Philosophia? Quid quod non modo voces primæ & radicales non sunt significativæ nisi ex instituto solius authoris magis quam Bliætri & si qua similia; verum & compositæ voces meris conjecturis nituntur, ut pleræque res longa Periphrasi indigeant, & una interdum vox integram descriptionem in se contineat, nec eam ita accuratam, ut rem ipsam indigiet. Habe tibi exempla, ipso magistro dictante Νυκτοπτερόν avis nocturna supina natans; debuit esse πτερόν volans. Conjice Lector, quænam illa sit. Bubo. Errasti semel. Νυκτοπτερόν. Iterum falleris. Vespertilio igitur. Oh! jam habes; quanquam melius forsè dixisset Nokspis, i. mus alatus. Ecce tibi alterum ænigma! Νυκτοπτερόν. Quid hoc? Avis aquatica, valdè alata, vel magnas habens alas. Quæ autem hæc avis? Anser. Non. Cignus. Minimè verò. Onocrotalus. Nec illud quidem. Quid? malum! Ardea tum. Recte; Rem acu, ut aiunt. Quid facient discipuli, si magister talia meditetur? Mera erunt hæc portentosa verborum, quæ Grammaticis crucem figant: quibus ego propitiis faveo, quam ut ipsis diminui cerebrum velim huiusmodi logogryphis. Ita me ament Musæ, ut ego non hæc loquor ex invidia aut malo aliquo affectu. Authori cerè non est quod invideam huius inveniendi laudem: tantum licebit queri, alio abundare otio in res superfluas, quo non destituimur ad necessaria. Sed nec arti ipsi insensus sum. Est enim neque nimis facilis, neque difficilis nimis; cuiusmodi rebus ego valdè capior. Nisi enim me fallit animus, eris triduanum puto negotium. Verùm quum videam ipsam penitus rem ex arbitrio pendere, atque adeo precariam esse, nulla Philosophica ratione suffultam; & miris ἀπορίαις atque ἀπορίαις undique laborare; non possum non fateri me non in ea esse opinione, quam quidam magni nominis Viri de isthoc invento fovens, affectus

## PRÆFATIO.

aut miseratione in hominem (mi videtur) moti potius, quam iudicio dussi. Neque vero in publicum hæc dedissem, nisi laceratus importuna hominis arrogantia, qui linguas eruditus, quibus omnis sapientia cum divina tum humana continetur, contempni habere præ hac *Vropiana*, à semet reperta. Videre specimen confidentiæ; (Pag. 90.) Licet enim mihi, inquit, admodum probabile videatur eam (*Linguam hanc*) ita invalituram in posteris seculis, ut omnes gentes culturæ & literaturæ ea usuri fuerint, quomodo nos Europæi utimur lingua *Lacina*; hoc est, si quomodo ipse utitur, pessime. Pergit tamen modestè; non est tamen probabile, eam usum omnium vulgarium linguarum penitus abolereturam. Rectè sentis. Non est hoc probabile omnino; sed nec illud admodum probabile. Hinc ego homini suasero *Latine* prius discat, quam novam doceat *Linguam*. Sed non patitur instituti ratio penetrare in omnia huiusce artis mysteria, & longiori sermone in illius laudes exspatiari: Satis est ad rem nostram, ostendisse, quam inefficax hæc sit ratio conciliandi gentes locorum intervallo distitas, & linguis pariter studiisque diversas; & quam imperite & non ex æquo hic *Hythlodæus Vropiensis* cæteris linguis dicam scribat, tanquam præter rationem insipientis. Neque videbimur æquo Lectori extra oleas vagari, quod in Linguarum Janua versantes, causam linguarum tuendam suscepimus. Verbo dicam. Qui huiusmodi nugamentis se dedit, & Linguarum studium, quæ unica est ad solidam eruditionem comparandam via, neglexerit; is profecto summa cum omnium admiratione evadet aliquando, ut ex *Arte loquar*, *Nakpim Sufa*.

Rides ad Comœntum, cui merito literatus orbis inventum præclarissimum gratulatur, felicissimum instrumentum docendi linguas, in quo in *παράλλα* (ut dixi) apte disponi possunt universæ totius orbis terrarum Dialecti, & omnis loquela comprehenditur. Neque pro nihilo erat, quod *M. Golius* in eo pretio habuerit, ut dignum censeret, quod in linguam Arabicam vertere: cuius exemplum, si rerum & linguarum periti caperent, haberet demum Christiana doctrina cum humanioribus literis certissimum adiutum ac comœntum ad quasvis gentes, utut à regione nostra remotissimas, & à religione maxime alienas.

Ego carè, ut ad me tandem deveniam, pro ingenii mei modulo, existimabam Scholarum interesse, ut in Græcum sermonem transferretur, quam quidem operam meam, qualem qualem, eruditorum censuræ lubenter subijcio. Neque est quod dubitem æquissimos mihi fore iudices, qui perpenderint his tabulis explicari, quicquid universa rerum natura gremio suo complectitur; & cum infinita sit rerum multitudo, & res nonnullæ varias interdum sortiantur utrobique appellationes, cum apud Latinos, tum apud Græcos, aliquæ contra apud nos vix ullum reperiant, quo apto reddantur, vocabulum; quam difficilis esset hinc electio, illinc inventio, considerarint. Neque enim cornicum oculos semper confixi, aut minime ipsi ubique satisfeci. Id unum monendus es, Lector, me quætidie Authoris vestigiis inhaesisse, & *Latine Phrasi Græcanicam*, quantum licuit, ad verbum accommodasse, eorum gratia, qui præceptore desunt.

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defectus ista forte perlegent; Ornatum nullum, nullas verborum phaleras, aut Rhetorum fucos adhibuimus, simplici stylo contenti, & proprietati unice studentes. Græce verterunt ( fateor ) & alii prius Januam, non hanc, sed illam priorem, quæ ab hac nostra immâne quantum discrepat, & ad hanc comparata, non erit amplius Janua dicenda, sed Ostium potius. Verum horum me opera non multum debere res ipsa indicabit; quum res & ordo rerum in hac multifariam immutentur, nova subinde addantur imemata, & integra interdum capita; ut sæpenumero satius duxerim non consulere, quam incassum abusi otio: i. e. non quærere, quam quærere & non invenire malui. Allquando nec me Junii nomenclator, nec Julii Onomasticon jurabar; sed solus nabam sine cortice. Quid? in re Theologica, si proprie loqui vellem, evolvendi erant Patres Græci: in re medica & herbaria; consulendi Galenus & Hippocrates, Dioscorides & Nicander: in rebus Physicis, adeundus imprimis Aristoteles: in aliis rebus, alii: hoc non erat mearum virium, non otii. Denique à Criticis, quibus ipsa Latina non placent, facilem veniam spero; si Latinitatem non optimam ( prout ipsi videntur ) Græcitate non pessima donarim. Tyronum etiam in gratiam, Versionem Vernaculam elaboravi denuò; nam mihi in ea prævit Vir doctissimus G. D. quem non nisi peracta singularum Pericoparum translatione inspexi, idque non ideo ut inde mutuarer, sed ut firmarem sententiam meam; quod conferenti patebit. Quinetiam Vir eruditus immutavit ubique verborum in ipso contextu ordinem, alia identidem assuit, alia detruncat; quam ego libertatem æmulari non sum ausus. Sphalmata Typographica atque alia levicula errata in prologo candore, Lector, corriges; & ignosces ægetor tibi. Alias fortassis, in quo nunc deficio, resarciam, & hunc fetum relandam. Hoc mihi animum adjiciet, si quam longe absum à laude, iam sim veniæ propinquus. Voluimus pueris prodesse. Non hæc scripsimus eruditiss. Nos sat habemus, si non displicemus mediocribus.



*Ad Doctissimum Januæ Linguarum Metaphrasin.*

**T**res doctas Linguas ( Vir ter Facunde ) libello  
Inclusit uno magna sedulitas tua.

Anglica Romanis, Romanaque verba Pelasgis  
Conjuncta : quicquid Orbis habet, habet Liber.

Huc veniat, quicumque cupit dare tempora Musis,  
Callere Græcas & Latinas literas.

Janua Linguarum patet, ut nunc scandere possit  
Parvo labore celsa Parnassi juga.

*Ejusdem.*

**J**anua lata patet Linguarum, in Pallados hortos ;  
Intrate, ô Juvenes ; janua lata patet.

*Andreas Weston.*

Ἔς τῶν Μετᾶφρασιν.

Πᾶν ὃ, πῶς μὲν ἔχει, νεοτρίτης βίβλῳ ὀπίσθ'.

Ὡς παλαιὸς γλώσσας τρεῖς σιώνει ἀνὴρ ;

Ἀύσθλῳ ἢ ὁδὸς ἦε, ἦρα δ' ἐκλείπετο τοπείν'.

Νῦν ὁδὸς ἐν τρεῖς, νῦν ἀνέστη Θύρα.

Ἰω'. Μάγνης.

*In Januæ Linguarum Metaphrasin.*

**O**bstupui, varia confusus imagine rerum ;

Ut primum vidi tres linguas, dicere cœpi

Mecum, hunc tres homines certè scripsere libellum.

Posse etenim Angliaca magnum est benè scribere lingua,

Majus adhuc lingua Ausonia benè scribere posse,

Maximum at illud erat lingua scripsisse Pelasga.

Ergò terg emino est Interpres dignus honore.

*Guil. Watts.*

*In eandem.*

**L**inguarum desiderio dùm capta novarum est,

Exulat à patrio stulta juvenia solo :

Janua Linguarum compendia monstrat eunti,

Atque brevis largas pagina pandit opes :

Æquoreas quicumque cupis volitare per undas,

I, fuge ; sed poteras doctior esse domi,

*Edm. Turner.*

Upon the *English* and *Greek* Translation of the  
*Latin* Janua.

**B**ritain need now no more ride o're the Seas,  
No more go traffick now for languages.  
Rome here is plac'd, and by thy studious pen  
Athens demolish'd once, built up agen.  
Each page this learned book contains, sets forth  
A never dying volume of thy worth.  
Thou learning here dost antedate your age:  
Let Criticks vent their too censorious rage  
Before they read, but when they've read it o're,  
They'll blame themselves for what they blam'd before.

Edw. Rayenscroft

*Ejusdem ad Authorem.*

**C**um duplici librum scribas idiomate notum,  
In dubio est, utrum Græcus an Anglus eras.

*Ad Lectorem.*

**V**erba cupis? fessus quid magna volumina volvis?  
Discere cum possis ex brevior libro, E. R.

Upon the *Janua Linguarum* in *English*, *Latine*,  
and *Greek*.

**W**hat dangers weary Travellers endure,  
Who seeking foreign climes ne're sleep secure?  
How happy we? who whilst they plow the seas,  
What they seek out with pain, may find at ease.  
We see the three main parts o' th' world come hither,  
Greece, England, Rome, contracted all together.  
Enter this Gate; within's an Indian mine;  
Treasures of knowledge lodg'd in ev'ry line.  
Here's Men and Things, not only Terms and Words;  
Whole Natures Store, All that the World affords.

Moses Goodyear

*Ejusdem ad Metaphrasten*

**M**arce, trium jus Natorum tribuit tibi Cæsar;  
Plus est Linguarum jus meruisse trium.  
Verba licet dederis nobis quam plurima, laudes  
Dum conor meritas dicere, plura peto.

ME

pon

Upon the Translation of the *Janua Linguarum*

**T**O Scholars Thou wide open'st set the Door  
Of Language, which but stood as char before.  
The Critick Reader makes it a Contest,  
Whether the Greek or English be the best.  
Henceforth let them, who unto Greece or Rome  
Would travel, say, they will to England come.

A. Wharton.

*Ejusdem.*

**F**Are, age; quis nōrit lāram compescere linguam,  
Linguarum pateat quod apertis Janua valvis?  
Hic liber unus habet, totus quæ continet orbis,  
Nec quidquam videas quod non docet iste libellus,  
Qui Græcè ut sciret, modo littora Græca legebat,  
Acceptum referet Tibi, quod non arva relinquat  
Patria, longarum perpessus amara viarum.

Τὴ αὐτῇ.

**T**Ὶ πλὴν σοὶ πᾶν ἀπὸ πᾶν μὲν ἀξίον εἶναι γάρ.  
Οὐκ ἔστι γλῶσσαι ἢ μία βίβλος ἔχουσα.  
Εἰς τὴν Ἀλλο-Ἑλληνικὴν τὸ Θύρα τὴ γλῶσσαν Μετάφρασιν.  
**E**λλὰ δὲ Ῥωμαϊκῇ ζῶσας τὸ, Κάεθλε, γλῶτταν,  
Ἐκείνῃ Ῥωμαϊκῇ, Ἀγγλικῇ ἀμφοτέρω.

Θημεῖς Ῥωμαῖοι.

*Ejusdem.*

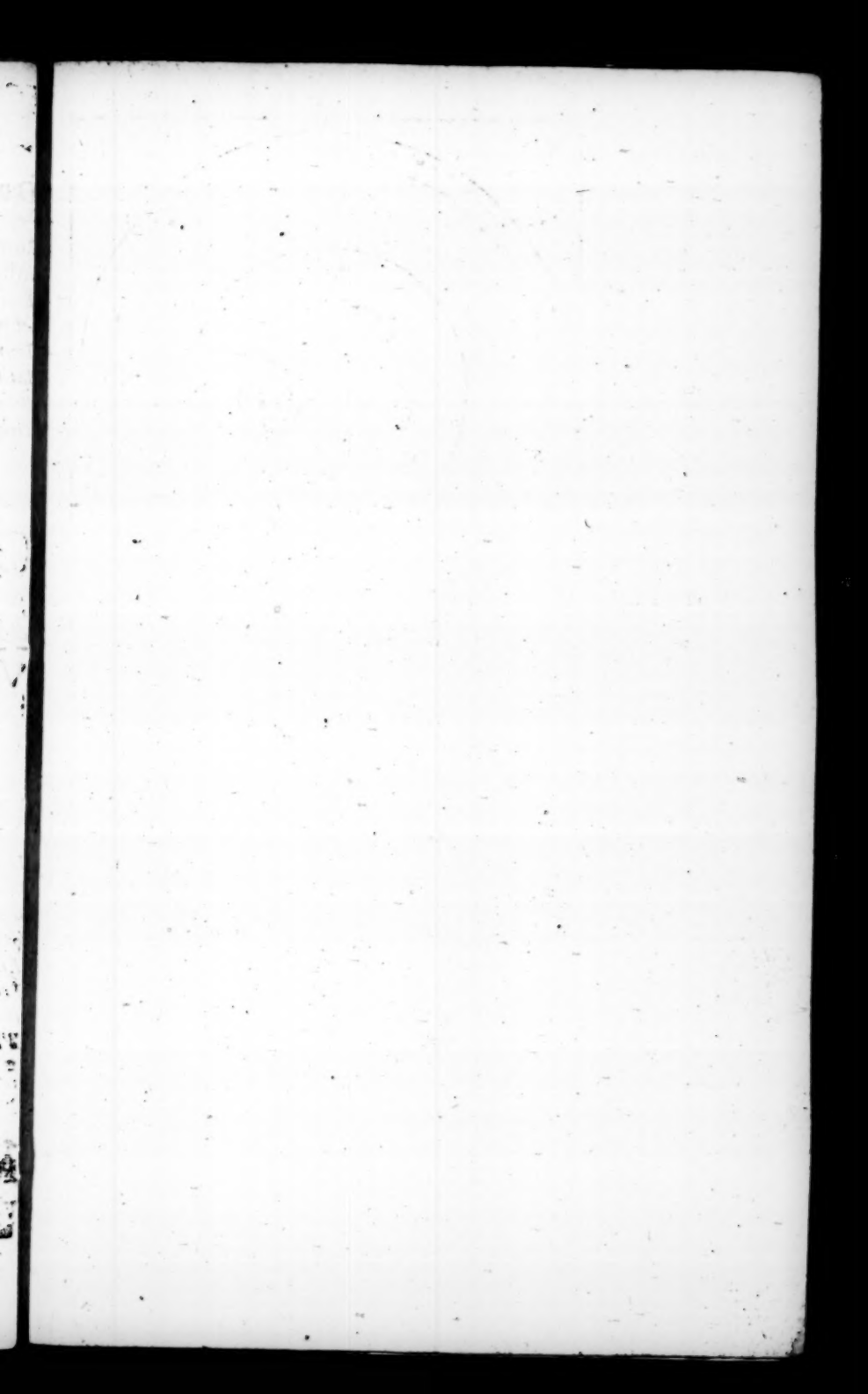
**Q**Uàm benè conveniunt Græcus, Romanus & Anglus,  
Inque tuo juncti limine, Docte, sedent?  
Dùm cupiunt alii voces dare, verba dedere:  
Tu brevior doces, tu melior via.  
Heu! quid tentamus frustra? quid scribimus ultro?  
Dùm patet in laudes *Janua* tota tuas.

Upon the same.

**P**ardon me, Sir, I could not think it meet  
To enter at your Gate without my Feet.  
Art, Tongues and Trades, and whatsoe'er may be  
Commodious to the world, is taught by thee;  
Whilst others weary'd turn whole volumes o're,  
And prove no wiser than they were before.  
When mists of Ign'rance damp our brain, we straight  
Consult your book, seek shelter at your Gate,  
Let no more Friends with weaker verses come,  
Since thy own Book's thy best Encomium;

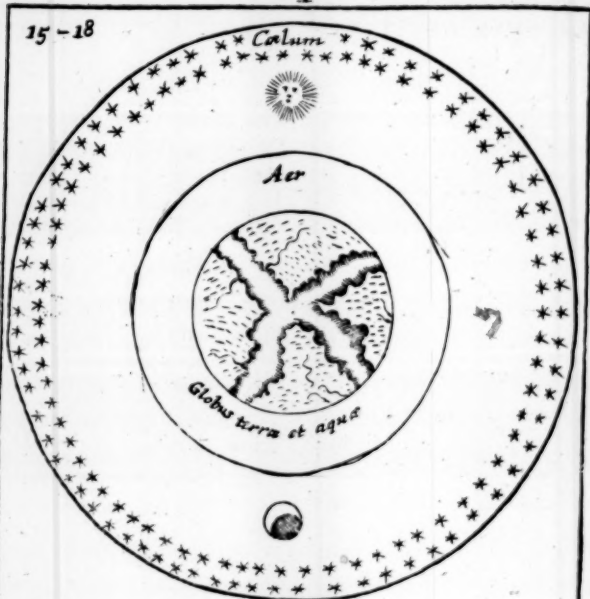
T. R.



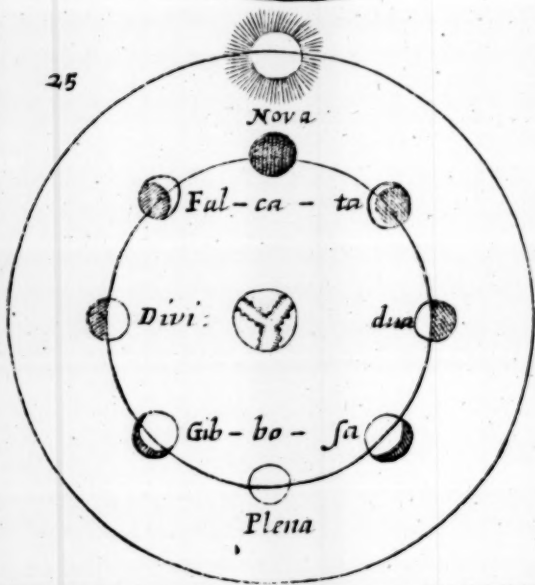


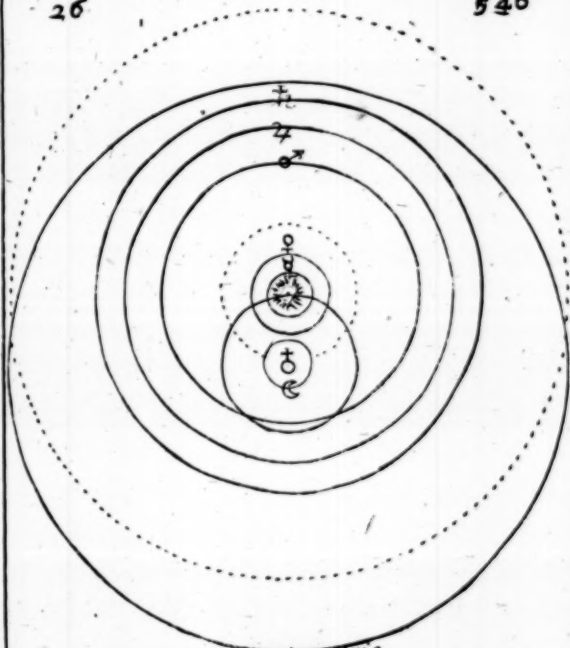


15-18

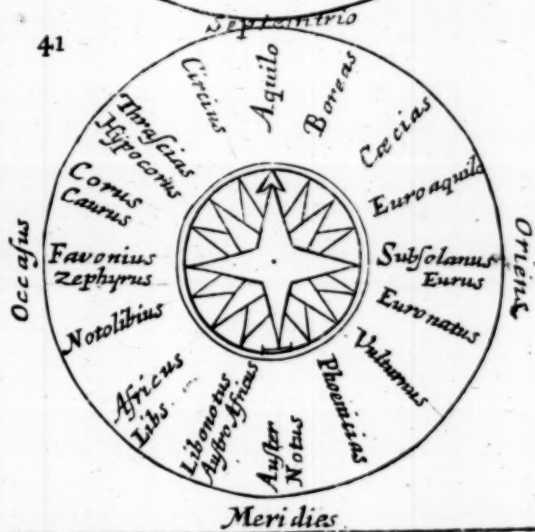


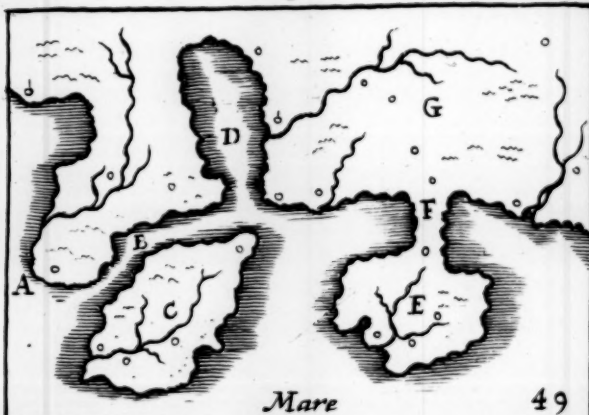
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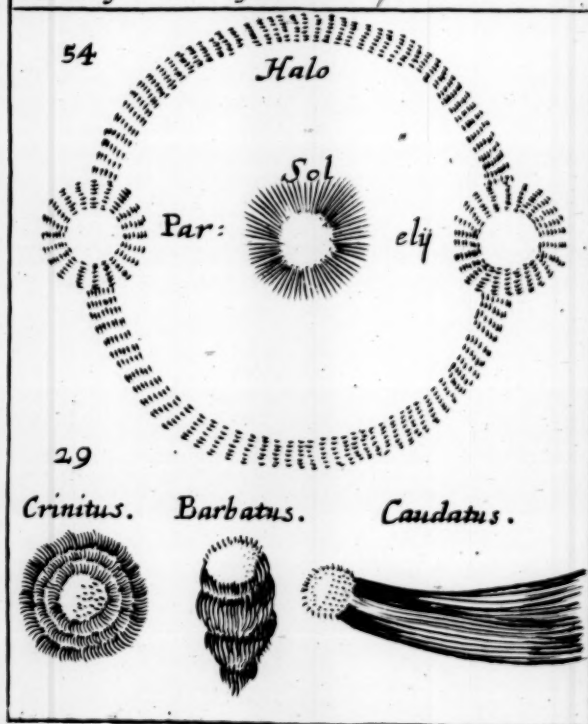
41





49

A. Promontorium . B. Fretum . C. Insula . D. Sirius .  
E. Peninsula . F. Isthmus . G. Continens .



*Libella. Perpendiculum. Circinus.*

527

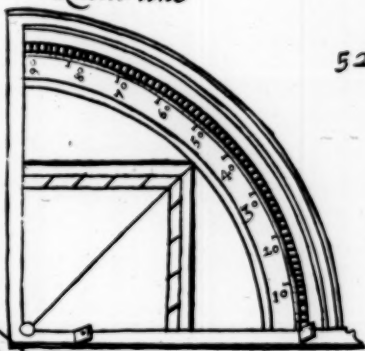


527



*Quadrans*

528



*Dimensio per qua:  
drantem*



215 - 225



215-225









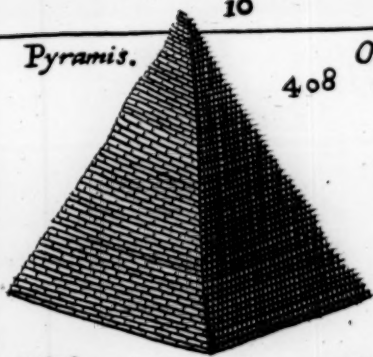
228 - 230



1 Cor. 2 Pulmonas. 3 Peritonaeum. 4 Ventriculus  
 5 Jecur. 6 Vesicula fellea. 7 Lien. 8 Renes.  
 9 Vesica. 10 Intestina. 11 Diaphragma.

10

*Pyramis.*



408

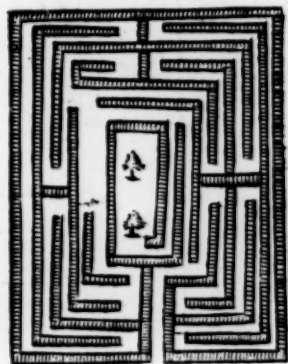
*Obeliscus.*



*Colossus.*



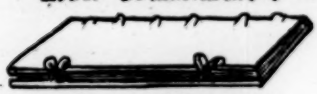
*Labyrinthus.*



*Archimedeae cochleae.* 462



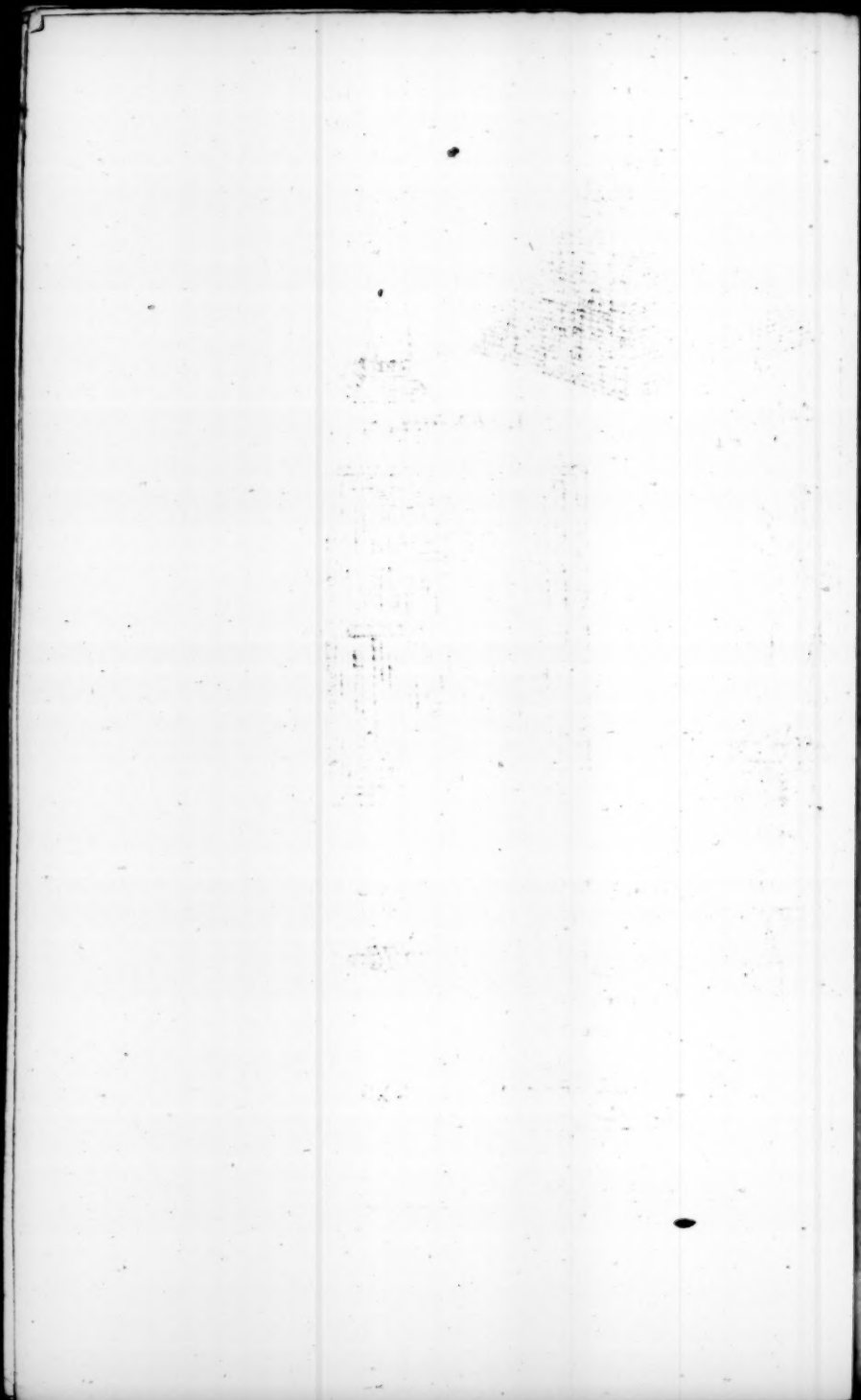
*Liber Columnatus.*



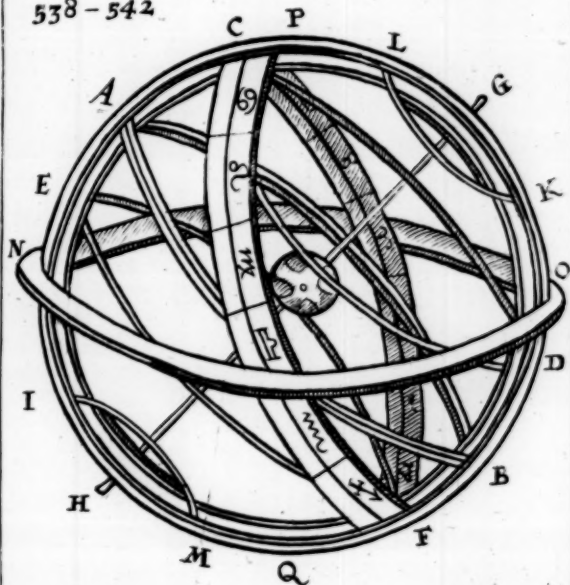
495

*Liber Linguatus.*

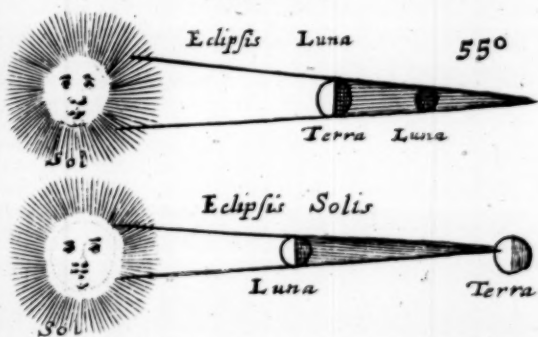




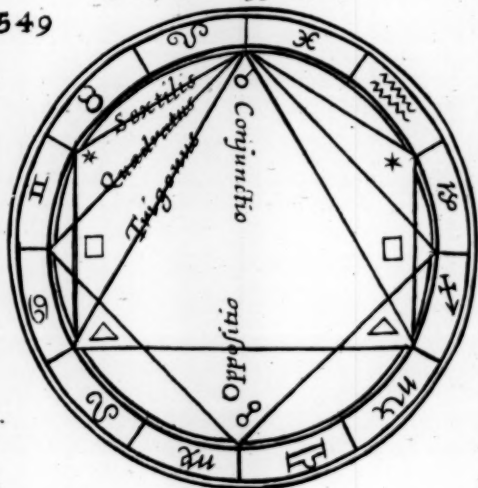
538 - 542



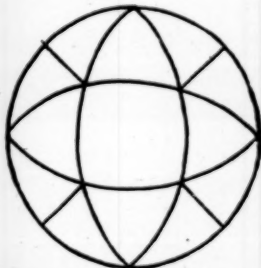
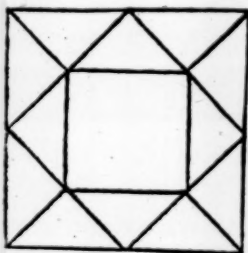
*Aequator. AB. Tropicus Canceri CD. Tropi-  
cus Capricorni EF. Zodiacus CF. Axis  
mundi GH. Polus septentrionalis. G  
Polus meridionalis H. Poli Zodiaci IK  
Circelli polares KL et IM. Horizon  
NO. Meridianus GAHB. Zenith P.  
Nadir Q*



549

*Schema adspetuum*

598

*Schema Coeli**Statira*

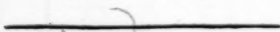
534



533

517

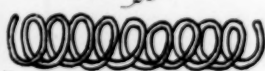
*Linea recta*



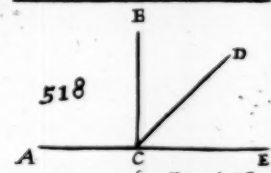
*Linea curva*



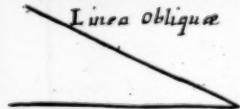
*Linea spiralis*



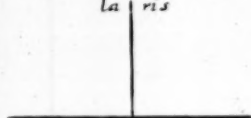
*Linea parallela*



*Linea obliqua*

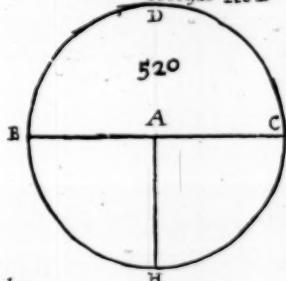


*Linea perpendicularis*



Angulus { rectus ACB  
acutus BCD  
obtusius ACD

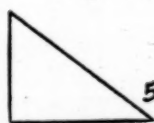
B D C H. Circumferentia  
A. Centrum  
A H Vel AC. Radius  
B A C. Diameter



*Triangulum acutangulum*

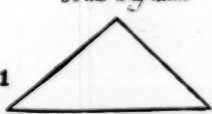


*Triangulum rectangulum*



521

*Triangulum obtusangulum*



*Quadratum*



*Oblongum*



*Rhombus*



522



Orbis

523

Globus



Cylindrus



Corpus orbiculatum



Conus

Turbo



Cubus

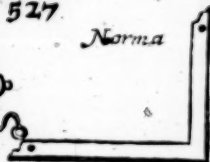
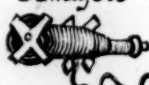


527

Tribulus

Amussis

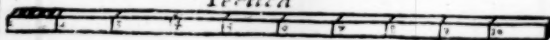
Norma

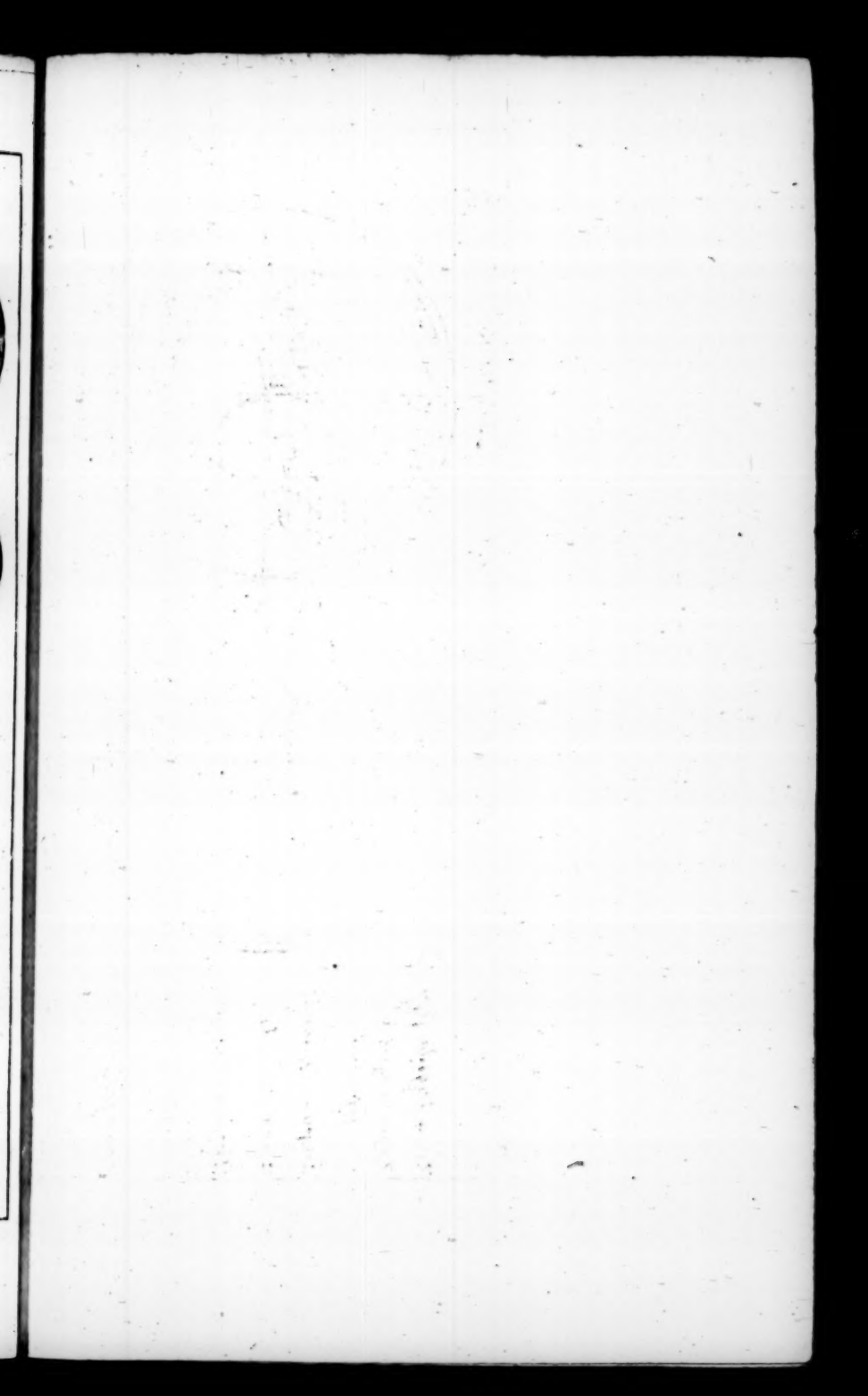


Regula



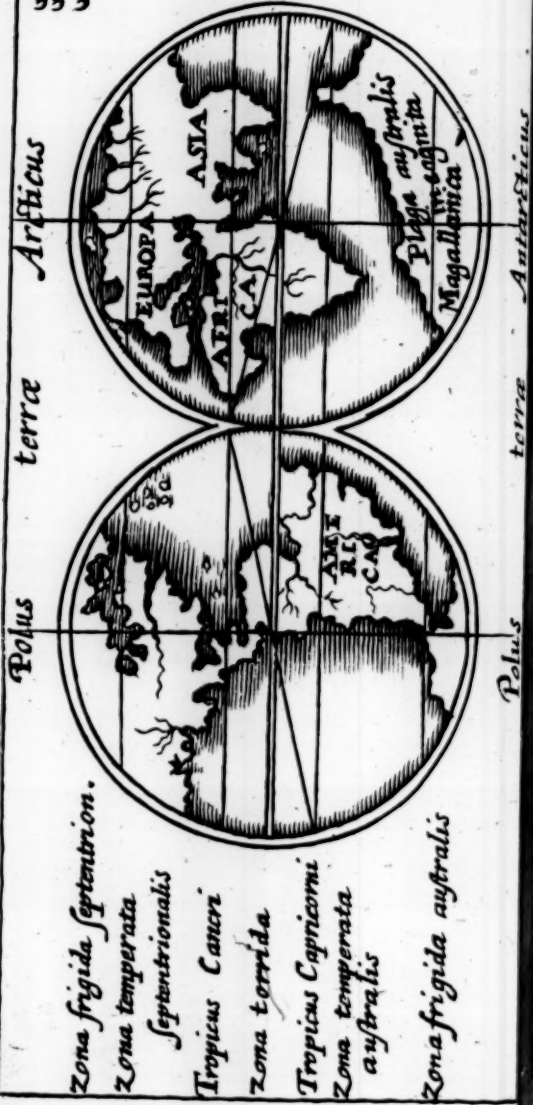
Pertica





## Globus Terrestris.

553



## Globus Caelestis.

544-545

Antarcticus

terre

Polus

Arcticus.

mundi

Polus

Antarcticus

mundi

Polus

Circ. Polar Arct.

Tropicus Canceri.

Æ. quator

Tropic. Capricorni.

Circ. Polar Antarct.



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# JANUA TRILINGUIS; ANGLO-LATINO-GRÆCA.

## C A P. I.

**L**ECTOR salutatur 1. quid quærat rogatur 2. Eruditionis fundamentum in rerum nomenclatura consistere docetur 3, 4. contra difficultatis imaginationem præmunitur 5. animatur 6. & sequentium ordinem docetur 7. In naturalibus 8. artificialibus 9. politicis 10. religiosis 11. Ita fore omnia 12. lustratione jucunda 13. & utili 14.

### THE ENTRANCE.

**G**od save you, friendly Reader.

2 If you demand, what it is to be a good Scholar? I answer, To know the difference of things, and to be able to mark out each thing by its own proper term.

3 Is there nothing else? Nothing sure: he hath laid the ground of all scholarship, who hath thoroughly learnt the right-naming of things.

4 For words are the notes [marks] of things: words being (then) understood aright, things are understood: and both are better learnt together, than asunder.

5 But that peradventure is hard? Very easy, if you go in that handsom order, whereby things are in themselves ran-

### INTROITUS.

**L**ECTOR amice, salve.

2 Si rogas, quid sit esse eruditum? Respondeo, nosse differentias rerum, & posse signare rem quamque propriâ appellatione suâ.

3 Nihilne prætere? Nihil adeo: is posuit fundamentum eruditionis totius, qui perdidicit nomenclaturam rerum.

4 Nam vocabula sunt notæ rerum: verbis rectè perceptis, res percipiuntur: & utrumque discitur melius junctum, quàm separatim.

5 At id est forsân difficile? Facillimum, si eatur ordine concinno, quo res digestæ sunt in

### Ἡ Εἰσὸς τοῦ.

**Α**ἰεὶ, ὡ φίλε· Ἀναγνώστη.

β. Πυθαγόρῳ τί τὸ λέγων (πιστεύουσιν) ἦ; Ἀποκρίνομαι, τὸ εἰδέναι τὰς ἴστων διαφορὰς, καὶ εἶδόν τὰ ἦ σημεῖα σφαιρῶν τῇ ἰδίᾳ αὐτῶν διακρίσει.

γ. Ἀλλ' ἂν παρὰ τοῦτο; Μὴδὲν ἀπὸ τοῦ· ἀτάσκει παιδείας ἢ περὶ κρητίστην καλῶς νοήσαν, ὅστις ἐξήμαρτε τὸ ἀπὸ πᾶντων ὀνομασθῆναι.

δ. Τὰ γινώσκοντα τ' ἡμεῖς πῶς σημεία [σύμβολα] ἴσιν; ἦν γινώσκοντων ὁμοῦς εἰρηδόντων, ἀνοήτ' ἐπὶ τοῖς γινώσκοντες ἐκείτους συνδυάζει [συμβιβάζοντες] πολλοὶ καὶ χωρίζοντες ἐπὶ τῶν αὐτῶν.

ε. Τὸ τοῦ πῶς καὶ πῶς διὰ τὸν [ὁδοῦν]· Πᾶσι γινώσκοντες μαθητὰς καὶ διδασκάλους τῶν αὐτῶν καὶ ἀνδρῶν.

ked, and there be a willing-mind, and a close attendance.

6 Dare but to follow me! I will guide you through all; and will shew you the several things there, where they are: and will term them so as they are to be termed.

7 Whatsoever we shall see [behold] I will (I say) name it to you, and set down first the thing in whole, that you may know what 'tis; then its parts, that you may understand what it hath [in it:] lastly, the difference of it, that you may be acquainted in what several manners any thing is, acts, or fails, and how it is properly to be expressed in Latin.

8 Come on! Let us go out abroad, there you shall survey whatsoever God hath from the beginning produced, and doth still work by nature.

9 After we will go to villages, shops, schools; where you shall take notice, after what manner men as well fit those works of God to their own uses, as breed up themselves in Arts [trades,] manners, [behaviour,] Languages.

10 Thence we will enter houses, courts, and Princes halls: to view how communities [corporations,] are managed.

11 At length we will visit the temples: where you shall observe, how variously mortal men seek to worship their Creatour, and to be spiritually united to him, and how again he over-rules all things by his Almighty power.

se ipsis, lubentiaque adsit, & attentio sedula.

6 Aude me sequi! Traducam te per omnia; ostendámq; tibi res singulas, ibi, ubi sunt: & appellabo sic, quomodo appellandæ sunt.

7 Quicquid conspexerimus, (inquam) nominabo tibi, & describam primò rem totam, ut scias quid sit; tum partes ejus, ut intelligas quid habeat: demum differentias illius, ut tibi notescat, quot modis aliquid sit, faciat, deficiat: & quomodo id Latine sit essendum proprie.

8 Eja! prodeamus subdium, ibi contemplaberis, quicquid Deus ab initio produxit, & adhuc operatur per naturam.

9 Post adibimus villas, opificinas, scholas; ubi conspicias, quomodo homines, tum accommodent divina illa opera usibus suis, tum erudiant seipsos in artibus, moribus, linguis.

10 Dehinc intrabimus domos; curias, principumque aulas: ad spectandum, qualiter gerantur communitates.

11 Tandem visitabimus templis: ubi observabis, quàm diverse mortales quarant venerari Creatorem suum, illicque uniri spiritualiter, & quomodo rursus ille moderetur omnia per omnipoten-

αὐτὰ τὰ πάντα, πρὸς θυμῷ τι παρῇ, καὶ προσεσχὲ ὀπίμῳ: [Ἐκδὴ ἀκραιφνέως.]

5. Ἔσθ μοι παραμαρτυρίαν, ὅς τις χειρουργῶν ἀνὰ πάντα, καὶ ἡγεσθ μοι ὀπίμῳ δείξαι, ὅπως ἐστὶν καὶ αὐτὸς ὀνομασθῶ, ὡς ὀνομαζόμενος δέστω.

7. Πάν ὃ, π' ἀν' ὁρατῆρ-  
μι, ὀνομαζέσθαι (φημί) καὶ  
διαρρέψουμαι ταπεινὰ μὴ  
τὸ παραμαρτυρίαν, ὅπως  
εἰδῆς π' ἀν' ὡς ἀρχὴν ἰσχυρὰ  
τὰ μέρη αὐτῶν, ὡς ἀν' ἡγί-  
ας, π' καὶ ἕχρη τὰ ὅσα ταῖς  
αὐτῶν διαφοραῖς, ἵνα γνωρί-  
μῳσι γίνωσκαι καὶ ὅσα: περ-  
πὺς τί ποτε τυγχάνει, ἐν καὶ  
ἐνεργῇ, καὶ ἐκλήσει. Ἐπεὶ  
αὐτὸς Λατρίστ' [Ἐκείνῳ]  
αὐτοῖς ἐκφράζειν διήσῃ.

8. Ἀλλ' ἄγε μοι ἐξέρχεται  
ἔξω, καὶ ἐκ παρατηρήσεις, ὅπ-  
ῳ διπλοῦν ὁ Θεὸς ἀπὸ ἀρχῆς  
δημιουργῶν [ἐξέφρασε] ἔσ-  
σιν π' διατῆς φύσεως ἐργάζε-  
ται.

9. Μετῴκειται πρὸς κοι-  
νωσίμῳ ταῖς Κοινωνίαις,  
τὰ Ἐργαστήρια, τὰ Διδασκα-  
λεῖα: ὅπως διακρίνῃ  
τρεῖς οἱ ἀνδραποῖ περὶ  
συνάξασιν τὰ θεῖα ἐργά-  
ματα ταῖς αὐτῶν χρείαις, ἐ-  
καστὸς ἐν τήναις, ἥδε π' ἡ  
γλῶσσαις παιδῶν.

10. Ἐνδοξὸν εἰς ταῖς Οἰ-  
κίας, τὰ Βασιλευσθῆα, καὶ π' ὅ-  
τιν' ἀρχόντων Αὐλὰς εἰσέλ-  
σιν, ὅπως οἱ σιμῶντες γένη-  
σιν οἷος τὰ κοινὰ πολιδέσται  
[Ἐκείνῳ].

11. Τέλει ὅπως φέρεται  
τὰ ἱερὰ [Ἐν Ναεῖ] ὅπως  
παρατηρήσεις, ὡς πολυ-  
πῶς οἱ θεοὶ τὸν κόσμον αὐ-  
τῶν ἐπὶ τῇ σέβει [Ἐ-  
κείνῳ], καὶ πνευματικῶς  
αὐτῶν ἱερῶν, καὶ ἐν τρεῖς  
τῶν παλιν αὐτῶν τὰ πάντα  
αὐτῶν διατῆς αὐτῶν πνεύμα-  
τι.

12 Thus all things shall come into our view, which either be or are made (or done) in any place, and you shall grow acquainted (by a reasonable over-looking of things and naming [of them] with things themselves natural, artificial, moral, divine, and with the whole pure Latin-tongue.

13 Are you dismay'd,  
that we haue so many thinges  
14 pass'd ouer? Take heare!  
whilst we keep on straight  
forward, we may quickly  
15 get ouer: neither will you  
be weary of so pleasant a  
16 walk, where new sights will  
accof you all the way.

14 Pray to God, that he may prosper our intent! and if you will but cheerfully attend me, hope for a good improvement, beyond what I promise.

tiam suam.

12 Ita nobis cuncta  
venient in conspectum,  
quæ usquam sunt vel fi-  
unt, tibi quæ innote-  
scent (rationabili inspec-  
tione rerum, ac nomen-  
clatione) res ipsæ natu-  
rales, artificiales, mora-  
les, divinæ, totaque La-  
tinitas pura.

13 Pavescescine, quòd habemus transire tam multa? Confide! dum ibimus restā, & continuò, poterimus pertransire citò: neque tædebit te deambulationis tam jucundæ, ubi semper nova spectacula obvenient.

14 Ora Deum, ut  
fortunet institutum! &  
si volēs subsequi me a-  
lacriter, spera profe-  
ctum bonum, ultra quam  
promitto.

γαμίας [παντοκρατορίας.]

16'. Οὐτὸν γὰρ σύμπαντες  
ἡμῖν εἰς ὄψιν ἰδύσινται, τὰ ἑ-  
μαρτὴ ὄντα ἡ γινώσκουσα διὰ  
ζωσπῆ (οἱ διὰ λόγον τῆς ἡβῆς α-  
πάντων διὰ τῆς ἡβῆς ὄντος ὄντος)  
αὐτὰ τὰ ὄντα Φυσι-  
κῇ Τυχικῇ, Ἡδονῇ, Ὀρίαν  
καὶ πάντων τῶν φυσικῶν  
γλῶσσας καὶ διὰ τῶν ὄντων.

[illegible]

15. Εὐχῇ Θεοῦ, ὁμοεθνοῦ  
τῷ ὁπιαχέρησιν· καὶ τῷ ἑλπίσιν  
μοι ἀποφύγετε· ἵνα παρὰ τῆς  
ἐλπίδος βελτίως ἢ ἀποφύγετε  
καὶ τῆς παρὰ τῆς ἐλπίδος  
καὶ τῆς παρὰ τῆς ἐλπίδος.

## CAP. II.

*Specimen mundi 15. cæli 16. aquæ & terræ 17. aerisque 18. elementorum scilicet 19. è quibus omnia fiunt 20.*

The first forme of the  
World, the Elements.

15 Behold [see] we are  
it' open aire! Look about  
now! whatsoever you see  
upward and downward, for-  
ward and backward, on your  
right hand and on your left, is  
the World.

16 That wide Arch,  
spread all round over us, is  
call'd Heaven.

17. But this Pavement  
here laid under our feet, and  
moated on this side and that  
with Waters, is the Earth.

*Prima forma mundi, Ele-  
menta.*

15 En fumus sub dio!  
Circumspice jam! Quic-  
quid vides, sursum &  
deorsum, prorsum & re-  
trorsum, dextrorsum &  
sinistrorsum, *Mundus*  
est.

16 Fornix ille spatio-  
sus, expansus supra nos  
rotundè, vocatur ca-  
/1077.

17 Pavimentum autem  
hoc suppositum pedibus  
nostris, & circumfluum  
hinc inde a quo, est terra,

Τὸ πᾶν, εἰς τὸ Κό-  
σμος, τὸ διακρίνεται.

16. Ἰδὼν, ὑποαίθερος ἐταμίον·  
Προεβλέψας ἡδὴ· ὀπιδήπασιν  
ὁραῖς, αἷμα καὶ κρῖνα, ἰμμορρο-  
δὴν καὶ ὀπίσθιν [αὐτοῦ] καὶ  
ὀπίσταν,] ἐκ δὲ ζώνης καὶ  
θώρακος, Κ Ο Σ Μ Ο Σ  
ἔστι.

15'. Ἡ χαίρετα [ψαλῖς]  
 θυρεῖα ἐκείνη κυκλοτερεῖς ὑ-  
 περχάται ἡμῶν ἀναπικτάμην  
 [ἐκπταθεῖσα] Ο' ΤΡΑ-  
 ΝΟ' Σ καλέται.

[illegible]



18 Lastly, that clear space which on every side invirons [surrounds] us, and lies equally betwixt the vault and the pavement, is term'd the Aire.

19 These four Elements, being immediately produc'd in the creation, out of the mishapen and dark chaos were sever'd into regions [quarters] for that cause, that the rest of the creatures might dwell in them, and be nourish'd by them; and when they perish, be again resolv'd [turn'd] into them.

20 All places are full of the Elements, and that, by an uninterrupted coherence, with a continual rubbing against, and mingling with one another: from whence proceeds the corruption [spoiling] of things, and the new generation [begetting] of others.

18 Denique, spatium istud pellucidum, quod ambit nos undique, & interjacet aqualiter fornici ad pavumento, dicitur aer.

19 Hæc Elementa quatuor, producta mox in creatione, ex informi & tenebroso chaos sunt discreta in regiones idæ, ut reliquæ creaturæ possent habitare in illis nutrituræ ex illis; & cum intereunt, resolvuntur in illa.

20 Omnia loca sunt plena elementis, idque coherencia irrupta, cum perpetuo ad invicem tritu, ac mitione: unde provenit corruptio rerum, novæque generatio aliarum.

18. Τὸ πλεθλῆδον, τὸ διασημα (τὸ πῦρ) διατρέχει ἐκείνους παρὰ πρὸς ἀλλήλους πανταχῶς ὅθεν ἐξ ἰσότητος μέσση καὶ τὰ πρὸς τὰ κρυσταλλὰ καὶ τὰ ἰδωρὰ (δαπέδα). ἈΗΡ λέγεται.

19. Ἰέσονται ταῖς ΣΤΟΙΧΕΙΑ παραπληγὰς ἐν τῷ κοσμοκτιστῇ ἐξ ἀμέρεος καὶ συστάσει τῶν στοιχείων διαχωρισθῶσι εἰς ἐνδοχὰς τινας, ἵνα οἱ ταῖς λειπτὰς καὶ πρὸς ἑαυτὸν δύναται ἀναπαύειν, καὶ πείθεσθαι ἐξ αὐτῶν, καὶ φθερεῖσθαι ἐκ αὐτῶν πάλιν ἀναλυσθαι.

20. Πάντες οἱ τόποι τῷ κοσμῷ μυστῇ (πλήρεις) καὶ ταῖς συνήθειαις τινὰ ἀρρήκτω μὲν διακρίσεις πρὸς ἀλλήλας περὶ τῶν καὶ μίξεως. ὅθεν ἡ φθορὰ τῶν ὄντων διακρίσεται, καὶ ἡ γενεὴ τῶν ἀλλων γένεσις.

### C A P. III.

Sidera 21. Sol, effector diei 22. & anni 23. & temporum 24. Luna 25. planetæ 26. Stellæ fixæ 27. etiam invisibiles 28. Cometa 29.

The Sky with the Stars.

21 Look up to the Skie! see there are the stars that enlighten the darkness with their bright raies, and with their burning-heat over-heat and melt the Elements; and measure out to us the times [and seasons] by their annual [constant] course (which they have from their own flaming force.)

22 The Sun is the most glittering amongst them, the original of our light: by his presence he causeth Day; in his absence Night: after his setting it presently grows late, before his rising

Ether cum Astris.

21 Suspice athera! Ecce ibi sydera, illuminantia tenebras radiis suis lucidis, & excoalefacientia ardore suo, colliquantiaque elementa; & dimetientia nobis tempora perenni suo cursu (quem habent à sua flammante vi.)

22 Sol est fulgentissimus inter illa, origo nostræ lucis: facit nobis præsentia suâ diem, absentia noctem: post ejus occasum mox vesperscit, ante ejus ex-

Ὁ Ἀστὴρ σὺν τοῖς ἄστροις.

καὶ Ἀναβλέψαι εἰς τὴν αἴθρην ἵνα ἐκεῖ τὰ ἄστρα, ἐκπύροντα τὸ σκότος φωτίζοντα αὐτῶν τῇ ἀκτίνῃ ἐκδηρμαίνοντα τὰ τῆς κρύσταλλοι αὐτῶν πρὸς ἀλλήλους, καὶ μετρίοντα τὰς ἐποχὰς καὶ τὰς αἰωνίους αὐτῶν περιόδους, ὡς ἔχει ἐκ τῆς ἰσότητος αὐτῶν τῆς διακρίσεως.

22. Ὁ ἥλιος ἐκτὸς λαμπρότερος ἐν αὐτοῖς ἐστὶν ἡ ἀρχὴ μὲν τῆς φωτός ποιεῖ ἡμῶν τὰς ἡμέρας, ἀπὸν δὲ τῶν νυκτῶν μὲν τῶν αὐτῶν διακρίσας αὐτῶν πρὸς ἑαυτοὺς ἐστὶ τῆς ἀνατολῆς αὐτῶν φθόρου.



κῆς; otherwise lightless,  
[moonless.]

26 Besides these two great Lights, go see in a clear [bright] night Stars of three sorts; first the five wandering ones (they call them Planets) varying motion and distance, as well from one another as from us; pale Saturn, bright Jupiter, Mars red as fire, Mercury very glittering, and beautiful Venus, which gath before the Sun, and glittering in the morning (for nine Months) is nam'd a Morning-star: but when she follows the Sun, and shines in the evening (for as many months) the Evening-star.

27 Afterward the fixed stars (that is, unmoved in their distances among themselves) scattered through the whole ethereal sphere, which you may know from the Planets by their sparkling: for these twinkle, they (the Planets) not so; besides that also a quivering beam glanceth [flashes] far from Venus and Mercury.

28 There are too some poor little stars, which cannot be seen without perspective glasses, which scatter their brightness only about themselves: as is to be seen in that whitish circle stretched through the midst of the starry heaven, which they call the Milkie-way.

29 The stars of the third sort are extraordinary ones, very seldom appearing, having flaggie locks, or beards, or nails; we call them Comets: which whether they

26 Præter hæc duo luminaria, visæ nocte serenâ triplices stellas, primum erraticas quinque (planetas vocitant,) variantes motum & distantiam, tam à se invicem, quàm à nobis; Saturnum pallidum, Jovem splendidum, Martem rutilantem, Mercurium valdè radiantem, Veneremque venustam, quæ Solem, antecedens, & mane colucans, (mensibus novem) cognominatur Lucifer: Solem autem insequens, & vesperti colucens: (totidem mensibus) vespèrugo.

27 Dehinc stellas fixas (hoc est, immotas distantibus inter se) sparsas per totam ætheream spheram, quas inter-noscas à planetis scintillatione; hæ namque scintillant, illi non item; præterquam quòd etiam e Venere & Mercurio tremulum jubar emicat.

28 Sunt & exiles stellulæ, sine conspici-lis inconspicue: quæ circa se spargunt splendorem duntaxat: ut videri eî in albedo illo circo, perrecto per medium stellati coeli, quem vocant viam lactean.

29 Stellæ tertii generis sunt extraordinariæ, rarissime apparentes, crinitæ aut barbata, vel caudatæ; nuncupamus Cometas: quisul-

αυγῇ, ἢ δὴ ἡσυχαιότητι, ἢ δὴ ἀστέρων πείρῃ.

κς'. Πρὸς τούτοις διδὲν εὐ-  
στῆρος θεάμενον [θεῶν] ἐν νυ-  
κτὶ αἰδέσθαι [αἰσθῆσαι] τετρα-  
νῆς τοῦ ἈΣΤΕΡΑΣ, πρῶ-  
τον εὐφ' ὀφειλόμεν [ἀπὸ τῆς]  
πύρρι, ὅς Πλανήτας ὀνομα-  
ζομεν, κινήσιν ἑ καὶ διαστη-  
μα περιελαττήσαντας, αὐτὸ ἰ-  
αυτῶν ἑ καὶ αὐτῶν ἡμῶν. Κε-  
κον ἄχρεν, Ζυγὰ λαμπερόν,  
Ἄρην πυράδην, τὸν Ἑρμῆν  
τὸν Κοδὲκ ἀποσπλῆζοντα, καὶ  
τὴν Ἑσπερίον [πάλαιον] Ἀ-  
φροδίτην, ἥτις πρηνὴς ὄντι  
ἡλίου καὶ ἰωδεν [πρῶτον]  
αὐγάζουσα μηνὸν ἐν ἑκαὶ ὀκτα-  
λείται Φωτὸφόρος ἰσοπρόσ-  
τῶ ἡλίου καὶ ὅτε τῆς ἡμέρας  
ἐκαλμπύσατο τοσούτους μῶνας  
Ἑσπερίου.

κς'. Μετὰ ταῦτα τοῦ ἀ-  
πλανήτους [στασίμου] ἡλίου ἀσ-  
τερον (τὸτ' ἔστιν) ἄμα ταύτης  
τῆς διαστάσεως ἐν ἑαυτοῖς δι-  
δῶκεν αἰδέριος διασταύρος  
σφαίρα, ὅς ἐστι τὸ πλανητῶν  
πύρρι σπινθηροσμίον [τῆς σιλικ-  
δον] διακινουμένη ἐστὶν ἐν ἡμῶν  
σπινθηροζώνῃ, ἐν ᾗ μὲν  
πάλαι ὅτι καὶ παρὲς ἑσπερίον  
οὐρανὸν ἐξ Ἀφροδίτης καὶ Ἑ-  
ρμῆος ἀσπείρει.

κδ'. Εἰσὶ δὲ καὶ ἄλλοι λε-  
πτοὶ πνικτοὶ ἀστέρες, οἳ οὐδὲ  
διωτῶν ἀόρατοι, οἳ οὐδὲ ἰ-  
αυτῶν μόνον ἑ λαμπρὸν ἐκ-  
πέμπουσιν ὅσπερ σκεπτό-  
οι ἐν ἡσυχαιότητι τῆς κύκλου σφα-  
ιρῆς ἀπὸ τοῦ μέγαν ἡλίου  
εὐσθεν, ὃν Γαλαξίαν κύκλον  
καλεῖσιν.

κε'. Ἀστέρες οἱ ἐν τρίτῃ  
ζῳῆς ἀσυνήθους εἰσι, σπα-  
γιάτως σπανίστοι, κομῶντες,  
ἢ ἢ πωγωνία, ἢ ἢν κρο-  
κόσθι. ὅς Κομῶντας ὀνομαζο-  
μεν, ὅτι τινες ἀπὸ τῶν τῶν ἡσυχ-  
αῖα

# JANUA TRILINGUIS.

blaze with a luster of their own, or borrowed, is uncertain.

geantne fulgore proprio an alieno, incertum est.

μαρτυρῆς αὐτῶν ἢ ἰδίᾳς αὐτοῦ ἢ ἐξ ἀλλοθρίας αὐτοῦ, ἀ-  
δηλόν ἐστι.

## CAP. IV.

*Ignis sublunaris* 30. *gradus ejus* 31. *incendium* 32. *Flamma* 33. *Terris et carbo* 34. *metecora ignita* 35. *Fulgura* 36. *Fulmina* 37.

Fire, with fiery Meteors.

*Ignis, cum meteoris ignitis.*

Τὸ πῦρ σὺν τοῖς ἐμπύροις μετεώροις.

30 You have beheld the fiery fires not to be quenched: our sublunary fire is maintained by the fatness of things; this being spent it flacks [goes out:] it cheriseth those things that are near it by its warmth, it burneth those that are very near by its burning-heat.

30 Contuitus es ignes fidecos inextinguibiles: noster sublunaris alitur pinguitudine rerum; hæc absumta extinguitur: fovet calore suo propinqua, unit ardore proxima.

λ'. Τὰς ἡ ἀστρον λαμπρίας ἀσβεστικὰς ὥστε τιθασαί· τὸ ὑποσπινδαλὸν ἡμῶν πῦρ τηρεῖται πύσσει ὑλικῇ, καὶ ταύτης κραταυλαθείσης, ἀποσβέννεται· τῇ θερμότητι [τῇ θερμότητι] αὐτὴ τὰ πλησίον ὄντα θάλπει, τὸ καύματι τὰ ἱγγίστα κραταυλαίει [ἐμπεριθάλπει].

31 Whatsoever is dry, is very easily set on fire, and fraghtway is glows [glimmers,] then it flames [is of a light fire,] and if it be blown, it blazeth, and being burnt up, it is turned into embers and ashes. But that which is moist, (and much more that which is wet) in the burning reaks, smoaks, [smothers,] crackles, throws about sparkles.

31 Quicquid aret, id perfacile ardescit, & mox gliscit, tum flammatur, ac si perfatur, flagrat: crematumque redigitur in favillas & cineres. Quod autem humer, (multo autem magis quod mader) in ultione fumat, fumigat, crepitar, scintillas disjectat.

λα. Πᾶν ξηρὸν [αὐτῶν] πᾶν ῥαδίως πυρεται, καὶ διδῶς ἐμπυρεσθῆναι, ἵσταιτο φλογεταί, καὶ ἐν αὐτῇ τῇ ὀππλέγεται, καὶ πυρπολεῖται [ἐκκαίει] σποδίζεταί καὶ ἀποπυρεσθῆναι· τὸ δὲ δίωρον (πολλὰ γὰρ πολλὸν τὸ διαδωρον) ἐν ἐν τῇ πυρκαϊᾷ τυρεταί, καπνίζει, φορεῖ, ἀπιδίχεται ἐνδὲ ἀλλοι.

32 The least spark, if it light upon any thing made of straw, or tow, or other thing apt to kindle, easily sets it on fire: But you, that you may quench a fire, keep in, [smother] the flame, or forthwith pour some water on it, or scatter the fewel.

32 Perexigua scintilla incendit facile, si in quicquid stramentitium vel stupeum, vel alias flammescere idoneum incidit: sed tu, ut incendiū restinguas, comprime flammam confestim, vel affunde aquam, vel disjice fomitem.

λβ'. Ὁ ἀπινθὺρ [εἰς λα-  
λβ'] ὅς ἐστι ἐλαχίστος ἢ πῶν χαράσσειν ἢ συνπύρειν ἢ ἀλλό τι καύσιμον ἐμπύρειν, ῥαδίως αὐτὸ ἐμπυρεται. ἀλλὰ σὺ ἵνα τὸ ἐμπυρετὸν ὀππλέσῃ, διακάλυψεν ὁλόγα ὅσον τὸ χεῖρ, συμπίσσει αὐτὸ ἢ καὶ ἵδωρ ὀππλέσῃ, ὃ τὸ ἐναυσμα διακρίψας.

33 The flamo is smok set on fire, which cleaving to the chimney, and being thickned, is called soot, which is often to be swept [scrap'd] off, lest it take fire.

33 Flamma est ardens fumus: qui adhærens fumarior, spissatūque, dicitur fuligo, abradenda sapius, ne ignescat.

λγ'. Ὁ καπνὸς κραταύρει ῥα ὁλόγῃ ἐστίν, ἐνισχόμενος τῇ κρῆμινι καὶ πυκνωθεὶς αἰεταίαν [αἰσθόαν] λέγεται. πολλὰκι συνρῶνται δέσσει, εἰς τὸ μὴ πυρεθῆναι.

34 Wood being a fire you

34 Ignis in lignum

λδ'. Ξύλον πυρετὸν αὐτὸ  
Α 4

shall call a fire-brand, being put out [quench'd] a dead-brand: but a little piece of this, a coal; which if it gloweth still, is a live-coal.

35 Things parched wvith heat do send forth dry exhalations [steams,] wvwhich being carried up into the aire, and there kindled, do stir up fiery meteors, presently disappearing; as are (1) falling stars, (2) flying dragons, (3) Jack in lanterns, Rowlands, [Will-a-visps,] (4) also flakings, (5) lightnings, (6) chafms [gaping].

36 But wvhen those steams [damps] after they are set on fire, are dashed amongst themselves, and raise thunders, and lightnings wvith a dreadful ruck, then it flasheth, thundreth, lightneth, that being astonish'd [thunder-struck] we are fear'd [frighted].

37 The flame darted thence is call'd the Thunder-bolt, wvwhich disperseth it self in a trice, and wvhatsoever is stricken therewvith it is on a sudden pierced, dash'd in pieces, and falls down: and sometimes is blasted [singed] or quite burnt up.

vocabis torrem, extinctum titionem: hujus autem particulam carbonem: qui si etiamnum candet, pruna est.

35 Res torrefacta xflu emittunt exhalationes siccæ: quæ in aerem sublimatæ, ibique accensæ, excitant metæora ignea, subito disparientia: ut sunt (1) stellæ cadentes, (2) dracônes volantes, (3) ignes fatui, (4) item fulgetra, (5) coruscationes, (6) chafmata.

36 Quum vero halitus isti post incensionem colliduntur inter se, ciëntque fulgura & tonitrua, cum terribili fragore, tum fulgurat, tonat, fulminat, ut atttoniti expavescamus.

37 Evibrata inde flamma dicitur fulmen, quod se momento dissipat, & quicquid eo ictu, de subito penetratur, disciditur, concidit: quodque & ambunitor, vel penitus combunitor.

εἰσκαίεται καλίστης, πυρρὸς δὲ  
[εἰσκαίεται] δαλόν· καὶ τὸ  
τὰ μίρρ· ἀνθρακας· ὅστις  
δὲ πύρρ· ἵπ· αἰ, θυμολοφ  
ἔστι.

λέ. Τὰ ὀφθαλμὰ τῶ καὶ  
μαπ αὐχμηροὺς ἐπὶ μὲν τὰς  
ἀναθυμιάσεις, καὶ πῦρ εἰς τὰ  
ἑραυλῶθεσσι [μπαρὰ ἑσπας]  
καὶ καὶ φοροῦσιν αὐτὰ μὲν ὅσον  
τὰ πυρρὴν ἀνεγερῶσιν, ἐξ αἰ-  
φνης ἀφανῶν γινώσκων ὅποια ἐ-  
σιν, (2) ἀστέρων διατίνων δοκῶν-  
τες, (3) δρακόντες πετρώμε-  
(γ') Πηνελόπειαν λαμπρὰ δέει·  
(δ') ἵπ· γινώσκων, (ε) λαμ-  
πρόντων [δυναμικῶν], (ς') χα-  
λυστα [θεθωπῶν].

λς. Οὐπόταν δὲ αἱ ἀναπνοαὶ  
αὐτῶν μετὰ τὸ φοροῦσιν αὐτὰς  
συμπίδονται ἀλλήλαις συ-  
ρραγίσαι, καὶ ἀστραπαὶ καὶ  
βρονταὶ, καὶ δάκρυα (κλύματα)  
ἐκ πνευματικῶν ποιεῖται πῦρ ἀ-  
στραπῆς, βροντῆς, κεραυνῶν,  
ἀστρῶν καὶ ἐμπροσθέντων (ἐμβρο-  
στωμένων) μικρῶν ὑπερ-  
μυδῶν.

λς. Ἡ εὐλόγη ἐπὶ τοῦ ἐκ-  
τελεσθέντος καὶ ἐκπορεύοντος καὶ  
ἐκπορεύοντος [ἐκπορεύοντος] λέγει-  
ται, ὅτις ἐκ πορεύοντος διασπο-  
ρεῖται, καὶ ἀπαντα τὰ ὑπὸ αὐτῶν  
πληθύνοντα περὶ αὐτῶν δια-  
σπορεῖται, συνελθόντων, καταπίπτει  
αὐτοῖς δὲ καὶ ποιεῖ ἐργασίαν ἢ καὶ  
παντοίας ἐμπροσθέντων.

## C A P. V.

Aëris agitatio 38. Calor & frigus 39. aura, procella, turbo 40. Ventorum nomina 41. & vires 42. Terræ motus 43.

The Aire, with the Winds.

38 The Air is still in motion, (because expos'd to the shining [influence] of the stars) and that very profitably for the growth of things: from hence its po-

Aër, cum ventis.

38 Aër agitatur perpetim, (quia expositus radiationi siderum) idque valdè utiliter, ob vegetationem rerum: hinc ejus status & fla-

Ο Αἶρ, σὺν πῖς ἀνέ-  
μοις.

λς. Ο Αἶρ ὅτι ἐστὶν ἐκ  
κινήτων [ἐλαυνῶν] δὴτα ταῖς  
τῶν ἀστρῶν ἀπνευσταῖς ἐκ  
τῶν, καὶ ταῦτα λυσιπλάως  
μέγα διὰ τὴν αὐξήσιν τῶν ὄν-  
των· ἐπὶ τοῦ αἰ σπασίαι αὐτῶν  
συνεῖται



flues and blasts are divers.

39 If it waxeth hot, then rarifies [groweth thin,] and enlargeth it self without it self: when it waxeth cold, then it thickens, and winds it self within it self: on both sides if it be quiet, it stands: if mov'd, it blows; sometimes more gently, other times more vehemently.

40 A mild gale breathing [puffing] cherisheth us; a boisterous storm shaketh, throneth down, and battereth things: The whirlwind turning it self round in a ring disturbs all things, till it grow calm and be still.

41 The principal [quarter] winds with their side-winds, and the rest inter-curring, have such like names. (See the brazen type.)

42 The North wind and East wind do make rugged, bind, freeze: the South wind and West wind do soften, loosen, thaw: The Etesia (or Easterly blasts) blow at some set times of the year, yet otherwise osterwise.

43 The Air also fills the hollow places under ground, the blasts whereof being there stir'd up, whilest they seek to break out, they make the Earth tremble, from whence are earth-quakes: while they break forth, they make it sink down, from whence falls [breast:] &c.

tus sunt diversi.

39 Si calefcit, tum rarefcit, & dilatat se extra se: quum frige-scit, tum spissescit, & contorquet se intra se: utrobique si quietus est, stat: si commotus, flat; nunc lenius, nunc vehementius.

40 Levis aura spirans focillat nos: impetuo-sa procella res quatit, procellit, proffernit. Turbo circumagens se in gymtum turbat omnia, donec mitescat & con-quietescat.

41. Cardinales venti cum suis medianis, reliquisque intercurrentibus, habent nomina ejusmodi. (Vide typum aneum.)

42 Boreas & Eurus asperant, adstringunt, gelant: Austro & Favonius remolliunt, resolvunt, regelant: Etesia flant statim temporibus anni, alibi tamen aliter.

43 Aër explet etiam subterreas cavernas, cujus flamina ibi concitata, dum erumpere quarunt, tremefaciunt terram, unde terremotus: dum erumpunt, cogunt eam desidere, unde labes, &c.

καὶ ποταὶ πολὺτεροι εἰσιν.

λβ'. Ὅπου μὲν θερμὴ γῆ, οὕτω ἀραιεῖται (χαλυνταί) καὶ ἑαυτὴν πλατύνει (ἐκτείνει) εἰς τὰ ἔξω· ὅπου ψυχρὰ, δὲ πυκνεῖται καὶ συρῆται ἑαυτὴν εἰς τὰ ἴσα· ἀμφοτέρωθεν ἀκίνητος ἂν ἡ συρῆται, καταμένει· ἂν κίνηται, ἀρπυζομένη, ἀρπυζομένη.

μ. Αὐτὸς λατὴ (πρῶτος) ὁππότεν οὐ δύνανται ἡμᾶς· ὅμως (καταρῆ) βία (ἰσχυρὰ) πάντα συνάγει (προσέρ-ρατει) πρὸς αὐτὴν (ἀνατρέπει). κατὰ δὲ ἄλλαν (καταρῆ), ἐδαρ-ζέει· ὁ τῶρα (λαλῶν) ἐδαρ-ζέει· μὲν συρῆται κυκλῶν· πάντα συνταράττει, εἰς δὲ (ἐχρεῖται) πρὸς ἑαυτὴν (πρὸς) κοπήν.

μς. Οἱ ἀνέμοι οἱ κυριώτατοι σὺν τοῖς πληροῦσιν προσπνέουσιν, ἀλλοῖς τε μεταξὺ τέτων κενώουσιν (πληρῶν δὲ κενώουσι), τὰ ὀνόματα ἔχοντες τοιαυτά· (ἴδε τὸ τύπον χαλκόν.)

μς. Βορέας (Βόρρεας) καὶ Εὐ-ρος τραχύνουσιν, σφύρουσιν, ἀπ-πνέουσιν· Νότος καὶ Ζέφυρος ἀπ-μαλύνουσιν, ἀναλύνουσιν (χαλῶσιν) ἀπ-μαλύνουσιν. οἱ ἑτήσια ἀνέμοι (τακτικοί) ἔστιν ὁρῶντες πνέουσιν· ἄλλοι ἄλλα καὶ ἄρ' ἄλλως.

μγ'. Ὁ ἄρ' καὶ τὸ ἐστὶν ἀπ-πνέουσι, εἰ τὰ πνέοντα ἐκείνη ἀνάγνουν καὶ ἐξομαλύνουν ὁππότεν αἰ-ετὶ γῆν γῆν, ὅθεν οἱ σεισμοὶ· εἰ τὰ ἐκχέοντα ἔξω (ἐκ-καρῶσιν) συνταράττειν αὐτὴν βιάσονται, ὅθεν τὰ χαλμα-τα (ἐκκαρῶσιν) καί.

## CAP. VI.

*Aquarum origo 44. differentia à sapore 45. & à fluxu 46, 47. Mare 48. sinus, insulæ, 49. vapores, nebula & nubes 50. ros, pruina, nix 51. pluvia, imber, grando, uredo, 52. stilla, bulla, spuma, stiria & glacies 53. halo, parelius, iris 54.*

### The Water, with watry Meteors.

4.4 Water springs from a hidden-vein, it gusheth out from a fountain, it trickles through chinks, it flows on plain ground: whose least part is call'd a drop, the greatest a Sea.

45 Salt fountains are call'd salinæ [salt pits,] sharp ones, acidulæ [the Wells;] hot ones, thermæ [baths:] the first serve for the boiling of salt, those other for physick-drink, and these for the washing of the diseased.

46 Becks [rills] issue out of fresh springs, and flow together into little rivers [streams,] then into large rivers [floods running down within their banks. But amnis is a stream flowing about hither and thither: a Brook is a stream gathered of rain-waters running down swiftly [again.] a Land flood, is a stream flowing out of its own channels, and laying waste the fields.

47 Call that a stream,  
where water streameth  
where whirled round, a  
whirl-pool, and a gulf; where  
it supperh up it self, sparrow  
[quag-mire;] an abyss [bot-  
tomless pit,] where it is with-  
out bottom. The water if in  
any place it wants issue  
and vent, swells, and spreads

*Aqua, cum aqueis  
meteoris.*

44 Aqua scaturit è  
latice, falit è fonte, ma-  
nat per rimas, fluit in pla-  
no: cujus minima pars  
gutta, maxima mare di-  
citur.

45 Fontes falsi dicuntur salinæ; acidi, acidulæ; calidi, thermæ: illæ asserviunt decoquendo falsi, istæ potioni medicabili, hæ lavationi morbidorum.

46 Rivi emanant è  
scatebris, conflunt in  
fluvios, tum in flumina  
intra suas ripas decur-  
rentia. Amnis vero est  
fluvius huc illuc cir-  
cumfluvius; torrens,  
fluvius collectus ex aquis  
pluvialibus, rapida de-  
fluentibus; eluvio, flu-  
vius exudans è suis al-  
veis, & devastans a-  
gros.

47 Fluentum nuncupabis, ubi aqua fluit; vorticem & gurgitem, ubi gyratyr; voraginem, ubi se ipsam absorbet; abyssum, ubi expers fundi est. Aqua sicubi destituitur profluvio, ac decursu, ibi tumet, ac se diffundit.

Τὸ ἄνω, συμπεριλαμβανομένης  
ματαιότητος.

μδ'. Τὸ ὕδωρ ἐν τῇ κενῇ  
 [πίδακι] βλῦσει, ἐκ τῆς  
 πυλῆς [κρυψῆς] παρὰ, διὰ  
 τῆς ῥαγάδας [σπέραιων] δὴ  
 βρύει, ἐν τῇ πιδῇ [ὑποπίδῃ]  
 διαρρέει. Ἐπὶ αὐτῇ ἐλάττει  
 μικρὸν σκαῖον, τὸ ὃ μάλιστα  
 διαλασσε λίγεται.

μέ. Τῶν πηγῶν αἱ ἀλμυ  
ραι ἀλοπῆσαι [ἐλύσαι] λέγει-  
ται, αἱ δὲ μετέωρα φέρεται,  
αἱ θερμαὶ ὀθύναι [βαλαίναι]  
αὐτὰς αἱ αὖθις ποτὶ τὴν ψαλίδαν ἢ  
ἀλμα, αἱ δὲ ποτὶ τὸ φαρμακεί-  
ον πάλιν ποτὶν, αἱ δὲ ποτὶ τὸν  
πυλῶνα ἢ αἰρεσθέντων [μαλα-  
κῶς ἐχόντων] ὑποκείμετων.

μς·. Οἱ ῥύακες ἐκέρχοντι  
 ἐκ τῆς ποταμῶν [λιθάδων],  
 συρτάνοντες εἰς τὰς ποταμῆς,  
 περὶ αὐτὰς συμβολαὶς ὅππῃ  
 ἢ ὀχλῶν συνεχὲς χεῖρας ἀπὸ  
 κυκλοφόρου ποταμοῦ, οὐκ  
 ἀφαιρῶν [ἐντα καὶ ἐντα π-  
 εῖρήσας] τίμῃ χῶσαν· οὐδὲ  
 χερμαίρας, ποταμὸς ἐστὶν ἐν  
 ὁμοίᾳ ὑδάτων μετ' ὁμοίᾳ  
 κατὰ μέρους, ὁ δὲ ὀπίσσω  
 ποταμὸς ἀφαιρῶν ἐξ  
 τῆς κτύπης [διὰ τὸν αἶρα] καὶ  
 μεταμῶνται εἰς αἶρα.

μζ'. Τὸ αὐτὸ ὅσον πρὶν, πρὶν  
 θρονεῖ καλῶς· ἄλγιστα δ' ἐπὶ  
 νῶ, συστροφῶν· καὶ τὸ αὐτὸ  
 καὶ πρὸς τὴν θάλασσαν αὐτὴν  
 ὅτι, ὅτι ἀπὸ τῆς πυλῶν ἐκ  
 τῆς συστροφῆς [ἐκ τῆς] καὶ  
 παροῦ [ἐκ τῆς] τῆς ῥῶ-  
 σις ἐκ τῆς συστροφῆς, ὅσον  
 εὐαίσθητον [ὅσον] τῆς  
 πᾶσι, καὶ eis τὴν αἴαν [τὴν  
 ἐκ τῆς]



it self into standing pools [ponds] and lakes: Fens [marshes] are faint springs without a water-course: Ditches [puddles] are the flowing together of mud.

43 The Sea is salt like brine; whose waves do swell up twice a day (from an inward boiling) and flow to the shore and pour themselves into the washes, and ebb back again with an eddying noise, especially amidst the freights.

49 The same sea, where it unevenly boundeth the earth, it makes either a bay or a cape; where it washeth it round on every side, an Isle [island] where for the greater part, a peninsula (or almost an isle :) which an isthmus [neck of land] joyns to the continent [main land.]

50 Waterish vapours are carried upward, where with when the Aire grows thick, it is said to be overcast. But the gloominess or darkness thickned neer the earth, is a mist (whence it dens;) being lifted up higher, it is a cloud, (whence it rains, snows, hails;) and when in no place it is to be seen, then 'tis fair weather.

51 A vapour being raised in the day-time, and congealed by the cold of the night and hanging on the herbs, it makes dew: which being sweet, they call manna [honey-dew;] being frozen, an hoar-frost. The vapour being more elevated, and hardened by a greater cold, (into frosty drops like locks of wool) giveth snow.

52 The dropping of a

in stagna, & lacus: paludes sunt scaturigines languida, sine fluxu: lacuna, confluvium limi.

48 Mare salsum est ad instar muræ: cujus undæ intumescunt bis die (ab intranea æstuatione) affluuntq; ad littora, & diffundunt se in æstuaria, refluxuntq; reciproce cum sonitu horribili, maxime inter freta.

49 Idem mare, ubi inæqualiter tellurem terminat, efficit aut sinum aut promontorium: ubi circumluit undique, insulam: ubi majore parte, peninsulam; quam isthmus jungit continenti.

50 Vapores aquosi sursum feruntur: quibus cum aer crassescit, dicitur nubilare. Nubilum vero seu caligo spissata prope terram, nebula est, (unde rorat;) sublevata altius, nubes, (unde pluit, ningit, grandinat;) nullibi conspicua, sudum.

51 Evaporatio excitata interdiu, conspicitæque frigedine nocturna, & accorporata herbis, dat rorem: quem mellitulum, vocant mannam; gelascentem, pruina: elevator autem vaporatio, concreta majori frigore, (in spumescentes guttulas ceu floccos) dat nivem.

52 Destillatio nubis

ματα] καὶ λίμνας διαχέονται. Ταῦτα ὅσοι περὶ ἀλάς ἔχουσιν ὑπερβολῶς, καὶ πηγῶν ἢ ῥόδων ἀναβλάσκουσιν. ἐν λακκοῖς βορβορῶν [ἐνέου] σύρρεα.

μν'. Ἡ ΘΑΛΑΣΣΑ ἀλμυρὴ ἐστὶν ἁλμυρὸς δίκλυ, ὅς τε αἰμάτα δις ὁσημέραι παταίνονται τῷ ἰσῷ πλημυρεῖδι [ὀπταῖσι καὶ ἀνέμοι] εἰς τὸ ἀγχαλὸν [τὸ ἰόντα] ὀπταίει, εἰς τὰς ἀναχούσας [ἀναβλάσκας] ἀναχούσιντα, καὶ παλίσρροα τῷ μπαλιν γίνεται, μάλιστα ἐν τοῖς ἰσχυροῖς.

μδ'. Αὐτὴ ἡ θάλασσα ἀναμάλιας τῷ γλυτοῖς ὀρεζοῦσα, ἢ κώπον ἢ ἀκροπόλεον ἀπὸ τῆς ἀλμύρας ἀπαικλύνουσα, πάντα χόθεν μὲν, τὸ Νῆσσι. ὅσοι μείζοντες τὸ μέγεθος, ἡρρόνητον, ἢ ἡ ἰσθμὸς τῇ ἡπείρῳ [μυστρίῳ] συνάπτεται.

ν'. Αἱ ἀτμίδες ἐκ τῆς ἀλμύρας, εἰς παχυδύνειν τὸ αἶμα, συνωρεῖν λήγει. Τὸ ἡ γένος, ἢ τοῖς ὀρεζοῖς [ἢ ἀχλὺς, ὅσοις ἐν τοῖς γένος πυκναίνει, ὁ μυχλὸς γίνετα, (ὅθεν δευσιζει) αἰσθητὸν ἐπ' αἰσθῆται, ἢ οἷον (ὅθεν ὕψος, ἢ ἡ χροῖζει) χυλαζοῦσιν] αἰσθητός τε, ὁ δὲ αἰσθῆται.

να'. Ἡ ἀναθυμίαστος μὲν ἡμέραν ἐξαναπαύεται, καὶ τῇ ἐνυχίᾳ ψυχρότητι πυκναιμένη, καὶ συσπασμένη, [σποροκαλλυμένη] τὸ πόσις, τὸ δεύσιν [ἡσῶν] δίδωσιν, ἢ μαλινδῶν ὅσων, καὶ ὅσων μάντα παπυρῶν, παχύνει ἢ δὲ ἀτμίς μελλοῦν ἰπὶ ἀνακροῦσθαι, καὶ μείζοντες τῇ ψυχρῇ (δύει) πακτὴ εἰς ἀφροδίτας ἐπὶ ἡμέρας ὅσων κεραιδὰς (ἡ φάλα) τὸ χροῖσαι χροῖται.

νδ'. Ο κρεταζομένη cloud

cloud resolved into water, if it be leisurely, it is call'd a drizzling dew: if gently, rain: if close and thick, a shower: if fiercely, a storm: if the drops as they fall are congealed, hail: if they grow hot, a blasting, scorching the plants with mildew.

resoluta in aquam, si fit minutatim, dicitur roratio: si lentè, pluvia: si densè, imber: si impetuosè, nimbis: si guttae inter delabendum conglaciantur, grando: si incallescunt, uredo, adurens plantas rubigine.

νεφέλη εἰς ὕδωρ ἀναλυσθεῖσα ἂν λεπτωμένως πίση, λέγεται ῥέκα (ῥαίς), ἂν ἡρέμα σκευασμένη, ὑπότος (ἔσχατος) ἐπικυκλῶς καταχέται, ὁμοῦ μὲν ὁμοῦς κατὰ ῥαγίδας, ἐκτοφίας λαλεῖ, ὑπότος ῥαγίδας: ἢ δὲ ὑπολόδων ἐν τῇ καταπίπτειν ἄτοπη γινώσκων ἀφ' ἡ γέλαζα· πυρρὰς δὲ σφιδάρα καυνομένης τὰ φυτὰ τῇ ἐρυθρίᾳ ὀπιφλέγων.

53 A drop dripping from the rain, is stilla [a falling drop,] which falling into the water, maketh a bubble: the gathering round of the smallest bubbles, froth: but when the dropping stiffens with cold, then are made isicles: and when the water freezeeth (either standing still or running,) ice.

53 Gutta stillans è pluvia, stilla est; quae decidens in aquam, facit bullam: conglobatio bullarum minutissimarum, spumam: sed cum stillatio rigescit, fiunt stitrix: cum aqua congelascit (stando vel fluendo) glacies.

γλ'· Ἡ ὑδάτις ἐξ ὕδατος ῥέουσα γινώσκων, ὁμοῦς εἰς τοῦ ὕδωρ καταπίπτων τῶν ποταμῶν εὐρυά ποιεῖ ἢ δὲ τὸ ποταμὸν ὡς συνέλησσι (συνάβρεσι) λεπτοτάτων γλ'· ἢ ἀδρὲν τῶν ὕδατιδ' ἐν [ῥαγίδ' ἐν] παγείᾳ, σταλαγμαὶ γίνονται ἄτοπη γινώσκων δὲ τῇ ὑδάτι (ἐν τῇ σάσει ἢ ἐν ῥόσει) παγιστά.

54 The whitest circle in a dewy cloud near [over against] the Luminaries is call'd Halo (or circle about the Moon: the solar image [about the Sun's sides] parelius (or counterfeit sun: the lunar, paraselene (or counterfeit moon.) The rainbow is a party-colour'd bow, sometimes set over against the Sun: whose paleness is the token [fore-teller] of rain a coming: its clearness and brightness of rain going away.

54 Circulus in roscida nube albicans (ob luminaria) vocatur halo: solare simulacrum (ad solis latus) parelius: lanare, paraselene: iris est versicolor arcus, contrapositus quandoque soli; cujus pallor index est venientis pluviae, clarior & serenitas abeuntis.

γδ'· Ὁ κύκλος ἐν δροσὶ τῇ νύφει ὑπολόδων (καταπίπτει ἀφ' οὐρανόθεν) ἀλὸς καλεῖται· εἰκὼν ἡλιακὴ (τοῦ πῦρ ἢ τοῦ πλῶτος) παρὰ λῆν'· ἢ στεφανία, παρὰ λῆν'· ἢ Ἰρις τῆς οὐρ ἐστὶν ἀντιθέσταιν, ἐξ ἀντιθέσταιν τῇ ἡλίῳ, ἥς ἡ ἀφ' οὐρανόθεν ὑπὲρ ἰσομήρου ποσομένη, ἢ δὲ λαμπρότης καὶ τὸ ὀπίσθεν ἀπὸντα.

## CAP. VII.

Terræ exteriora 55. & interiora 56. Pulvis & lutum 57. argilla, marga, creta, rubrica 58.

The Earth with the minerals.

Terra, cum mineralibus.

Ἡ γῆ, σὺν τοῖς ὀρυκτοῖς.

55 Now look down to the earth, how it hath here vast plains, there tumps and lofty hillocks; other where rugged places, yet and huge high mountains and deep val-

55 Despice nunc ad terram, quam habeat hic quidem vastas planities, ibi tumulos & eminentes colles, alibi fragosa loca, unò & altos mon-

γδ'· Καθὼς ἴδῃ δὲ τὴν γῆν, πᾶς ἂν ἔχῃ ἐνθάδε ἀφ' οὐρανόθεν τὰς πεδιάδας· ἐν εἰσὶ δὲ τὰς ἐκείν' ἐν ποταμῶν τὰς γυλάδας [καλαυάδας] ἀφ' ὧν ἔστι δὲ τὰ ῥαγίδια τὰς γλ'.

leys, steep and cragged rocks, and head-long gaping holes: here grassie turfs, there dry plats: eisen here wet playbes continually squeezing out moisture: and how it is clayie [clanmy] here, elswhere sandy, in other places stony.

tes, profundasque valles: arduas & abruptas rupes, præcipitesq; hiatus: hic herbidos cespites, ibi arida glabrata: alibi udas uligines, humorem semper eliquantes: & quam sit hic argillofa, alibi arenosa, alibi saxosa.

ἐρείθε, καὶ μέλα καὶ ὑψηλά τὰ ὄρη, ἐκείθεν τὰς κοιλιάδας [τὰ ἄρρη] ἀποσπλάσσει [ἀνάβεις] καὶ ποταμῶν τὰς πύλας, καὶ ὅπου κρημνὰ κατωφίη] τὰ χεῖματα [ἐκρηγμένα] ποὶ μὲν χερσὶν ὁδοὶ σείονται, ἄλλα τεῖκα τὰ ὄρη φοιτῶντες, ἰδὲ ὅπου διαρρεῖ τὰ τελευτά, τὴν ἐκείθεν ἀεὶ ἀναβιβάζει· καὶ ὅτοις καὶ ὁδὸν ἀργιλοῦσιν, ἀλλὰ καὶ ἰσομοῦσιν. ἀλλὰ καὶ πλεονεχὲς ὑπερβαίνει.

56 If you could but behold its inward parts, you would see it full of passages and dens: of which vapours reach thorough, and moistures soak thorough: of which, (severally growing together) fossils and minerals are generated.

56 Si queas intueri eius interiora, videres plenam meatuum & specuum: quos vaporations perfiant, & fluores perfluunt: e quibus (diversimodè coalescentibus) generantur fossilia & minerala.

νῖ. Εἰ τὰ ἑνὸν αὐτῆς κείνου εἰσπρᾶν ἐξέειν, ἐλπίσας ἀντορρεῖν τὴν καὶ σπηλαιῶν μακρὰν ὁδὸν, ἥντιν ἀνδρῶν διαπνεύοντων, καὶ ἥντιν βόρυσσων διαπνεύοντων· ἐξ ὧν ποικίλοις τροπῶς συνημμένον γίνεται τὰ ἐργήματα καὶ τὰ μεταλλεία.

57 If you bruise or crumble a clod, it will be dust: if you mix it with water, muddy clay: but joggled water leaveth mud behind it: you tread dirt [mire] under our feet.

57 Glebam si teris, aut frias, pulvis erit: si diluis, lutum: sed turbida aqua deponit limum: pedibus calcamus cœnum.

νῖ. Βάλλει τὸ τεῖμα μὲν καὶ πύρρον μὲν καὶ ἰσχυρὸν, καὶ τὸ βεβρυγμένον δὲ πηλὸς ἵσται· ἀλλὰ ὅπου διαρρεῖ τὴν ἰλιὴν καταλείπει· τοῖς ποσὶ πατέσθαι τὸν βόρυσσον.

58 White clay is clammy [tough] fit for potters uses; marl fat. good for dunging of ground: chalk and oker colour'd, convenient for paints: of this being burnt red lead (ruddle) is made: all which are the beginning of minerals.

58 Argilla est terra tenax, figlinis apta: marga pinguis, idonea stercoandis agris: creta & ochra colorata, conveniens pigmentis: ex hac exusta fit rubrica: quæ omnes mineralium inceptio sunt.

νῖ. Ἀργιλοῦς [ἡ κεραμῆς] ἐστὶ γῆ γλοιώδης, τοῖς κεραμείοις ὁππότεύει· τίττειται πῖαν, ποτὲς τὸ κομᾶν τὰς ἀρίστες ὁδοὺς [ποτὲς καὶ οὐκ ἀγνώστους τὰς χερσὶν] ἡ κεραμία καὶ ὅσα γῆ ἰσχυρὰ καὶ ταῖς ζαχαροφαῖς ποσὶ σφοδρῶς καὶ ταύτης καθύστερον γίνεται πολλὰς τεκτονικὰς αἰῶν ὁδοὺς καὶ ὅπου ἐκρηγνὲς αἰῶν ἐστὶ.

CAP. VIII.

Succi minerales unde generentur 59. Liguabiles sunt sal, alumen, &c. 60. Inflammbiles, sulfur, &c. 61. friabiles 62.

Mineral juyces.

Succi minerales.

Οἱ χυμοὶ ὀρυκτοί.

59 Mineral juyces are bred (of a various form and use) if so be the mineral moisture do but grow toge-

59 Minerales succi generantur (variz formæ & usus) si mineralis fluor coalescit tactum.

νῖ. Οἱ χυμοὶ ὀρυκτοὶ γίνονται ποικίλοι, ὅντις τὴν αἰῶν φωνὴν ἔχουσιν, ἐὰν ἡ ὀρυκτοῦς ὀρυκτὴ ὡς ἡμεῖς ἀποκαταστή-

ther by any slight alteration.

60 Some there are which may be dissolv'd by water: to wit, every salt thing, leaping in the fire and crackling: as common salt every where known, (whether digged or boiled.) Alum, of an astringent sweetness: Vitriol [cop-peras] of an astringent sourness: Nitre somewhat sharp (otherwise call'd the salt of Nitre, and when it is clouded salt-peter.)

61 Others there are that will be inflamed by fire: to wit, any fatness of the earth, as well concrete, as liquid: such as is petrol, brimstone, very hastily catching fire, and also flaming afar off: and clear amber, and the most fragrant amber-grease, and other hill-slimes not of one sort.

62 Others that may be crumbled to dust, and turned into pain: white arsenick, yellow orp, sandarack and snoper, ruddy; and stibium (or antimony) bright with a leaden colour.

levicula alteratione.

60 Alii sunt liquabiles aquâ: nempe omnis falsugo, dissiliens in igne, & crepitans: ut sal commune ubiq; notum, (five fossitium, five decoctum:) alumen, dulcore adstrictorio: vitriolum, acore adstrictorio: nitrum, subacidum: (alias nominatum sal natri, & quando concrevit, sal petræ.)

61 Alii sunt inflammabiles igne: scilicet quælibet pinguedo terræ, tam concreta, quam liquida: ut est sulphur concipiens ignem celerrimè: & naphtha, etiam deprocul flammascens: & succinum translucentum, ambræque fragrantissima, & alia bitumina non unius generis.

62 Alii friabiles in pulverem, & convertibiles in pigmenta: arsenicum albens, auripigmentum luteum, sandaracha & cinnabaris rubicunda, stibiumque (seu antimonium) plumbeo colore nitidum.

συσή (σίστωμα & ῥήσις).  
ξ'. Τῶν ἄλλων μὲν περὶ τῆς ὕλης ὁμιλοῦνται πάλιν ἀναπνεύουσα ἐν τῇ πυρὶ καὶ φέρεται ὅς ὁ αἰὲς κοινὸς πάντων ὁ γινόμενος (ἐπὶ ὀρυκτοῖς. εἴτε ἐφ' αὐτοῖς) συπληρεῖα, γλυκεῖα πῶς καὶ συπληρῆ. χαλκῶδες, δὲ μὲν καὶ συπληρῆς. νίτρον, ὑποξύ (ὁ καὶ ἄλλως ἀλῶν ἐν αἰσθητοῖς, καὶ πικρῶς ἀφροῦν.)

ξ'. Ἄλλοι τὴν πυρὶ ὁμιλοῦνται. δηλαδὴ ἀπαντα πῶς ὅτις τῆς γῆς, συνιστάμεν καὶ τῆς κοινῆς ὅς, τὸ εἶναι τὸ πυρὶ αἰὲς τὰ χεῖρα, καὶ ἡ νάφθα καὶ πύρραδιν φλογὶ ζεῦσθαι, καὶ τὸ ἡλεκτρον διαφραγῆς, καὶ ἡ ἀμβραχία βύσσινον, καὶ ἄλλα αἰσθητοῖς καὶ ἐν ὁσὶ γίνεσθαι.

ξ'. Οἱ δ' ἄλλοι βόρραυσι εἰς κίνησιν καὶ τρεπτοῖς εἰς ἀπερίματτα. ἀρσενικὸν λευκόν, ἀρσενικὸν ξανθόν, σαρδάρη καὶ κιννάβαρις (σπαρτί) ὑποξύ, καὶ τὸ σίμμι μολυβδόχου.

## CAP. IX.

Metalla unde 63. plumbum 64. Stannum & ferrum 65. Cuprum 66. Argentinum 67. Aurum 68. Talcum, & argentum vivum 69. Electrum 70.

### Metalls.

63 When the mineral liquor (having been sundry waies strein'd) is hardned into such a solidity, that it doth not melt without a most vehement fire, yet by and by again it stands and thickens, from thence is made a flexil and ductil metal.

### Metalla.

63 Quando mineralis liquor (percolatus multifariam) conduratur in tantam soliditatem, ut non liquefcat nisi acerrimo igne, mox tamen rursus consistat, confit inde metallum, flexile ac ductile.

### Τὰ μέταλλα.

ξ'. Ἐκ τῆς ὀρυκτοῦς ἰκμάδος πολλοῦ χυδὸς διυλίζονται, καὶ ἐς πᾶσι τῶν τερεότῃται συληννωμένων, ὡς καὶ ἐν τῇ κοινῇ εἰ μὴ σφοδρῶς πυρεῖ, καὶ ὅμως ὁδὸς πάλιν συνίσταται, ἀπογίνεσθαι τὰ μέταλλα, ὡς καὶ πᾶσι ἐκ τῆς

64 Lead is the rouest,  
out of which is got vermillion  
[red-lead] for pictures: and  
Ceruse [white-lead] for  
plasters: and Litharg for  
the glazing of pots.

65 Tin [pewter] is more  
excolted, and a little harder:  
Iron is the hardest, yet it is  
fretted with rust: but when  
it is purifd, and is more  
hardned, it becomes steel.

66 Copper is cover'd with  
green rust [verde-grease]:  
but being mixt with oare is  
made Latton, better to be  
cast than to be hammered; be-  
cause of its brittleness.

67 Silver is more pure  
than those: yet nevertheless  
it hath its dross.

68 Gold is the more pure,  
therefore the most weighty  
[masse] especially the best  
and finest: which put in  
to the crucible even an hundred  
times, loseth nothing of its  
substance, nor doth it feel any  
rust.

69 Talc is also of the na-  
ture of metals, which yet doth  
not endure to be melted, nor  
to be hammer'd because of its  
unwieldable hardness: when  
on the other side quick-silver  
never grows hard; for it is  
always moist, although it  
wetteth or moistneth no-  
thing.

70 Electrum [amber] is  
the mixture of metals.

64 Plumbum est cru-  
dissimum; è quo paratur  
minium, pro picturis; &  
cerussa, pro emplastris:  
& lithargyrum, pro in-  
crustatione fictilium.

65 Stannum est exco-  
ctius, & paulo durius:  
ferrum durissimum, ar-  
roditur tamen ferrugi-  
ne: sed quando depura-  
tur, magisque etiam e-  
duratur, fit chalybs.

66 Cuprum obducitur  
arugine: cadmæ vero  
commixtum fit orichal-  
cum: melius fundi quàm  
tundi aptum, ob suam  
friabilitatem.

67 Argentum est pu-  
rius istis: habet nihilo-  
minus suas scorias.

68 Aurum est purissi-  
mum, idcirco pondero-  
sissimum: præsertim ob-  
ryzum: quod immixtum  
catillo vel centies, de-  
perdit nihil substantiæ,  
nec sensit ullam rubi-  
ginem.

69 Talcum est etiam  
metallaris natura, quod  
tamen nec liquari pa-  
titur, nec malleari ob  
indomabilem duritatem:  
cum ex adverso argen-  
tum vivum nunquam du-  
rescat: liquet enim sem-  
per, licet nullam rem hu-  
mectet, aut madesfaciat.

70 Electrum est mi-  
stura metallorum.

ἔδ. Ὁ μόλυβδος ὁ μάλιστα  
ἔστιν. ἐξ ὧ παρασκευάζεται τὰς  
ζωγραφίας ἡ σινδὼξ (τὸ  
συμπέν) τοῖς ἐμπλάστῳις  
τὸ ψευμύδιον, καὶ λιθάργιον  
τῇ τῇ κεραμικῶν σκευῶν κα-  
τασκευῇ ἀπαιτεῖται.

ἔξ. Ὁ χαλκὸς τῶν μέλλον  
ἀπαρτῶν (κατασκευῶν) καὶ  
μικρῶν σκευῶν τῶν οὐ σκληρῶν  
σκελετῶν ἀπὸ ὧν ὁμοῦς ἔχουσιν  
τὴν ἐκκατασκευῇ, κατασκευάζουσιν  
καὶ μέλλον ἐπὶ σκληροτέροις,  
χαλκοῦ γίνεσθαι.

ἔς. Ὁ χαλκὸς ἐν αἰσθη-  
ται καὶ μὴ ἐν κινεσθη-  
(διαβροχῇ) οὐρείχαλκός ἐ-  
στὶ τυπῶν μέλλον ὃ χυτὸς,  
διὰ τοῦ αὐτοῦ ψαθυρότητος  
(τὸ ὠθρύνειν.)

ἔξ. Ὁ ἄργυρος τῶν  
κατασκευῶν (αὐτογενῶν)  
ἀλλὰ καὶ μὴ ἐν σκευῶν (τὸ  
ἐλκυσμα) αὐτοῦ ἐκτῇ.

ἔν. Ὁ χρυσὸς κατασκευῶν  
τὸς ἔστιν, διὰ τοῦ τῶν ὑπερ-  
βολικῶν καὶ μάλιστα διὰ τὸ  
χρυσὸν ἐκρυπτον ὅταν τῶν  
ἐν τρυβλίῳ (καλεσθῶν) ἐκκατο-  
πύλαις, ἐξ ὧν τῆς οὐσίας ἀχρεῖ-  
ται ὁποσάκις, ἐξ ὧν κατασκευῇ  
πᾶσι ἀπαιτεῖται.

ἔς. Τακτὸν μεταλλικὸς μὲν  
ἔστι καὶ αὐτὸ τῆς οὐσίας, ὅμοιος  
ἐξ ὧ τῶν ὑπερβολῶν, ἐξ ὧ ἐ-  
λατὸν διὰ τὴν ἀδυναμίαν σκλη-  
ρότητος ἀλλὰ τὴν ἀντίον (ὅτι  
τῆς ἀντιπῆρας) οὐδὲν ἐκκατοπύ-  
λαις ποτὶ σκληρὸς τυγχάνει ὡς  
ναρὶς μὲν γὰρ διὰ τὴν ἐλατῶ-  
τητα ἐξ ὧν ὅλας ὑπερβαίνει, ἢ  
διαβρίχῃ.

ῃ. Ἡλεκτρον ἔστι ἡ τῶν με-  
τῶν συνθεσις.

CAP. X.

Lapis quid 71. Vulgarium lapidum species 72, 73, 74. Gemmae 75, 76, 77.  
Crystallus, margarita, corallium 78.

Vulgar and precious  
stones.

Lapides vulgares &  
pretiosi.

Οἱ κοινὰ καὶ αἱ τίμοι  
λίθοι.

71 A Stone is earth

71 Lapis est indurata

ῃ. Λίθος ἔστι γὰρ σκλη-  
κατεσθῆ



hardned, which being ground  
small is call'd sand [grit,  
but this being grosser [cour-  
ser] gravel.

72 The sand-stone is san-  
dy and rough: the pumice  
is full of holes and like to a  
sponge: the slate is smooth  
and of a black colour, (it  
serves for writing tables  
and covering of houses: ) I-  
sing-glass may be cleft into  
clear thin plates: the lime-  
stone is to be burned into lime  
and plaister: the brimstone  
may be set on fire and  
burned.

73 With a flint vve strike  
fire: vve sharpen blunt tools  
with a whetstone: vve try  
metal with a touchstone: we  
draw iron with the loadstone:  
with the bloodstone vve  
stanch blood: with an E-  
merald we cut glass.

74 A greater stone lying  
along on the ground, whether  
it stands out, or lies hid, is  
saxum; sticking out, a rock  
and crag [cliff;] if very  
hard, yet such as may be  
made smooth, 'tis call'd a  
marble.

75 A small little stone  
shining and glistening [glin-  
cing] is called a jewel: if it  
hath a little cloud, [speck]  
or roughness, it is nought.

76 The Carbuncle, which  
is of the colour of flame: The  
bright [sparkling] Ada-  
mant [Diamond:] The va-  
terisb Jacinth: the green  
Emerald: the Jasper, some-  
what green, (yet specked with  
bloody spots: ) The azure  
[blew] Sapphire: The gol-  
den Topaz: The bloody Ru-  
by: are all choice gems.

terta, qui comminutus;  
dicitur arena: hæc au-  
tem crassior, glareæ.

72 Tophus est arena-  
ceus & scaber: pumex,  
multicavus & spongio-  
sus: lapis scissilis, lavis  
& attricolor (inservit  
scriptoriis tabellis, stru-  
turalique rectorum: ) I-  
phengites fissilis est in  
pellucidas lamellas: cal-  
carius ustulandus in cal-  
cem & gypsum: bitu-  
minosus inflammabilis  
& exustilis.

73 Silice elidimus  
ignem: cote acuius  
ferramenta retufa: co-  
ticula probamus metal-  
la: magnete attrahimus  
ferrum: hamarite fisti-  
mus sanguinem: smiri-  
te scindimus vitrum.

74 Saxum est major  
lapis, jacens humi, sive  
existet, sive lateat; sco-  
pulus & cautes, promi-  
nens: prædurus, & ta-  
men lavigabilis, mar-  
mor dicitur.

75 Lapillus exiguus,  
lucens & micans, gem-  
ma dicitur: si habet nu-  
beculam aut scabritiem,  
vitiosa est.

76 Eximia gemmae  
sunt, carbunculus, flam-  
meus: adamas, prænit-  
idus: hyacinthus aquæus:  
smaragdus, viridis: ja-  
spis, subviridis, (inter-  
punctus ramens maculis  
sanguineis: ) sapphirus,  
cærulea: topazius, au-  
reus; rubinus, sangui-  
neus.

ρυνθίστα, ὅστις τριβέει, ἀμ-  
μῶν (ἀμμάθῳ) ἢ ὁ παρὰ τὴν  
ἐξοῦσαν ἰαματὶς (ἰαματὶς  
ἰαφίς) λέγεται.

ὁ δὲ Πῦρ (ὀνείασι) ἀμ-  
μῶν τὴν ἑστῶσαν ἐστὶν ἡ  
καυστική, πελυστική τε καὶ  
σπορῶτική· ὁ λίθος ἡστέ-  
ρ, καὶ καὶ μαλάγγρεος (πι-  
νακίος γυαφικός ὑπερ-  
γῆ, καὶ τοῖς κατασκευασ-  
τῇς τεχνῶν) σιγήτης ἡστέ-  
ρ ἐστὶν εἰς τὰ πύραυλα διαφανή·  
ἢ ἀστέρος ἡ γυαυός· εἰς  
τὴν κοινὴν καὶ τὴν ἰαματὶς ἀσ-  
φαλτικῆς φλόγιμός ἐστι καὶ  
καυστικῆς.

γ. Εἰς τὴν γυαυὶν πῦρ  
ἐκκεραυῖν (ἐκθλίβειν) τὴν ἀ-  
κόν· (Σημάτη) τὰ ἀμύλαια  
ἡραλίσαν Σημερῶν τὴν βασι-  
νῆ (λίθον Λυδία) τὰ μάτα-  
λα δόκιμα ζελεῖν τὴν μέγαντι  
(τὴν ὑπερπύρι) ἀστέρος  
λίθον σίδηρον τὴν αἰματὶν  
παύειν καὶ αἱματῶσαι τὴν  
σφυρῶν διαρρῶν καὶ ὑαλόν.  
ὁ δὲ ἡ πύρ, λίθος ἐστὶν  
ὑπερπύριος (ἀμύλαια) ὅτι  
τῇ τῇ γῆ καὶ λίθῳ, εἰς  
αὐτὸν, εἰτε καυστικῶν ὁ  
σπορῶν (σπορῶν) καὶ ἡ  
σπῆλαι (ἀπὸ τῶν) λίθῳ ἡ-  
στέρος (σπορῶν καὶ) ὅτι  
σκληρῶν, ἀλλὰ ὁ καὶ λιαν-  
τότερος ὑπερπύριος λέγεται.

δ. Ὁ λίθος σμικρὸς (λι-  
θαῖς) ἀμύποις τε καὶ ἀστέ-  
ρ, ἢ λίθος λέγεται· ὁ  
πὲρ νεφελώδης ἢ τεμαχί-  
σται, ἐκκεραυῖται.

ε. Αἱ πύροι καὶ ἐξ ὅλων  
λίθων ἀνδρακίτης φλογιστῆς  
αἰματῶν ὑπερπύριος· ἡ δὲ  
κινθῶ (χρυσόλιθος) ὅτι ὑπερ-  
βαρὺς σμικρῶν καὶ χαλκῶν  
ἰσπίς ὑπερπύριος (σπῆλαι ὁ-  
μῶς σπῆλαις πῦρ αἱματῶν  
δύο) σμικρῶν (ἡ σπῆλαι-  
πὲρ κοινῇ) τοπάζιον χρυσῶν  
πυρρῶν αἱματῶν.

77 The Sarda (now the Cornelian) and the Garnet, both red: the Agate in a manner saffrony, are somewhat baser [cheaper.]

78 Crystal is found in stony holes, (in the form of a six-corner'd discle,) Pearls in the bellies of shell-fishes: Corallus a sea shrub, growing to a rock under the water, and being drawn forth into the air, grows hard as a stone, and red.

77 Paulo viliores sunt, sarda (nunc carniolus) & granatus, uterque rubens: achates quodammodo croceus.

78 Crystallus reperitur in lapidosi antris, (formâ hexagonâ stiria) margaritæ (uniones) in ventribus concharum: corallum est marina arbuscula, petra subaqueâ adnascens: in aurâque protracta lapidescens, ac rubescens.

οὗ. Εὐτελέστερα δὲ λίθον ἢ σάρδα (παλαιὸν καρνιόλη) καὶ ἡ καρχηδονία, ἡ ἀγαθὴ ἐρυθρεῖασι· ἀχάτης δὲ ὅπου πικροκροεῖσθαι.

οὐ. Τὸ κρυστάλλον ἐν σπηλαίοις περὶ λίθου δὲ σφιδάσιν, (ἡμοίῳ τῇ ἑξαγώνῳ σφιδάσιν) οὗ δὲ μαργαρίταις ἐν ταῖς σφιδάσιν καὶ ὡς κοιλίᾳ· τὸ κοράλλιον, διὰ τοῦτο πικρὸν ἀνίστηται, ἀνὰ τὴν αἰσθητικὴν ἐκείνου καὶ εἰς τὸν αἶρα εἰλκυδιῶν, λυθίσται καὶ ἐρυθρεῖται.

C A P. XI.

Stirps quid 79. Fungus quid 80. Tuber quid 81. Fungorum species 82. Stirps vera quid, & quomplex 83.

A plant in general, and toadstools in special.

79 A plant [stem] bumps forth out of the earth, vthereto cleaving by its root, it shoots out vwith the rest of its body in the air, and sucking in moisture by its tapet [strings], and turning it into juice, and digesting it, it thrives, looks fresh, and grows green: wanting that juice, it fades, flags, withers, dries away.

80 The toadstool is the first draught of a plant, it takes root downward, but weakly, it stalks upward indeed, but doth not leave, but is clustred into a fistful round lump, streaked [ridged] on the lower side.

81 A puff, (the lowest [meanest] of the toadstool kind) contains it self under ground, nor doth it swell forth, nor root below it self, covering it self only vwith a thin rind: vwhence it is called the brawn of the earth.

Stirps in genere, & fungi in specie.

79 Stirps protuberat è terra, cui inharens radice, germinat reliquo corpore in aërem, imbibenque humorem fibris, eumque convertens in succum, & digerens, alescit, vigescit, vigrescit: destituta succo languescit, flaccescit, marcescit, arefcit.

80 Fungus est rudimentum plantæ: radicescit deorsum debilitèr, caulescit quidem sursum, non tamen frondescit, sed concorporatur in orbicularem massam molliculam, inferne striatam.

81 Tuber (infimum fungini generis) continet se sub terra, nec extuberat foras, nec radicat infra se, obtegens se tantum corticellâ: unde dicitur callus ter-

Τὸ φυτὸν ἡ γένεσις, καὶ ὡς μὴ κητεῖ κατ' εἶδος.

οὐ. Τὸ φυτὸν ὁρᾷται ἐκ τῆς γῆς. ἡ ποσὸν τῇ ρίζῃ, εἰς αἶρα τῇ λοιπῇ σώματι βλαστᾷ, καὶ διὰ τῆς ἰσχυρῆς ποσότητος, καὶ εἰς χυμὸν [σάκον] αὐτῷ τρέπονται, διαπύπτον, ἀνατρέπονται, ἀμείζονται, δάλλονται· ταύτης δὲ τῆς διανοίας ἀπανθίσθαι (φυλλορρεῖν) μαρτυρεῖται, σήπεται, ξηραίνεται.

π. Ὁ μύκης ἐστὶν ἀρχὴ τῆς φουτι, ῥιζοβολῇ κατὰ ἀδυνάμει, καυλῇ τῇ ἀνωθεν, ἀλλὰ ὅπου καὶ σπασματίζεται εἰς κυκλοειδῆ τὸν ὅλον ἀπὸ τῆς γῆς, καὶ τῆς κατωθεν ἐξ ὁμοῦ ἐχρῆται.

πδ. Τὸν (τὸ κατώτατον φῶς μὴ κητεῖν γένεσι) ὑπὸ τῆς γῆς λαοδάνειται (παρὰ ἑξῆς, ὅπου ριζοβολᾷ κατὰ τὴν γῆν, ἀλλὰ ὅπου καὶ σπασματίζεται εἰς κυκλοειδῆ τὸν ὅλον ἀπὸ τῆς γῆς, καὶ τῆς κατωθεν ἐξ ὁμοῦ ἐχρῆται).



82 Of toadstools, some may be eaten, (the best are mushrooms, goats beards, the reddish ones, the spongie ones, and the pepper tasted ones, some mens dainties:) others poisonous and hurtful, as Nic-bane, fust's bals, and several others.

83 A true plant hath a turny root, a ruddy stump, leafie branches, and those commonly armed: whereof the lesser sort (every year dying and springing out a new) are named Herbs: the greater sort (and that last the year about) Trees: those of a middle stature [tallness, size] (and duration) [lustrings] Shrubs.

82 Fungorum alii sunt edules, (præstantissimi boleti, capreoli, rufuli, spongiola, & piperites, quorundam lautitia:) alii virulenti & noxii, ut muscarii, pulverulenti, & plerique alii.

83 Vera stirps habet radicem fibratam, stipitem, corticosum, ramulosos foliolos, plerumque brachiatos: quarum minores (quotannis emorientes & renascentes) nominantur herba: grandiores (& perennantes) arbores: mediae proceritatis (& durationis) frutices.

πβ'. Τῶν μυκήτων οἱ μὲν ἐσθδισίμω εἰσιν, (αὐτοὶ βέλπυσι βαλίται, τεραγυπόζατες, ἡ πύρεροι, σπυγρία, καὶ πιπρίδα, οἷαν τεραγυμάτα ὄντι:) οἱ δὲ ἄλλοι ὄπισθα λεία καὶ δάκρυα, αἷς ἡ δρόμοι, οἱ κοινωρτώδεις, καὶ τῶν λοιπῶν πλείεστε.

πγ'. Φυτὴν ἀεὶ ἀνυμνον τῶν εἰσὶν ἰσάδων ἔχει, εὐλοῖσθαι τὸν κορμὸν (τὸν στέλεχος), ὅταν κλάσθαι εὐκλαδεῖς, ὅππότε πλείεσσιν ἐραχθεῖς ἔσσι [πολυσχεδόν:] αὐτὰ ἐλάσσονα (καὶ ἐκαστὴν) ἀπιδνύσκειν καὶ αἰαρυμένον βλάπτειν τὰ δὲ μείζονα (μύρια καὶ διενταυρίζοντα) δεινὰ ἀνόμενα, τὰ δὲ μέλαινα πρὸς καὶ τὸ μύκει (καὶ τῇ ὀσμυν) Θάμνοι.

## CAP. XII.

Herba quid & quod simplex 84. Alimentaria 85. Gramina 86. Olera 87. quæ dant vel folia 88. vel radices 89. vel fructum 90. Fruges 91. Frumentaria 92. Legumina 93. Additamenta frugum 94. Herbae condimentariae 95. Coronariae 96. Medicamentosa 97. Venenatae 98. Aquatica 99.

Herbs, and herby fruits.

84 An herb leans upon its stalk (either single or several, whence it is said to be of one stalk or of many,) it either serveth for food or for garlands, or for physick.

85 Those that are for food (for neither do we use to eat all) are first grass growing of it self, only green, not bearing seed: secondly, things sown, pot-herbs and corn-fruit, yielding seed and a flower.

86 Grassie herbs are, moss, good for stopping of crying: Sedge, troublesome to manners [hay cutters]

Herba, herbaceæque fructus.

84 Herba innititur cauli suo (simplici vel multiplici, unde uniuersalis vel multicaulis dicitur) est vel alimentaria, vel coronaria, vel medicamentaria.

85 Ex alimentariis sunt (nec enim omnes edimus) primo sponte nascentes græcen, virentes solum, non seminantes: deinceps satura, olera, & fruges, ferentia semen & florem.

86 Graminea herbae sunt, muscus, utilis oppellandis rimis: carex, molestia famelicis acie sua:

Αἱ βοτάναι, καὶ τὰ ἐσθδισίμω βόταναι.

πδ'. Ἡ βοτάνη τὸν κορμὸν [πρὸς τὸν] αὐτῆς ἰσάδεται (ἀπὸ τῆς ἑνὴς ἢ πολλῶν ἰσάδων, ὅταν μόνον καὶ ἢ πολὺ καὶ ἀλγίαν) καὶ ἔσσι ἡ ἀνὴρ ἀρεπικὴ, καὶ σεραιατικῇ, καὶ φαμακευτικῇ.

πε'. Ἐκ τῶν ἀρεπικῶν εἰσιν (καὶ τὸ ἐξ ἀπασῶν ἔσσι ἀνδράποδοις τροφὴ) ἀρεπικὴ καὶ αὐτοφυῆς [αὐτὴ ματαιῇ] χαλάρειαν μάλιστα, δὲ σπινθάναν καὶ σπινθάναν καὶ σπινθάναν, εἰτε καὶ χαλάρειαν, εἰτε γὰρ καὶ ματαιῇ, ἀπὸ σπινθάναν καὶ ἀνδράποδοις.

πς'. Πόα καὶ χορτώδεις εἰσιν, βροχὴν χρησίμωνες τὸ ἰμφορῶν τινὲς τὰ κλεισθία [ταῖς οἰαῖς] ὁξὺς τοῖς χορτωδὲς διατῶν

with its keen edge : knotgrass  
creeping along the ground :  
Trifoly, and infinite others.

87 Pot-herbs afford us  
for eating, either leaves, or  
roots, or fruits belonging to  
pot herbs.

88 Lettice, orage, &c.  
yield leaves, but especially  
colewort : which first being  
sown, then transplanted, be-  
comes to headed : but shooting  
up into an higher stalk and  
larger leaves, is called a Cab-  
bage : but sperage [ aspara-  
gus ] gives stalks, the arti-  
cokes little heads.

89 The Rape [ Turnip, ]  
the Raway, and the Redish,  
which are white, the Pars-  
nip, which is pale ; the Skir-  
rout, which is yellow ; the  
Beet, which is red ; afford  
roots : somewhat long : but  
the Onion, Garlick, Leek  
give bolted roots : these of  
the bolted kind have shanks  
in stead of leaves ; and the  
bulb of the Onion is resolv'd  
into coats [ pills, ] the little  
boll of the Garlick and Leek  
into cloves.

90 Pot-herb fruits, Cu-  
cumers, Melons, Tompions,  
are almost in the form of a  
rouler : of which the greatest  
kind is a gourd : the straw-  
berry-bush giveth Strawber-  
ries.

91 The fruits of the earth  
bring grains [ kernels, ] those  
which are eared in ears,  
those which are huld in hulls,  
those which are shal'd in  
shales : of which the first and  
second are call'd Corn, these  
last Pulse.

92 Corn raiseth it self up  
into a blade, jointed with

centinodium (polygo-  
num) serpens humi : tri-  
folium, aliaque infimi-  
ta.

87 Olera nobis præ-  
bent ad comesturam fo-  
lia, vel radices, aut fru-  
ctus oleraceos.

88 Folia præbet lactu-  
ca, atriplex, &c. imprimis  
verò brassica : quæ  
prius sata, post trans-  
plantata, fit capitata :  
lucrescens verò in cau-  
lem altiorem, & extenta  
folia, dicitur crambe :  
sed asparagus dat thyr-  
sos, scolymus capitella.

89 Longiusculas radi-  
ces suppeditant, rapum,  
napus, raphanus, quæ  
albent ; paitinaca, quæ  
pallet ; sifer, quod fla-  
vet ; beta, quæ rubet :  
at bulbosus radices dat  
cepe, allium, portus :  
( hæc bulbaceæ habent  
loco foliorum thallos : )  
resolviturque bulbus ce-  
pæ in tunicas, bulbu-  
lus allii & portii in nu-  
cleos.

90 Fructus oleracei,  
cucumeres, melones,  
pepones, sunt fere cy-  
lindræa formâ : quo-  
rum maximum genus,  
cucurbita est : Fragaria  
dat fraga.

91 Fruges adferunt  
grana : spicata quidem  
in spicis, paniculata in  
paniculis, filiquate in  
siliquis : quarum istæ &  
illæ frumenta dicuntur,  
hæ legumina.

92 Frumenta erigunt  
se in culmum, intentin-

αὐτὸ αὐτὸ κίττωι περιζῶν  
πυλῶρον ἱρσάν χερμῶν τρι-  
φυλῶν, καὶ ἀλλὰ πολλὰ πα-  
ρασπλήστα.

πζ. Τὰ λάχανα ἡμῖν ποδὲ  
πυλῶρῶν χερμῶν τὰ σὺλ-  
λα, ἥτοι τὰς βίβας, ἥτοι τοὺς  
κερσσοὺς λαχανώδεις.

πη. Τὰ φυλλὰ περιζῶν θρί-  
δαζ, ἀτρεφάσεις, κλ. μάλιστα  
δὲ γὰρ ἡ κορυμβὴν ἡ ποσπερὶν ἀφ'  
σπουδαίᾳ, ἔσονται δὲ μελαου-  
πὸλῶσιν κεραλασπῶν γινέσθαι  
ὑποσπῶν ἀνὰ δὲ εἰς κεφαλὴν  
ὕψηλοτερον, καὶ ἐκτείνεσθαι τὰ  
φυλλὰ, κορυμβὴν κεραλασπῶν κη-  
λῶται· ὁ δὲ ἀσπίλων γὰρ θύρ-  
σος δίδωσιν. ὁ δὲ σκόλυμος  
κεραλίδια.

πθ. Τσομῶνται τὰς βίβας  
ἐκπορεύονται γοφῶν, βανίδες  
ῥαοῖς, λεῖχμα δόμου σταφυλῆ-  
ν· ὡς χερμῶν ποσπερὶν ἔσονται  
τοῦ πλὸν ἱρσάν· ἀλλὰ τὰς  
βίβας κεραλασπῶν δίδωσιν, κορυμ-  
μῶν, σκόρπον, ἀσπῶν· ταῦ-  
τα γὰρ βολβώδη θαλάσας ἀν-  
τιφύλλων ἔχουσιν, καὶ ἀνὰ πᾶν  
ὁ ἀφ' ἑ κερυμῶν βολβῶν εἰς  
καπὸς [ χερμῶν ]· ὁ δὲ ἑ  
σκόρπον καὶ ἀσπῶν σπῶν εἰς  
ἀγλῆδας [ γλῆδας ].

ζ. Τὰ ἐκπορῶντα λαχα-  
νώδη σπῶν, μελασπῶν  
πέσων, σπῶν κυλινδρεῖ-  
δεις ὄντες, ὡς μερῶν γοφῶν ὁ  
κορυμῶν ὄντες· ὁ κορυμῶν τὰ  
κόρυμῶν δίδωσιν.

η. Τὰ ποσπερῶν [ ὀμ-  
πνοι ] κίττωι κερσσοῦσιν· τὰ  
ἀφ' ἐν τῷ σπῶν, τὰ δὲ ἐν τῷ  
ἀνθῶν [ τοῦ κυλινδρεῖ ], τὰ δὲ ἐν  
τῷ λεῖμα [ λεῖμα ]· ἔξ ὧν ὁ  
κίττωι ἀφ' ὅσων, τὰ δὲ ὅσων  
ὁ ποσπερῶν καλῶνται.

θ. Σπῶν σπῶν ἀφ'  
τῷ κεραλασπῶν δίδωσιν κα-  
πῶν  
B.

little knots, but it coppeth it self, either into an ear, which keeps the grain warm with huske, and fenceeth it, with beards (although there are also some naked, without beards [hawns]) as wheat, barley, bread-corn [spelt,] Indian maiz: or into a hull [hose,] lapping up the kernels as in a sixth-band, as Oats, Rice, Millet, Panick, Beech-corn [buck,] Turkie wheat.

93 Pulse hath a weaker stalk, although knotted too: and instead of ears, sheales closing in the grain in coats, as we may see in the bean, pease, eare the red pease,] melk-pease, lupin, vetch, lentil, chit-pease.

94. Flax, hemp, and the nettle are appurtenances of corn fruits, commendable for yarn.

95 To those that are for food pertain such as are for sauce: which afford for cookery, either leaves: as sorrel, endive, water-cresses, &c. serving for sallets: or little grains, as mustard, cummin, caraway, dill, anis, fennel, coriander: or flowers, as fassifron: or roots, as the carrot, calamus, galingale, Zedoary, ginger, &c.

96 Garland-herbs are flowry and sweet, of which they wreath garlands, [coronets, chaplets, and nosegays for posies: to wit, violet, piony, gilly-flower, flower-gentle, marjoram, the dilly, tulip, &c. wood,] out of which is made Incense.

Num geniculis, cacuminant verò se, aut in spicam, foveantem grana glumis, pramunientemque arillis (quanquam sunt & muticæ) ut triticum, hordeum, ador (spelta, zea) triticeum Indicum: aut in paniculam, completentem granula fasciatim, ut avena, oryza, milium, panicum, sagopyrum (frumentum Saracenicum.)

93 Legumina habent scapum debiliorem, tamen etiam genicularum: pro spicis autem siliquis, includentes grana valvulis, ut videre est in faba, pisso, ervo, phascolis, lupino, viciâ, lente, cicere.

94 Additamenta frugum sunt, linum, cannabis, & urtica, flamine commendabiles.

95 Ad escarias pertinent condimentaria: quæ conditioni dant aut folia: ut acetosa, endivia, nasturtium, &c. acetariis servientia: aut granula, ut sinapis, cuminum, carum, anethum, anisum, fœniculum, coriandrum: aut flores, ut etocus: aut radices, ut raphanus major, calamus aromaticus, galanga, zedoaria, zingiber, &c.

96 Coronariæ herbulae sunt floridæ & odoratæ, e quibus vient lerta, coronas, servias, pro o'factoriis: nimirum viola, preonia, caryophyllus, amaranthus, amarcus (majorana,) lilium, tulipa, &c. isatis, (ex qua

ροδῶται) ἢ εἰς σάκχιν, τὸ ἐν ὅτρη τοῦ κόκκου συνήχεται. Ἐτὴ ἀθήρε [ἀνθήρεϊς] ἀειρεσάσονται· (καὶ τὸ εἶσι καὶ κελδοῖς) ὅς πυρεῖς, κρεῖδη, ξέα [όλυροι], ἱρύσμον [μάζα·] ἢ εἰς ἀνθέλλω συμπληῦσαι τοῦ κόκκου οἰονεῖ (παρὰ τὸν, αἰς βερῶμα [ἀκροπλάθ,] ἡρουζα, καὶ χρεῖ, μάλιν [λίμω,] φηγίπυρον.

93. Ὁσπερ [χέρεται] ἀθήρεται ἔχει τὸ δύρεον, καὶ τὸν διηρησμένον· ἀντὶ τοῦ σάκχιν ἢ τοῦ λόβου ἰσχυρίσταις τοῦ κόκκου θήκας [κίβητοις] τίσιν, αἰς συνθεῖν ἐπὶ τὴν κούμιν, πύρον [κεκίθω,] ὅς βω, σαπύρον, ἡρουζα, βίκιν, φουκί, ἱερὸν [λαδύρον].

94. Λίνον, κάνναβιν, καὶ ἀκρόβωλον [κνίδω] σήμερι [κεκίθω] ἵπανται, τῆς πορείας· πορδὶ τῆς ἐστὶ.

95. Τῆς ἐσθλαίας [περὶ ξίμον] πορδὶ ἤκων, αἰ ἱμαμακίαν, αἰ τὴν ὁλοπνίαν διδύσας, ἢ τὰ ὅλλα· ὅς ὄζαλις [λαπάδις] στέρε, κάρδαμον, καὶ τοῖς ὅς ὁ ἀφῶ ἱπώελη· ἢ τοῦ κόκκου, αἰς σὺν πιν, κύμινον, κάρθον, ἀνέθον, ἀνισον, μῶρα τρον, κόριον [κερίανιν] ἢ τὰ ἀνέθον, αἰ τὸν κρόκον· ἢ τὰς ῥίζας, αἰς ῥάφανον, κάλαμον, ἀρμαπαννὸς [κωμψιδό,] κύπερον βαδύκλον, ζάδωρα, [ζιδοαρία,] ζιγίδορα, κλ.

96. Αἱ στεφανιακά πρὸς εἶσιν ὡς αἰεῖς· καὶ ὡς αἰεῖς, ἔξ ὧν πλέκονται ἑλκτοὶ στεφανοί, στεφανώματα, αἰμμάτια εἰς τὰ ὁσπερ ἀνθήρεα· διηροῖν, τὸν παμνία [γλυκυσίνην], χαρυσφυλλόν, αἰμμάνιον, αἰμάρων [σάμψρον], κρένον [λέρειον] τυ-

and madder, belong to  
dyers.

conficitur Indicum ) &  
rubia, tinctoria sunt.

ἀποκ. κα. ἰστέπαρ, (ἐξ ἧς δια-  
γινώσκου τὸ ἰνδικόν) καὶ ἐρυθρο-  
δανόν, βασιλεὺς ἐστίν.

97 Of the medicinal herbs, some are garden ones, as hyssop, lovage, mint, &c. some wild herbs; as, anagallis, the lily of the valleys, stonewort, finger fern, &c. the rest generally field-herbs; betony, centaury, succory, enula campana, honey suckle, plantain, &c.

97 Medicamentofa-  
rum; aliquæ sunt horten-  
fes, ut hyssopus, levisti-  
cum, mentha, &c. aliquæ  
sylvestres, ut angelica,  
lilium convallium, scelo-  
pendrium, &c. Cætera  
fere campestris, betoni-  
ca, centaureum, cichori-  
um, enula, melissa, plan-  
tago, &c.

42. Τῶν ἰατρῶν εἰς αὐτῶν  
 εἰσὶν ἡμέραι [καταῖς], ἃς τῶν  
 ἡμερῶν παρελθούσων καὶ ὁσμοῦ  
 (αὐτῶν) κλ. αἱ δὲ ἄγρια, οἷν  
 πίνουσιν· [πανάκειαν] ἀφῆκ-  
 νον [Χορδισκῶν] σκολοπεν-  
 δριον, κλ. αἱ λοιπαὶ σχεδὸν  
 πηδύαι, βεπτονικῇ, κατὰ-  
 ρον, κινύρεον· ἄλλανον [μω-  
 λυν]· μολυσσούλλον, ἀγί-  
 γλινσον, κλ.

98 Aloes, hellicore  
[neez-wort, rhubarb. fene,  
are purging: Libbards-bane,  
hempleck, wolfs-bane, are  
poyssnous: to be plucked up  
by the roots: the head of a  
black poppie being wounded  
[galt] distilleth Opium.  
which hath the power to  
make men sleep, to benum  
the senses, yea, to kill out-  
right.

98 Aloë, helieborus, rhabarbarum, fena, sunt purgantes: aconitum, cicuta, napellus venenata, radicitus eruncenda: capitulum nigri papaveris vulneratum, destillat opium, quod vim habet soporandi, & stupefaciendi. imò & enecandi.

[illegible]

99. Lastly, some herbs grow in the water; and swim on the top: as sea-weed, duck-meat, reits: but the pory sponge, growing on rocks that lie under water, being also taken thence, is a foaker.

99 Postremò quædam  
herbæ innascuntur aquis,  
& supernatant: ut alga  
marina, lens palustris,  
tribulus aquaticus: sed  
fistulosa spongia, sub a-  
queis faxis supernata, et-  
iam inde exempta, bi-  
bula est.

49. Τίλθ, ὅτι βροταν  
 πινε υἱατον ἐμοφύλα, καὶ  
 ὅτι καὶ λαβὴν· οἷον φῶκθ  
 διὰ λαβὴν, καὶ καὶ πάλιν  
 τρεῖς καὶ ἑνὶ· ὁ δὲ π  
 λυτῆρι· ἀπὸ τοῦ ὑφάλλας π  
 τρας ὅτι πρὸς τὸν καὶ ἐκ  
 τῆς ἐξουσίας, ποταμός ἐν  
 διαταλῆ.

## CA P. XIII.

*Frutex* quid 100. *Corylus*, *sambucus*, &c. 101. *Vitis*, *ribes*, *rubus* 102. *cercanonia* 103. *Balsamum* 104. *Gossipium* 105. *juncus*, *scirpus*, *arundo* 106. *suffrutices* 107.

**Shrubs and fruits be-  
longing to shrubs.**

Frutices, frueiceique,  
fructus.

Οἱ δαίμονες, καὶ οἱ καρ-  
ποὶ θαυμασίους.

100 A plant growing  
wood, and sprouting out [bud-  
ding forth] with several  
stems is called a Shrub, of  
which the more known ones  
I shall relate unto you.

100 Stirps lignescens,  
& multiplici caudice fru-  
ticans, appellatur frutex,  
quorum notiores tibi re-  
feram.

ρ. Τὸ ῥιζόφυτον ξυλίζομας  
τοὺ καὶ πλυταλόκω τῷ σελέ-  
χῇ διεμνίζον· δέ μιν ~~ο~~ οἰον-  
ξῆα· ἐξ αὐτῶν τοῦ γραμμωτίου  
συνιδιγνύσμεθα.

101 *The hazle-tree bear.*

101 *Corylus* fext nu-

ρά, Ἡ νόσος ποντική [Κό-  
Β 3 1 725h



tails] which seeing it is free from knots and softish, paniers, baskets, mats are made thereof: and finally the reed which is hard like wood and knotty.

107 Whatsoever are somewhat smaller than shrubs, are called Under-shrubs: as knee holm[ butchers-broom ] and other thistles; also wallwort, heath[ heather, ] spike-nard, lavender, rue (or herb-grass,) sage, rosemary, normwood, mugwort, and myrtle, bearing black and white myrtle berries[ whur-tle berries ] or bill-berries, &c.

textuntur ex illo scirpea, canistra, matre: tandemque lignosa & nodosa arundo.

107. Quaecunque paulo minora sunt fruticibus, suffrutices vocantur: ut ruscus, & reliqui cardui; itemque ebulus, erica, naudus, lavendula, ruta, salvia, rosmarinus, absinthium, atemisia, & myrtillus, ferens nigra & rubra myrtilla seu vaccinia, &c.

τῶν σπιρταῖ, κανίστρα, σωματῆα [καρδοπέδι.] ἐμπελέκονται καὶ τέλα. ὁ ξυλοειδὴς τι καὶ πολὺσλοκα καὶ ἀλαμῶ.

ρ'. Ἄπαν μικρὰ ἐλαττωτὴρ δόμιον ἐστίν. ὑπερδραμὴ [δαμνία] λήγονται. ὅ, ῥῥε-μυρσιον [πλεσθίον.] καὶ ὁ λαοποῖ τῶν σκελῶμων ἀσπιδίως χαμυσκίη, ἐρείκη, νύμφη, φλοδὸνυαδ, πήγανον, ἐλελίστακα, λίστασις, ἀ-λίνδρον, ἀρτιμυσία, καὶ μύρ-τιλλος, οἷον τὰ μύρτιλλα μέλαν τε ἐρυθρὰ, ὅτε αἰ-γίλωσας, κα.

CAP. XIV.

Arboris partes 108. Differentia lignorum 109. & foliorum 110. Arborea umbriferæ 111. Steriles 112. Pomiferæ 113. (fructum vel granatum vel osciculatum edentes 114.) Nuciferæ 115. Bacciferæ 116. Aromatiferæ 117. Resinosæ 118. Fructificandi ratio 119. Sylvarum genera 120.

Trees, and fruits belonging to trees.

108 A plant growing upon high, and out of its stock [stump] displaying strong boughs [arms,] and covering it self with green leaves, is a Tree, covered round with a bark: under which you will find a rind [the peel, inward bark] & a white sap; after that the pulp [body, substance] of the wood, and in the most inward pulp the pith.

109 Some trees have their wood [timber] parted between with veins [grain,] and therefore such as may be cleft, others pliant [gentle] and limber; others stiff [to yoke] and brittle, according to their several uses.

110 All of them have

Arbores, arboreique fructus.

108 Stumps in altum excresecens, & ē stipite expandens robustos ramos, obtegensque se frondibus, Arbor est, circumtecta cortice: sub quo reperies librum & alburnum; mox ligni pulpam, & in penitissima pulpa medullam.

109 Quædam habent lignum, intervallis distinctum, ideoque fissile; alia lenum, & flexile; alia rigidum, & fragile, pro vario usu.

110 Folia sunt omni-

Τὰ δένδρα, καρποὶ τι δένδρεσσι.

ρ'. Τὸ φύλλον εἰς ὑψὺ ἐκφυάδων, καὶ ἰσχυρὰς τοῦ κλάδου ἐκ τῆς ἐλίκης ἐκπλανεύει, καὶ ἐπιχαλύπτει αὐτὸ πλάκας [κλασι] δένδρον γίνεσθαι, τὸ ἐλίκω περικλυφέν. ὅ, ῥῥε-λῆπῶ τι καὶ σίκαρ ὁρίσσει, αὐτίκα τῷ ὕλῃ τῶν ἐπιχαλύπτει, καὶ ἐν μεσότητι αὐτῇ τοῦ μελέν (τῆς μετάν).

ρ'. Τὰ μὲν ὕλην ἔχοντα σκελετοῖς διακεκομμένα, καὶ διὰ τὴν σχεσιν τῶν ὀστέων καὶ δακρυοῖς τὰ σκελετοῖς ἐκπλεονεχέοντα κίβητος ἔχοντα.

ὅ. Τὰ ὅλα τὰς ἐλίκας leaves  
B 4



leaves full of veins [streaks:] many moist [downy.] the greatest part notched round about: they fall off a little before winter: they bud forth [grow] again in the spring, save only gummy ones, the box-tree, yew-tree, and others, which are alway green.

III Some are shady, by reason of the great plenty of their verdant leaves, shadowing [darkning] the green borders: as the linden [lime] the plane, the maple, the ash, the elm, and the rest that are broad-leav'd.

III2 The barren trees, either afford fuel for the hearth [fire:] as the alder, the birch, the wild ash, the white poplar, the asp: or timber [materials] for buildings: as the oak, the pine, the larch, the cedar, &c. or pliant twigs [osiers,] by wreathing of which together baskets and hurdles are made: as the willow [vix-zhie,] sallow, privet [prine,] &c.

I:3 Of fruit bearers the most noted are those that bear poma, having their fruit covered on the out side with a little tender rind, it's in-side either kernel'd, or stoned.

III4 The poms cored [with kernels in them] are the fig, the pear, the apple (which is either the common one, or the orange, the pom-granat, the pom-citron, the quince) the medlar, the service: those with stones in them are the cherry, the prune [plum,] the peach, the aperecock, the olive, the kernel.

bus venosa, multis lanuginosa, plerisque per ambitum crenata: decidunt sub hyemem, vere regerminant, præterquam gummosis, buxo, taxo, & aliis, quæ semper virent.

III Quædam sunt umbriferæ, ab exuberante copia viridantium foliorum, opacantes vires: ut tilia, platanus, acer, fraxinus, ulmus, & cæteræ latifoliæ.

III2 Steriles ministrant vel pabulum foco: ut ainus, betula, fagus, or-nus, populus alba, populus nigra: vel materiam ædificiis: ut quercus, pinus, larix, cædrus, &c. vel vimina, quorum contextione corbes & crates fiunt, ut salix, ligustrum, &c.

III3 Pomiferæ sunt notissimæ fructiferarum, habentes fructum extrinsecus intectum molli corticellâ, intus vel granatum vel ossiculatum.

III4 Granata poma sunt, ficus, pyrum, malum (quod vel vulgare est, vel aureum, citrium, Punicum, Cydonium) mespilum, sorbum: ossiculata sunt, cerasum, prunum, Persicum, Armeniacum, oliva, cornum.

βωδὴ ἐστὶ πολλοῖς ἐνελωδὴ [χρυσωδὴ,] καὶ τοῖς πλείστοις κυκλωδὴν γλοιοειδῆται· ἀπὸ ῥῆν ἤ χερσὶ μὲν, ταῦτα αἰχρὸν ἔχοντα ἀναβλάσκει, πάλιν τοῖς καμμοῖς δίδωσι, πύξις. Σμύλακι, καὶ ἄλλοις, ἀ' αἰδιθαλὴ συνιστᾷ ἀνθεῖν.

III. Τινὰ στυπία καὶ φυλομαίνονται τὰ ἄλλα ὀπσιπίζουσι· οἷα δὴ φίλωνα, πλατάνου, κρίνου, καὶ τὰ λοιπὰ πλατύφυλλα ὄντα.

III2. Τὰ ἀκατοὰ ἢ τὴν περὶ τὴν τῆς ἀφ' αὐτοῦ ποιεῖται οἷα δὴ κληῖδα, σμυλὰ, φηροῖς, βυβαλὶα, λάρκη, αἰχρὸν ἢ τὴν ὕλην εἰς τὰ οἰκοδομηματὰ ὡς δένδρεα, πίνυ, λαρεῖς, κίδες, καὶ τὰς λύγας, αἱ δὲ συντετακτοὶ στυπιοὶ εἰς [στυπιοχρῖνα] καὶ ῥῆν [πῆροι] ἀπὸ τῆς ἑνὸς ἑκάστης [οἰσῆς,] φλυρῖα, καὶ.

III3. Τὰ μυλοειδῆ γλοιοειδῆ μωτῆ ἐστὶ τῶν καρποειδῶν, καρπὸν ἔχοντα ἐξιδὲν ἀπὸ ἐγκυκλίου μέρους ἐκαστὸν τοῖς φλοιερίαις ἐντοῦ δὲ κοκκωδὴ ἢ ὀσώδῃ ὑπερβαίνοντα.

III4. Τὰ κοκκωδὴ ἐστὶ σῦκον, ἄπιν [χρῖν,] ὕλην (ὅση ἢ τὸ κοινὸν ὑπερβαίνει, ἢ τὸ χρυσὸν [χρυσόμυλον,] κίτρον, ῥοῖα [σῶδῃ,] κυδωνίον) τὸ μέσπλον, ἔσος ὀσώδῃ ἐστὶ, κερᾶσιον, κοκκῶμυλον, ὅση σῖκον, ἀρδωβακόν, ἑλῆα, κερᾶνιον.



115 Next to the pom-  
bearers are the nut bearers,  
vvhich under a hard shell  
hide a kernel shut up [in-  
clud] in a peel [skin:] as the  
vvalnut, the almond, the  
chestnut: but from the palm-  
tree you vvvill receive dates,  
from the fir fir-nuts, from the  
oke galls [oke-apples,] from  
the cork tree and stone-oke  
acorns: from the beech,  
beech apples [mast.]

116 The berry-bearing  
trees are those vvhich bear  
fofter berries in clusters, the  
mulberry-tree, the laurel, or  
bay-tree, the vvvild service,  
&c.

117 The spice-bearing  
trees have no names vvvith  
us: vvhich bring forth pep-  
per, cloves, nutmegs shut up  
in mace, and other odorife-  
rous [sweet-smelling] fruits,  
out of vvhich vve provide  
confitures [conserues.]

118 The pine and pitch-  
trees are full of rosin [roz-  
zen:] out of vvhich rosin doth  
drop, out of vvhich pitch  
and tar [greas] are melted:  
and the mastick tree, from  
vvhich mastick is gathered;  
and the turpentine tree, out  
of vvhich turpentine floweth:  
and those trees vvhich sneat  
forth myrrh, frankincense,  
camphire, and the other  
gumms.

119 Would you know how  
they bring forth fruit? first  
of all the young grass [cyp]n  
buddeth, then the gaping  
bud [kuop] thrusteth forth  
the flower [bloom, blossom:]  
(in a fig-tree the green fig  
breaketh forth vvithout a  
blossom, in a hazle tree the  
tassel before the budding) at  
last the fruit (hanging [dan-

115 Proximæ pomife-  
ris sunt nucifera, quæ  
sub cortice duro occul-  
tant nucleum inclusum  
putamini, ut juglans,  
amygdalus, castanea: sed  
è palma accipies dacty-  
los, ex abiete strobilos,  
è quercis gallas, è sube-  
re & ilice, glandes: è  
fago glandes faginas.

116 Baccifera sunt,  
quæ racematim ferunt  
baccas molliores, mo-  
rus, laurus, sorbus silve-  
stris, &c.

117 Aromatifera sunt  
nobis innominata: quæ  
progignunt piper, caryo-  
phylla, nuces myristicas  
(feu moscatas) macidi  
inclusas, aliosque odo-  
riferos fructus, è quibus  
condituras paramus.

118 Resinosa sunt pi-  
nus & picea: è quibus  
resina extillat, ex hac  
autem eliquatur pix &  
axungia: & lentiscus,  
ex qua colligitur masti-  
che: & terebinthus, è  
qua fluit terebinthina:  
& quæ myrrham, thus,  
camphoram, ceteraque  
gummi exsulant.

119 Vis scire quomo-  
do fructificent? Ante  
omnia furculus gemmar-  
um gemma hians pro-  
trudit florem, (in ficu  
prorumpit grossulus si-  
ne flore: in corylo ju-  
lus ante gemmationem)  
tandem fructus (petiolo  
pendilis) crescit, donec  
maturecat.

115. Ἐγγύθια τῶν μυροφό-  
ρων ἐστὶ τὰ καρποφόρα, ἃ ὑπὸ  
σκληρῇ τ' λεπτομαλῇ ὑπό-  
κροττῇ τὸν πυρῶνα, τὴν καλύφην  
ἐγκλεισθέντα· ὡς καρύδα βα-  
σταλὴν, ἀμυγδαλὴν, κάσταναν·  
ἐκ φιλίκου δὲ δακτύλους  
λήψημι, ἐξ ἐλάτης στρόβιλους, ἐκ  
τῆς δρυὸς κηλίδας, ἐκ φιλύδ-  
ου καὶ πείνης θαλάμους, ἐκ  
φηγῶν θαλάμους φάγινες.

116. Ἀκροδρυοφόρα ἐστὶν, ἃ  
βότρυον ἀκροδρυσίου ὅντι μελα-  
κώτερά πως· μύρον [μορία,]  
δένδρον, ὁ δ' ἀγρίαια, κλ.

117. Ἀρώματαφόρα ἡμῶν ἀ-  
νόνομα ἐστὶν, ἃ ὅππῃνα πύπ-  
τει, καρποφυλλὰ, κάρυα μυ-  
ριστική (ἢ μοσχοκάρυα) τῷ  
μαλίῳ [τῇ μοκιδί] ἐγκλει-  
σθέντα, ἕτεροι δὲ ὁσμοὶ καρ-  
ποῦ, ἐξ ὧν τὰ ἀρωματικά πα-  
ρασκευάζονται.

118. Ρητινώδη ἐστὶ πίνυς  
καὶ πικρία, ἐξ ὧν ἄντινυδρως γί-  
νεται, ἐκ ταύτης δὲ πίνυς ξυρεῖ  
τη καμύρα [οξυρίον] καὶ χυλί-  
ζινα· καὶ σχῆνος ἐξ ὧν μα-  
στίχη συλλέγεται· καὶ τερβιν-  
θός, ἐξ ἧς ἡ τερβινθίνη ἐκ-  
ρεῖται· καὶ ἡ σμύρνα, λιβανύ-  
τον, κάμφορον, καὶ τὰ λοιπὰ  
κόμμι ἀρωμάτια.

119. Μᾶν βάλει γυνῶν, ὥ-  
πως καρποφορεῖσι; πρῶ-  
τον πάντων βλαστὸς ὀφθαλμίζη·  
τέταρτος ὀφθαλμὸς χαίτων ἀν-  
την [ἀνδρ.] πορσεύληται·  
(ἐν σκῇ ὡς δλωθρὸς φύσεται  
ἀνδρ. τ' ἀντ' ἐν τῇ καρ-  
τῶ ἑλκ. πορσεύεται ὀφθαλμίζ-  
ρειν) πρὸ πλοδίστην, ὁ καρπὸς  
ἐκ τῶν μίσγων κημοσος ἀνδρ-  
νός, ὡς δ' πεπαινήται [πι-  
sing]

[ling] on the stalk [steele] )  
groweth, until it grow ripe  
[mellow.]

120 A place thick set  
with trees, is a wood: which  
being pleasant and green, you  
shall call a grove; being  
thick and impassable, a for-  
rest; being topped and crop-  
ped, and growing afresh, a  
copps; being shady and un-  
cut, a thicket; but in parti-  
cular a grove of oaks; a grove  
of pines, a grove of birches,  
a grove of willows [an offer-  
ground] &c.

120 Arboretum, fre-  
quens, est silva: quam  
amcenē viridicatam, di-  
ces nemus; densam &  
inviām, saltum; distrata-  
tam & intercisam, re-  
crescent emque, silvam  
cervuam; opacam & in-  
cervuam, lucum: speci-  
atim autem, quercetum,  
pinetum, betuletum, fa-  
lietum, &c.

περὶ γένεσιν.]

ἐκ'. Διδορὸν συχρὸς [χο-  
εῖον μιστὸν διδορὸν] ἄλλ' ἐστὶ  
ὡς ἄεθρος χλαρὸν ὕψων νί-  
πλων ἐρείς· πυκνὸν καὶ ἀκα-  
δόν, δρυμὸν· ἀραιὸν ἀφ' ἑλίου καὶ  
ἀνὰ κομπομύλων, καὶ ἀναρρυ-  
μύλων, τῶν μὲν· κατὰ σπιν-  
θὲ καὶ ἀκοπτοῖν, ἀλσος· ἰδιώ-  
[κατ' εἰδ' ὅτι] δρυμῶνα, πδ-  
κῶνα, σημεδῶνα, ἰπῶνα, κλ.

## CAP. XV.

*Animal quid* 121. *Generatio & sexus* 122. *Sensus* 123. *Motus* 124. *Cu-  
batio, sissio, statio* 125. *Motus imperfectiōnis* 126. *in conchis* 127. *co-  
chleis & limacibus* 128. *vermibus* 129. *insectis* 130. *serpentibus* 131. *la-  
ceris, &c.* 132.

Living Creatures in ge-  
neral, and in particu-  
lar the more imper-  
fect ones: that pant,  
or crawl, or creep,

*Animalia in genere, &  
in specie rudiora: pal-  
pitantia, repentia,  
serpentina.*

Τὰ ζῷα καὶ γένεσιν, καὶ κατ'  
εἶδος τὰ ἀπλῆστερα· ἀ-  
σπαιρῶντα, ἰεπύοντα, ἑρπύ-  
τα.

121 That which is indued  
with life, sense [feeling,]  
and free motion, is a living-  
creature.

121 Quod est prae-  
ditum vitā, sensu, & libero  
motu, est animal.

ἐκ'. Τὸ μακρὸν ζῷον, ἀ-  
σπαιρῶν τὸ, καὶ ἐλεύθερος κινή-  
σις, ζῶον ἐστὶ.

122 They receive life in  
being born, they continue it in  
being nourished, they propa-  
gate it by begetting their  
like: and to that end they are  
differenced by sex.

122 Vitam accipiunt  
nascendo, continuant  
nutricando, propagant  
sui simile generando:  
ideoque sexu discreta  
sunt.

ἐκ'. Ζῶον λαμβάνειν ἐν  
τῷ γένεσθαι, διακρίνεται ἐν  
τοῖς τρεῖσι, μακρὸν δὲ ἐν  
ἐν τῷ γένεσθαι τὸ αὐτὸς ὁμοῖον  
καὶ διὰ τὸ τοῦ γένεθαι καὶ  
εἰς ἑαυτὸν ἐστὶν.

123 They exercise their  
sense (especially for fools  
sake) by touching, smelling,  
tasting, hearing, seeing.

123 Sensem exercent  
(potissimum alimenti  
causā) tangendo, olfa-  
ciendo, gustando, audi-  
endo, videndo.

ἐκγ'. Τὸν αἰσθητὴν γυναι-  
ξας (μάλιστα ἔνεκα τῆς τρε-  
φῆς) ἐν τῷ φάειν, ὁσφραίν-  
ειν, γεύειν, ἀκούειν, ὁρᾶν.

124 They use [employ] a  
motion (for the prosecution  
of good, and fleeing [avoid-  
ing] of evil) those that have  
wings by flying, those that  
have fins by swimming, those  
that have feet by going.

124 Motum adhibent  
(ad prosequendum bo-  
num & fugiendum ma-  
lum) alata volando, pin-  
nata natando; pedata  
gradiendo.

ἐκδ'. Χρῶνται τῇ κινήσει  
πρὸς τὸ διώκειν τὸ καλὸν καὶ  
φεύγειν τὸ κακόν, τὰ πτεροτά  
ἐν τῷ πτεῖν, τὰ ἰπτατά ἐν τῷ  
πτεροῦν, τὰ νηχτά ἐν τῷ  
πτεροῦν, τὰ βαδίζον.

125 When a living creature moveth not it self [first not,] then it either lies down, its limbs being laid along [flat;] or sits, the lower [under] parts being laid undermost, and the upper ones [fore parts] lifted up; or stands, all on end [straight upright,] counterpoising it self upon its feet, or leaning on some prop.

126 Let some little living creatures set themselves forward only by panting, or crawling, or creeping [sliding on their belly:] move as [seeing] they are as it were the hide draughts of the living kind; as shell-fish, lit's worms. [grubs,] serpents.

127 A shell fish, being shut up in houses of shels [to which the flesh being bloodless and slimy doth most closely stick] removeth it self by little and little [under the waters] by a slight panting; of which the chief are the juicy oyster, the pearl-bearing shell-fish, and the purple-fish, casting up a purple-colour'd juice.

128 The slow-pac'd cockle [snail,] carrieth about with it its shelly lodge: it is thought to want eyes, as also the dew-fault [slug:] but they have little horns, wherewith they grope out their way.

129 Worms crawl [trail along] by the rolling up and down [wiggling to and fro] of their body, out of the same things whereof they are bred, seeking nourishment, they gnaw upon them: the mites on wax, magots on flesh, moths on garments [and these,] book-worms on

125 Quando animal se non movet, tum aut cubat, prostratis membris; aut sedet, substratis inferioribus, arrectisque superioribus; aut flat, totum erectum; super pedes suos se aequilibrans, aut fulcumento alicui connitens.

126 Quadam tamen animalcula promovent se palpitando duntaxat, aut rependo, vel serpendo: cum sint veluti rudimenta animalis generis; ut conchæ, vermiciuli, serpentes.

127 Concha, inclusa conchis testaceis, (quibus caro exanguis & viscosa artissime adheret) dimover se paulatim (sub aquis) levi palpitazione: quarum apprimæ sunt ostrea succulenta, concha margaritifera, & purpura, purpureum succum evomens.

128 Tardigrada cochlea circumfert secum testaceam suam domunculam; putatur carere oculis, sicut & limax: sed habent cornicula, quibus præterant iter.

129 Vermes reptant convoluzione & evolutione corpusculi; è quibus rebus gignuntur, ex iisdem quærentes nutrimentum, erodunt eas: acari ceram, termites carnem, tineæ vestes, blattæ libros, teredines (colli) ligna,

μή. Ζῶον ἐαυτὸ μὴ κινεῖν· ἢ κρατὰ κεῖται, κρατὰ βληθέντων τῶν μελῶν· ἢ κατὰ ἴσιν, ὡς ἐσθραμψάν τῶν κρατῶν, ἢ ναι; διαμύρον· ἢ τῶν ἀνατέλλον· ἢ ἰσησι, παντὶ ὡς ἀνθρώπων· ὅτι πεδῶν αὐτὸ αὐτὸ ἰσητά λυλίζον. ἢ τῶν σφειγμάτι νηὶ ἐπερὶ εὐδμον.

μή. Τινὰ δὲ ζῶδια ποσά· γίγνεται ἐν τῷ παλαιῷ μόνον, ἢ ἐπὶ ζῶδιαι, ἢ ἐρησι· ὅντα ὡς παιδὶ ματα τὸ ἐμψύχον· ὅς κ' ἔχει, σκαλλίαι, ἐπετά.

μή. Κόγχαι ὁσθακίνας κόγχαι ἔχουσιν, (αἷς ἢ σπέρματι) ἐξ αἱμῶς τι καὶ γλοιώδους σπέρματος ποσολογῶν, ὑποκινεῖ αὐτῶν καὶ μικρὸν (ὡς τῶν ἰσθίων) ἰλαρῶ σπέρματι· ὡς αἱ ποσάσαι ἐσθιν ὁσρεον χυλῶδες. κόγχη μαργαριφέρη, καὶ πορφύρεα, ἢ τὸν πορφυρὸν χυμὸν ἐξίμυστα.

μή. Βραδύπους ὁ κοχλίας μὲν αὐτὸν περικυμίζει ὁσθακίνας αὐτὸν ἐκιδόν· διὰ τὸ μὲν ὁσθακίμων σπέρματι, ὡς καὶ ὁ κοχλίας καὶ σπέρματι [κόχλῳ, σπέρματι] ἔχει σπέρματι καὶ ὁσθακίμων λαμβάνει.

μή. Σκαλλίαι ἐπὶ ζῶσι, σκαλλίαι νηὶ καὶ ἐξ αἱμάτων τὸ σπέρματι· ἢ ὡς γίγνεται, ἐν τῶν ζῴων τεργῶν. ὡς τῶν ζῴων αὐτὰ ἀκρεῖ καὶ σπέρματι, ὡς καὶ κρέας, ὡς ἐσθραμψάν, ὡς καὶ τὰ βλάστη. τῶν ζῴων [ἐξ αἱμάτων] ἐξ αἱμάτων, ἐξ αἱμάτων [ἐξ αἱμάτων] καὶ ποσάσαι, ὡς αἱ μύλαι, books,

boole, timber-worms [woodlice] on wood, earth-worms on moist [wet, ouxy] ground, whirl-worms [the devils gold-ring, caterpillars] on vines, virevels [bowds] on corn, canker-worms on plants, silk-worms on mulberry-leaves, &c.

130 But insects [small vermin] are more quick [nimble], which have little feet given them: as the louse, the begger [sic] of nits: the flea a skipper: the tick [tick] troublesome to dogs: the punie [small louse], the scurvy-smelling creeper through of walls and lodgings (especially those that are made of deal boards:) the louse [blind-beetle] sticking to moist walls: and the forty-bear-worm (call'd hundred-legs, and forty-foot, by reason of its many feet:) finally the ants [pismires, emmets] alwaies busie [stirring] about carrying [hoarding] provision: and spiders, weaving [knitting] most thin cobwebs, in which they lie in wait for flies.

131 The serpents [crawlers] having got a very long body, creep [crawl] on the belly, by an arch'd [crooked] undulating [winding] of the same body: as are the common snake: the wood-snake: the water-snake: the most venomous [poisonous] adder: the dart-snake, throwing himself upon passengers from trees: the viper, which alone bringeth forth live young: also the two-headed serpent, which goeth forward and backward: and the cockatrice so hurtful [mischievous, baneful], that it killeth only with its look: lastly the dragon a winged serpent.

lumbrici uvidam ter-  
ram, volvores (convol-  
vuli) vitem, curculio-  
nes frumenta, erucæ  
plantas, bombyces mo-  
ri folia, &c.

130 Sed insecta sunt  
expeditiora, quibus da-  
ti pediculi: ut pedicu-  
lus, (pedunculus) lendi-  
um progenitor: pulex,  
saltator: ricinus, cani-  
bus infestus: cimex, pa-  
rietum & cubilium (pra-  
sertim abiegnorum)  
graveolens perreptator:  
oniscus, adhaerens hu-  
mefcentibus muris: &  
scolopendra (dicta cen-  
tipedes, & millipeda à pe-  
dum multitudine,) for-  
micæ denique cir-  
ca victum compor-  
tandum semper actuo-  
sa: & araneæ, tenuissi-  
ma aranea neclentes,  
quibus muscis insidien-  
tur.

131 Serpentes, oblon-  
gum corpus adepti,  
serpunt arcuatâ ejusdem  
corporis sinuatione: ut  
sunt, anguis communis:  
coluber silvaticus: na-  
trix aquatica: aspis ve-  
nenosissima: jaculus  
vibrans felle ex arbori-  
bus in obvios: vipera,  
quæ sola parit carulos  
vivos: amphispēnā i-  
tem, porrò ac retrò gra-  
diens: & basiliscus, tam  
nocivus, ut solo visu necet:  
draco denique  
alatus serpens.

τρεῖς σῆτον, κάμπα, καὶ  
φυτὰ, βίμωκος τὰ τῆς μέ-  
φύλας, κλ.

131. Ἀλλὰ δὲ σκεπτικῶς ἐν  
ταῖς ἱστορίαις, οἷον ὁ φθέρης ἡ  
κόπτης γονιός· φύλλου, ὀρχ-  
σῆς· κέρτων [κυνόμυα], κα-  
σὶν ἀνισαρός· κάρις, τετραπύ-  
καὶ διὰ τὴν (μελέτην ἐλατύνει)  
δυσωδίας ἰφίρπυσης· ὀνί-  
σκου, ἰγέρης· τετραπύκα, πο-  
λύπους διὰ τὸ ἔχει πεδῶν πλῆ-  
θος· τὸ ὑπερτον, οἱ μύρμι-  
κας, ἐν ταῖς σωματικαῖς τῶν  
τρεῶν αἰετῶν φιλόπονοι· καὶ  
οἱ ἀσπίδες, λεπτότερά τὰ ὀ-  
ρεχθῆνα κινύοντες, ἐν οἷς ταῖς  
μύμιας ἐνδεδυμένον.

131. Ὅπως ἀσπίδων τῶν  
σώματι ὀπτιζόντων, ἱσχυρῶς  
κακωτῶν τὸν σώματι· αὐ-  
τῶν πλοκή· οἷον δὲ εἶπεν, ὅπως  
κοιτῶν, κινύοντες [ὅπως] ὑπε-  
ρτον, ὑπερτον ἰνδρῶν, ἀσπί-  
δων ἰσχυρῶν, ἀκοντίας ἐκπύον-  
των ἐκ τῶν ἐκ δίνδρων εἰς  
ἐν πηχόντας, ἰχθῆνα [ἰ-  
χθῆς] ἢ μόνον δυνάμει τῶν  
ἐκ φύσεως σκώμης· ἀσπί-  
δων ἢ ἀμφοτέρων ἀπὸ τῶν καὶ ἐ-  
πί τῶν βαίνοντων, καὶ βασιλι-  
σκῶν ὅτι ἐκ τῶν ἐλατύνοντων, ὅτι τῶν  
ἐκ φύσεως κινύοντων· τὸ πᾶν  
ὁ δὲ σκεπτικῶς ἐν οἷς πικρῶς.

132 *Theseuse to be reckoned among serpents, although they are such as go step by step, the lizard, that hath branny feet: the evert, somewhat like this, but less: the swift (newt) pictur'd with golden spots [specks;] and the salamander, so cold that it quencth [puts out] fire: to conclude, the scorpion, with its bending [crook-ed] tail giving deadly strokes.*

132 Solent serpenti-bus adnumerari, tam-etsi, sint gressiles: la-certa, habens lacerto-sos pedes: seps, huic confimilis, sed minor: stellio, maculis aureolis picturatus: & salaman-dra, tam frigida, ut exstinguat ignem: scor-pio denique, flexuosâ caudâ infligens lethife-ros ictus.

ρλβ. Εἰδ' ὅτι τῆς ὄφιν ἐν γὰρ καταλέγουται καὶ ἔτι. βέλ-δω πορὶντες· σάρκοι. δι-στάρκεις ἔχοντες τὸν πόδα· ὁ σήλ. τὸ τῶ πορὶ σόμοι· ἀλλ' ἥσων· ἀσπλάγχοι [κ' ἐστὶν]· χρυσαῖς ποτὶ σιγμάς γα-γεραιαῖς· καὶ σαλαμάν-δρα, ἣ τοῦ πυρὸς, ὅς καὶ τὸ πῦρ ποτὶ σιννύει· π' ἐστὶν α-πὸ τοῦ σκorpion, καὶ ποτὶ τὸν κέρκον ποτὶ ἀποφύγει [χειρίας] πλῆγας ὅτι ποτὶ εἰς.

CAP. XVI.

*Avis quid, ejusque partes 133. pedum usus 134. Alimentationis ratio 135. Nidificatio 136. Avium species 137. domestice aves 138, 139, 140. campestres 141. sylvestres majores 142. minores 143. minimæ 144. Psittacus & Vanellus 145. Rapaces 146. aquaticæ 147, 148. Insecta volan-tia 149. Cicadæ, locustæ, &c. 150. Cicindelæ, bruchi 151.*

Birds, and other flying creatures.

*Aves, aliâque vo-latilia.*

Τὰ ὄρνια, καὶ τὰ ἀε-πιδία.

133 *Birds are creatures that live in the air, who by the clapping [flirting] of their wings and tail, fly whither they list: all of them quilled, feathered, & beaked: (except the bat [reer-mons] which is hairy and toothed, and hath leathern [skinny] wings.)*

133 Aves sunt ani-mantes aëriæ, quæ vi-bratu alarum & cau-dæ volant quò volunt: omnes pennatæ, pluma-tæ, rostratæque: (ex-cepto vespertilione, qui pilosus & dentatus est, alâsque membranaceas habet.)

ρλγ. Ὅρνια εἰσι ζῷα ἢ πν-αῖα, ἃ τῶ πτεροῦ ὅτι τὸ πτερον καὶ τῆς ὑπερὶ πτερίδα, ἔστι βολομένη ἀπὸ τοῦ πτεροῦ, πτεροῦ καὶ τοῦ ῥάμφος ἔχουσα (νυκτερίε ὅ-τε τοῦ ὄρνιθός ἐστι, καὶ πτεροῦ ἔχει ὑπερὶ πτερίδα.)

134 *They are also two-footed all, (even the bird of Paradise, which they gave out but falsely to be footless [vauant-feet]) but the bigger sort only walk, the lesser only hop: the middle ones use both walking and hopping.*

134 Omnes item bi-pedes sunt (etiam manu-codiata, quam esse apo-dem falso perhibebant) sed grandiores ambulant solummodo: minores saltitant tantummodo: mediocres utuntur & incesu, & saltatu.

ρλδ. Καὶ ἀπασα εἰσι δι-ποδοί, (καὶ μὲν καὶ ἡ ὀυ-τάκη, ὡς ἀποδοῖ ἡ) μιμ-νὸς ἀπὸ τοῦ ἀλλὰ αἱ μέγας βε-δίζουσι μόνον, αἱ μέγας μί-νον ἀλόνται, αἱ ὅ-μετρες καὶ βαδίζουσι ἀμα καὶ πηδῶσι.

135 *They pick up meat with their bill [beak,] and stuff [cram] their crop: & though they sip often, yet none doth piss, because the moisture passeth into their feathers, which are full of vapour [steaking-heart.]*

135 Rostro petunt ci-baria, refercuntque in-gluviem: & quamvis pitissent, nulla tamen mingit, quia humiditas diffuit in plumas vapore plenas.

ρλε. Συλλέγουσι τὰ ἐσθι-ματὰ τῶ ῥάμφει, καὶ ἀνι-στῶντα [πορὶσλον] πλῆνται· καὶ ὅτι χελεοποτῶσι, εἰς μί-α ὁμοῦ ἐρεῖ, ὅτι ἡ ὑγρὸς δι-ἀρρεῖ εἰς τὰ πτερά μὲν αὖ-τις ὄρνιθ.



136 They commonly build  
nests in such places, where  
none comes: (the King-fisher  
is said to nestle [make her  
nest] in the very sea, it being  
then a calm sea ) then they  
lay eggs, (which under a shell  
hide the white yolk ) and af-  
terwards by sitting [brood-  
ing] on them the hatch [dis-  
close] young ones callow [un-  
fledg'd ; ] which we call whilst  
they peep [cheep, yelp,] peep-  
ing chicks.

137 The *Estrich* is the biggest of fowls, who by reason of the greatness of his body cannot flie up; the vren the least, flying about hedges; the Eagle the most noble, who without winking looks upon the sun: the lapwing is the most despicable, crested [rustred] indeed, yet nasty [filthy], because it feedeth on dung: the peacock the most beautiful, sainging [whirling] about her gallant train [tail] e're and anon, and brusling [priding her self:] the owl the most ugly [deformed,] with the rest of the night birds: as, the unluckie scritch-owl, the great-caw'd horn-coot, the doleful howler, the deadly leech-owl.

138 The other birds are either home-bred, or out-comers [forreiners:] field, or wood, or water-fowls.

130 Our home-bred birds  
[poultry] scrape the dun-  
ghil; as for example, the cock,  
crowing at certain hours, and  
setting up his comb, and flap-  
ping his wings on his own  
dunghil, with the cackling  
hens, and the whole pullen-  
[poultry-] brood: then the  
zurbie cock wearing on his  
head a fleshy fillet [front,]

136 Nidificant communiter in locis inaccessibilibus; (halcyon dicitur nidulari in ipso pelago, tranquillo tunc aquore:) tum ponunt ova, quæ subter testa occultant albumen & vitellum) atque his postea incubando excludunt implumes pullos; quos vocamus, dum pipiunt, pipiones.

137 Struthio est maxima alitum, ob vastitatem corporis haud subvolans; regulus minima, fepes circumvolitans; aquila generosissima, abique nictatione Solem intuens; upupa despiciatissima, cristata quidem: foeda tamen, quippe stercorebus victitans: pavo formosissima, speciosam suam caudam subinde rotans, & superbiens; noctua deformissima, cum reliquis nocturnis: ut, bubone ominoso, afione aurito, ulula flebili, alucone ferali.

138 Ceteræ volucres  
sunt vernaculae, vel adve-  
nae: campestris, vel sil-  
vestres, aut aquaticæ.

139 Nostra vernacula rufantur fimeta: exempli causâ, gallus, certis horis cantans, & in suo sterquilinio cristam erigens & cucuriens, cum gracillantibus gallinis, totâque gallinaceâ pullitie: tum gallo-pavo, gerens in capite carnosam vittam,

[illegible]

ρζ'. Σπρωτικὰ μὴλη  
 [σπρωτὸς λιβερός] ἐστὶ τῆς οὐ-  
 λῆς μέγιστος, διὰ τὸ μακρο-  
 τὸν ὄντων ἐκείνων ἐκαστὴν ἀν-  
 ῥαχὶν ἐλαχιστάτας, τὰς ὀφθα-  
 λμικὰς περὶ τὴν ὄψιν· αὐτὴς  
 οὐ βλῦνται, τὴν ἑλκυν ἀνὰ  
 τὴν ἐλαττωσικὴν [χρῆς τὴν  
 σκευασμὴν] ἴσταν· ἐκ τῆς  
 ἀφροσύνης [λίαν ὀφθαλμο-  
 γονίαν] ὀφθαλμοῦ μὲν, ἀνὰ  
 αἰσχρὸν [μακρὸν ἐκ τῆς κούφου  
 οὐκ ἐκ τῆς ὄψιν]· τὰς οὐ κα-  
 λῶς, τὴν δεξιὰν [πυρρὴν] ἐπὶ  
 ῥαχὶν τε καὶ πολυποστικὴν  
 ἐκταίνον, ἐκ τῆς καλῆς  
 γωνίαν· γὰρ ἔστι συσπρω-  
 τήτης, κατὰ τὴν καὶ τοιαύτην  
 περιεχόμενον, ἔστι δὲ συσπρω-  
 νιστὴ, ἂν αὐτὴν αἰχμη-  
 ῶς σπρωκτικῶς ἐκείνη, συσπρω-  
 μος.

βλ. Τὰ ἀποκ' τ' πλειονῶν  
[πλειονῶν] ὁμογενῆς ἐστιν, ἡ πᾶ-  
ροικα' περὶ α', ἡ ὑλαὶ α', ἡ  
ἐνυδρα.

[illegible]

and under his beak a jollop [juggle,] which looks very red when he is angry, with his turkie hen : and the pigeon with his mate [the dove] very handsome, if rough-footed.

140 Reckon those for  
house-birds, which love to live  
about houses; as swallows,  
the messengers [which bring  
news] of the spring, the waver-  
ton [littful] sparrows, &c.  
also the jack-jaws, the crows  
[rawks], the pies [py-annets,]  
and the kestrels that build in  
turrets: and of the water-  
fowl, geese [and ganders,]  
and ducks [and drakes.]

141 The field-birds are; the lark, hovering in the air, and chanting: and like to this the tufted lark: the quail with a short [bob-] tail, (& therefore flying but little and with a cry [noise]; the partridge, most pleasing to the palate: and the slow-flying snail: and the cranes flying very orderly together: (to visit, wedge-wife, one flying before.)

142 The bigger sort of  
wood [ wild ] fowls are, the  
deaf bistrards, the party-co-  
coloured pheasants, snites  
[ snipes, morehen, godwits, ]  
delighting in hazle-ground,  
wild doves [ culvers, ] ( the  
ring-dove [ quail, and the  
red footed stock-dove ) the  
cuckow, who betrays her  
self by crying cuckow: and  
the chaste turtle-dove

143 We distinguish the  
lesser sort by their taste [ food,  
diet; ] for the gnat-snapper  
feedeth on flies, the cole-mous  
[ great tismous, the houp ] on  
bees, the robin red-breast on  
sugar, the tistling [ hedge-spar-  
row ] on little worms: the

& sub roſtro paleam,  
irato valdè rubentem,  
cum ſua meleagride:  
& columbus cum co-  
lumba, pulchelli, ſi plu-  
mipedes.

140 Domesticis annu-  
mera, quæ gaudent ha-  
bitare circa ædes: ut hi-  
rundines, veris nuncia-  
trices, passerles falaces,  
&c. monedulas item,  
cornices, picas, & in rur-  
ribus nidificantes rin-  
nunculos: & ex aqua-  
ticis, anseres, atque  
anates.

141 *Campeſtres ſunt:*  
*alauda, in aere ſe vi-*  
*brans, & cantillans: ſi-*  
*milique huic caſſita ci-*  
*rata: coturnix caudā*  
*curtā, (ideoque parum*  
*volitans, & cum vocife-*  
*ratione,) perdix, palato*  
*gratiſſima: & tarda, tar-*  
*divola: & grues, admo-*  
*dum congruē abvo-*  
*lantes: (nempe cuncta-*  
*tim, unā pravolante.)*

142 Silvestrium majores sunt: tetraones fur-di, phasianii discoloreres, attagenes coryletis gaudentes, columbi feri, (palumbes torquatus, & livia rubido pede) cuculus, qui cuculando se prodit: castuique turtur.

143 Minores distin-  
guimus gustu: ficedula  
enim vescitur ficibus,  
merops apibus, rubecu-  
la muscis, curruca ver-  
miculis: picus arbores  
rostrando, delitescen-  
tesque bestiolas extra-

ἄνε ταυτὶς σπαράσθῃ, καὶ ὑπὸ  
 τῶν ῥάμμευς κἀλλασιν [περι-  
 νεύουσι] ῥαμψὶς ἀνὰ κέντρον  
 ταυτὶς αὐτὴ τῆς μελοποιίας  
 ἐξ ὁποτέρου καὶ τῆς ἀντιθέσεως,  
 ὑποκαταλείπει πλεονασμὸν.

ρμ. Τοις κατεκλινέντοις-  
αρεθμει τὸ πᾶν τῶν ἐκ τῆς  
μακροκατεκλινῆς εὐδοκίας οὖσαν  
τὴν χαλιδάνα τὴν ἐκ τῆς ἀχί-  
λιδωπ, σφειδῶν λάτρων, κλ.  
αὐσώπως καὶ κολινῶν, κορῶν,  
κίπῶν, καὶ τοῖς ὅπ. πύργων πε-  
σσοσώπωνται κίχ. χην. καὶ ἰχ.  
ἐνδύσαν, χάρμ. τε κ. ἄλλας.

ρμα Τὰ περὶ αὐτῶν κῶ-  
 νος (ἄρ. ἀλ. αὐτ.) πρὸς αὐ-  
 τοὺς ἰαυτοὺς ἀναπέμψαντες ἐπὶ  
 αὐτῶν κ' ἔπειτα διὰ τὴν κῶ-  
 νος, τακτικὰς φέρουσιν ὅρ-  
 τας ὁρμητικῶς βραχυῶς, (κ'  
 διὰ τοῦτο οὐκ ἐπιπλοῦνται,  
 ἐμὲ κραυγῆς) πρὸς τὴν  
 γένεσιν τοῦ ἐκείνου αὐτῶν  
 [τέκνῳ.] ἡ βραχυὸς πρὸς  
 ἡρατοὺς περὶ αὐτῶν αὐτῶν  
 ἰσχυρῶς (δὴ αὐτῶν) σελυσι-  
 δος, ἔπος τοῦ περὶ αὐτῶν.

ρυθ. Τα ἄλλα λαλῶν μείζων  
 ἐστὶ· πηρώσεις [πύργους] δι-  
 σκαφοί, ἐπερχόμενοι οὐρανοῦ  
 [ἵππες] ἡπάρησις [οὐλοῦσά-  
 ντες] πύς καὶ οὐρανὸς ὅτι πύργου-  
 ντες, οἱ ἀγροὶ σφαιροειδῆ. (ὡ  
 θάλασσα σφαιροειδῆ, καὶ πε-  
 λαιὰ ἐνδύσσονται) οὐρανὸς ὁ  
 ἑαυτοῦ ποσειδῶντος καὶ κακῶ-  
 σιῶν ἀγῆνη πύργου.

ριζ'. Τα ἑλάνια αὐτῶν  
 διακροῦν· ἡ γὰρ σκευὴ συ-  
 καὶς τρέπεται, ὁμοίως μάλιστα  
 οἱ ἐνδοκῶντες μοῖραι, ἢ  
 ὑποκαὶς σκελετικαί, οἱ γὰρ ἐν-  
 κολαστικαὶ τὰ εἰδέναι καλῶ-  
 πῶν τὸν ἄνθρωπον, καὶ οὕτως τὰ  
 ἑλάνια αὐτῶν ἐνδοκῶντες ἐλάνια.



wood-pecker by pecking of trees, and pulling out thence little vermin lurking in them; *thorsh* [maius, thrius] seeds on juniper-berries, (he is said to dung [mute] himself a mischief, because misselden [birdlime] sprouterth forth from the bough which he bedungeth [defileth].)

144 The least are the singing-birds: as the nightingale, the sweetest tuner; the titmouse, mincing [drawing it out] small; the chaffinch [sprink,] chirping in the cold: the yellow wattle; then the goldfinch living on poppy; the flax finch [toad-flax] on flax, the linnet on thistle-seed.

145 The parrots [poppin-jays], stares [starlings] owzels [black-birds,] use to imitate the voice of man: the lapwing [plover] hath a crest [tuffe] and makes a noise.

146 Ravenous birds [birds of prey] are carrion-eaters, & alone-flyers, which in preying with their crooked claws [talons] and beaks, tear to pieces other birds: as, the hawk, which with his face upward flies directly [towards, soars] toward heaven; & is kindred the sparrow-hawk [the hobby;] the fine-eyed falcon; the sluggish buzzard; the kite [glead, buzzard;] a stealer of chickens; the vulture feeding only on dead things [carcasses;] as also the raven.

147 Water fowls are whole-footed (because of swimming: as the most white swan; the insatiate [greedy] cormorant [his crop straight

hendo, isdem; turdus pascitur baccis juniperinis, (dicitur cacare sibi perniciem; quia viscum pullulascit e ramo quem conspurcat.)

144 Minimæ sunt cantrices: ut lusciniæ, suavissima modulatrix; parus, parum minuriens; fringilla, frigore fritinienis; galbula flavescens; tum luteola, vicitans semine papaveris; linaria lini; carduelis cardui.

145 Psittaci, sturni, merula, suescunt imitari humanam vocem; vanellus est cristatus & clamorosus.

146 Rapaces sunt carnivora, & solivaga, quæ prædando uncis unguibus & rostris, alias dilaniant: ut accipiter, qui resupinatus evolat rectâ cælum versus; eique congeneres; nifus fringillarius; falco bellæ oculatus; buteo ignavus; milvus pullastro-rum raptor; vultur, solis morticinis pascens, sicut & corvus.

147 Aquaticæ sunt palmipedes (natandi causa:) ut olor candidissimus; monocrotalus insaturabilis (ingluvie sub

τῆς τοῦ ἡλίου τὰς ἀρκυ-  
δίας σιπίζονται [σιπίζονται,]  
(ἐκ τῆς ὁλοθρονος ἔχουσιν παρσι-  
μιὰς, ὡς καὶ τὸ κορυμνὸν αὐ-  
τῆς ὁ ἥλιος ὀφθαλμοῦται.)

ρμῶ. Τὰ ἐλαχίστα τῶν ὀ-  
νίων ὁμιλεῖ ἐστὶν οἱ οὐρανολο-  
γοὶ (ἀνδρῶν) μαλακῶς ἡδύ-  
σθη αἰχμαλῶ, μικροῦν τι μω-  
ρυρίζων. ὡς τὰ πιπίζοντα ἐν  
τῇ ψύχῃ· χαλεπὸν ὑπόχλω-  
ρον· ἐπὶ χυσομέλει, ἢ μέ-  
κων τῇ σπέρματι προσομι-  
νῇ αἰχμῶ [αἰχμῆς] τῇ τῷ  
λίγῃ· ἀκραιδίς [δραυπῆς] τῇ  
τῷ σκολύμῃ.

ρμῆ. Ψιττακῶ, ψῆμῃς κρό-  
σσοις [κρόσσοις,] ἐθίζονται  
τῷ ἀνθρωπίνῳ φωνῇ ἐμμο-  
μεῖσται· ταῦς ἀγροῦς ἐὼς ὅλ-  
ως τι καὶ κροκηδὸς ἐστὶ.

ρμῆ. Ἀρπακτικὰ ἐστὶ κρι-  
θῆα καὶ μοναδικὰ [μονο-  
φυ,] ἃ τὰ ἀρπαζέειν ἀγνώστοις  
τοῖς ὄντι, καὶ ῥύγκισι τὰ  
ἄλλα διασπαράττει· οἷον ἱε-  
ραξ, ὃς ὑπὸ τοῦ θύτους ἐς ἡμέ-  
ραν αἰετῶται, καὶ τῷ τῷ ὀμο-  
χρεῖς, ὁ νῖστος· σαρξίνας· ὁ  
ἐλάκων ὁ ἐυδερμὴς· τοιοῦτον  
ἀγρός· ἐκ τῆς ὀρνιθοσάδων  
ἀρπακτικῆς· ῥύψ [ὡς ῥυπῆς]  
τοῖς πτερυγίοις μόνον προσομι-  
νῶ, καὶ τῷ καὶ ὁ κρόαξ.

ρμῆ. Τὰ ἰνυδῶν [ὕδατος]  
στραγῶσθαι ἐστὶ τῷ νυκταγῶ  
χαλεπῷ· οἷον, κύνες λαλοῦ-  
νται· ὁνομαζόμενοι ἀσπλῆ-  
ς, ἀνθρωπῶν ὡς αὐτῇ  
hangt

hanging down under his bill;) the broad-beak'd pelican [stouellers] the bistourn loming like a bull: the teal alwaies swimming; the dapper often diving, as likewise the sea-gull [senduck.]

148 The other fish-eaters (yet not vvhole-footed, and therefore only flying about the vvater) are; the wry-neck'd heron [hearn;] the fork building nests of thorns on the tops of houses; the fishing-gull [sea-cob;] the vvag-tail, never vveary of vvagging his tail.

149 Flying insects are, both those vvith stings: Bees, vvasps, hornets; (the drones are vvithout a sting:) and also those that prick vvith a little snout as flies; amongst which are gnats, gad-bees, and breezes.

150 The grasshoppers by their noise show the time of hay-harvest; the locusts are the destroyers [layers wast] of corn; the butter-flies are the blowers of maggots [grubs,] the erickets creek by night; fire flies flie to candles.

151 Glow-worms, palmer-worms [chafers,] beetles, horned beetles, horse-flies, &c. hide their wings in cases [sheaths.]

ipso mox rostro pendula;) pelicanus rostro latissimo; butio, bovis instar mugiens; querquedula semper natans; mergus crebro urinans, ut & fulica.

148 Ceteræ piscivora (non tamen palmipedes, eoque duntaxat circumvolantes aquas) sunt; ardea tortili collo; ciconia exstruens spineos nidos in tectorum pinnaculis; gavia piscatrix; motacilla indefesse motitans caudam.

149 Insecta volantia sunt, tum aculeata: apes, vespa, crabrones; (fuci carent, aculeo:) tum rostro fodicantes, ut musca; inter quas culices, tabani, & asili.

150 Cicada indicant stridore suo fœnificii tempus; locustæ sunt populatrices segetum; papilionæ disseminatores camparum; grylli strident noctu; hepioli advolant lucernis.

151 Cicindela, bruchi, scarabæi, scarabæi cornuti, cantharides, &c. integunt alas vaginis.

τῷ ῥόχῃ ἐκκεκρυμμένης πτελικῆς [ραμφί] θ' εἰσὶν ἰχθῶν τὸ ῥέμα ἀστρίας [πτεῶ] κεδὸς δὲ κλυ μωκωμένη καρπὸς [σοκα] διαπαντὸς ἡγεμένη· ἀθνα πύργη, δύπης] θάλασσα κολυμύσσει καὶ ὑποδυμένη· ὡς καὶ κίττα.

ρμῇ. Τὰ λοιπὰ ἰχθυοφάγα (ἀλλὰ ὁρῶντα, ἀθ' ὧν καὶ ἀπειπύονται μόνον τὰ ὕδατα) ἐστὶν· ἐραδὸς, στρίπτον ἔχον ἢ τεράχλον· πλάγρος, πηγνὸς καὶ αἰετὶς ἀκροῦν ἐν τοῖς ῥήδωσι των πύργωσι· κροῦξ [λαρ]· ἰχθυολόος· Cειοπυγίς, πύγῃ πύργῳ ἀνισθῶνς ὑποκίττα.

ρμῇ. Τὰ ἔντομα τὰ πτενὰ ἐστὶ κινητὰ τὰ μέλισσαι, βεῆ· κας, ἀνδρώα, (καρπύεις κίνηται σφόνδυ) καὶ ῥύγχος ὁ ῥύπτοντα [χετὰν ὕδατος]· μύα, ἐν αἷς κωνάπης [κνίπης], μύωτις ἢ οἰστροί.

ρ'. Τέττιγος τῷ ἡμερῶσι μὲν ἀποδεικνύσκει τὴν τοῦ χρόνου μέσιν καὶ ἐν ἀκρόειδός [κέρω] πης] τῇ ληϊαν εἰσὶν ὁλοφρεδύ· σηποδινέδον [ψαλύνων] ὁπῶσθε αἱ κάμναι· γρύλλοι [ἀρχται] νύκτωρ ἀδῶσι· πυρῶσαι [ἡπίλοι]· περσπύ· τὸν τῶν τοῖς λύχνους.

ρ'. Πυρρολαμπίδες [λαμπυρίδες], βροχί, κἀνταργί, κἀχέροι, κἀνταρίδες, καὶ κελύπυσσι τὰ πτερά τῶν θή· κῆρις [καλὸς πτερο] ἐστὶ.

CAP. XVII.

Pisces quid, & partes ejus quæ 152. sunt squamosi vel glabri 153. Fluviales 154. Piscinales 155. Marini 156. Bellæ marine 157. & monstra 158. Cancrī 159. Insecta aquaticā 160.

Fishes, and other swimming creatures.

152 Fish in stead of feet

Fishes, aliæque natatilia.

152 Pisces habent lo-

Oi ἰχθύες, καὶ τὰ ἄλλα νηκτά.

ρ'. Ἰχθύες· ἀντὶ πεδῶς καὶ





## CAP. XVIII.

*Quadrupes quid* 161. *partes illius essentielles* 162. *genera* 163. *Pecora majora* 164. & *minora* 165, 166, 167, 168. *Iumenta* 169. *Canes, feles, mu-*  
*res* 170, 171, 172.

Four-footed creatures:  
first tame cattle and  
labouring beasts.

161 Four footed creatures  
bring forth live young ones,  
and nourish them with the  
milk of their udders: the  
greater sort but one, and  
more seldom: the lesser sort  
more, and more often.

162 For covering they  
have either hairs, or shagged  
locks, or wool, or bristles, or  
scales: & feet either finger'd,  
armed with nails [claws],  
(as the dog and bitch, &c.)  
or hooved: and that either  
with a solid [whole] hoof as  
the horse: or cloven [parted]  
(as the ox.)

163 Some are horned, and  
want [are without] upper  
teeth: (because the matter  
[stuff] of them passeth into  
horns:) wherefore they chew  
the cud, and they have four  
ventricles contiguous [close  
together,] the cud, the  
panicle, the tripe, the honey-  
tripe [the caul:] and at last  
the entrails [guts,] and seget  
[tallion] instead of fat.

164 Some are tame, li-  
ving under the care of men,  
as cattle and labouring beasts:  
others are savage [fierce,]  
wild beasts, flying from men,  
and seeking food for them-  
selves in lurking places.

165 The bull is the big-  
gest of cattle, remarkable for  
its dangling dewlap: a cow

*Quadrupeda: primum man-*  
*sueta pecora & ju-*  
*menta.*

161 Quadrupeda pro-  
generant fortium vivum,  
aluntque lacte uberum:  
grandiora unicum, &  
rarius: minutiora plu-  
res, & frequentius.

162 Pro integumento  
habent, vel pilos, vel vil-  
los, vel lanam, vel fetas,  
vel squamas: pedes au-  
tem vel digitatos, arma-  
tos unguitibus, (ut canis,  
&c.) vel ungulatos: &  
quidem ungulâ vel soli-  
dâ (ut equus,) vel bifi-  
dâ (ut bos.)

163 Quædam sunt cor-  
nuâ, carentque superio-  
ribus dentibus: (quia  
materia horum transit  
in cornua:) quocirca  
ruminant cibum: ha-  
bentque quatuor ventri-  
culos contiguous, iumen,  
reticulum, echinum, o-  
malum: demumquæ in-  
testida, & adipis loco  
solum.

164 Quædam sunt  
mansueta, sub hominum  
curâ viventia, pecora &  
jumenta: alia ferocia  
sunt, fera refugientes  
hominem, quantanté-  
que sibi ipsis pastum,  
& se abducentes per loca  
latebrofa.

165 Pecorum maxi-  
mus est taurus, paleari  
pendulo notabilis: vacca

Τὰ τετραπόδα' καὶ αὐτοὶ  
μὲν τὰ ἡμεῖς Βοσκήμα-  
τα καὶ τὰ Κτηνῶν.

161. Τὰ τετραπόδα ἡμε-  
ρῶν τὸ κῆμα ὀπιθύνει (βο-  
σκήν.) τρέφει δὲ τὸ γάλακτος  
ἐκ τῶν ὑδαρῶν τὰ μείζονα ἢ  
μῶν καὶ ὀλιγώτεροι τὰ ἐλάττω  
πλείονα, καὶ πληνέστερα.

162. Ἀντὶ τοῦ ὀπιθαλέ-  
μεσθαι ἔχουσιν ἢ τρίχας, ἢ λα-  
χνας [καύδια, μαλλίς,] ἢ ἱ-  
ερίον, ἢ χείρας, ἢ λεπίδας·  
ποδὰς δὲ ἢ δακτυλωτοὺς, ὀνυ-  
ξιν ἢ ὀστέων (ὡς τοῦ κυνὸς  
καὶ) ἢ ὀστέων καὶ μὲν ὅσοι ἢ  
ἡμῶν (ὡς τοῦ ἵππου) ἢ δι-  
χῶν (ὡς τοῦ βοῦ).

163. Ἐστὶν ἡ κερατοφόρος,  
καὶ στερηταὶ τοῦ ἀνωτέρου ὀδόν-  
του, ὅτι ἡ ὁλὴ αὐτῆς εἰς τὰ κέ-  
ρα μεταβάλλεται· τοιγαρὶν δὲ  
τρεφὼν μὲν καὶ δὲ [αἰσχρο-  
λῆς,] καὶ ἔχει τὰ γαστρίδια  
ἑξήκοντα τέσσαρες, λαμβάνει μὲν  
ρυτίδα, καὶ ἔχουσιν, ἢ ὄνυ-  
ξας· τὸ ὕστερον τὰ ἔντερα, &  
ἀντὶ πολλῆς σέας.

164. Τινὰ δὲ χειροῦντα [πι-  
δαῖν] ὡς ἀνθρώπων φρον-  
τὶς βελόντα [Civium tra-  
πιδόμην,] βοσκήματα [ἐρίμ-  
ματα,] καὶ κτηνῶν· ἄλλα δὲ  
ζῷα ἑστὶν, ὅντων ἀνθρώπων φέ-  
ρται, καὶ ζήντων αὐταῖς  
βροτῶν, καὶ αὐταῖς κρένεται  
ἐν τοῖς ἀσπλάγξι.

165. Βοσκήματων μέγιστος  
ἐστὶν ταῦρος, ἀνδραῖων κρέμα-  
ς ὀπίσθιον φέρων [ιγνύς]  
bis





170 Dogs and cats are our house-keepers; those of our cattle, against thieves; those of our provision [virtu-als,] against mice.

171 The dog [or bitch] betrayeth [discovereth the stranger by his barking; and biteth him that unadvisedly [without fore-sight] draweth too near, (especially being chained [the ban-dog] or doth at least laugh; if you anger him, he gurns [grins] with his chaps wide open; if you strike [scite] him, he gelpeth [whineth, moaneth:] but being mad, with a bite he makes men to be afraid of water, and bark just like whelps [puppies.]

172 The cat creeping up and down the corners of the house by the mouse-dung scents out the mice (which the mouse-trap doth not take,) then craftily [cunningly] catches them, tears them in pieces, devours [eats] them.

170 Canes & feles sunt nobis custodes: illicoribus, contra fures; hi penoris, contra mures.

171 Canis enim prodit advenam latratu; im-providè què appropinquantem mordet, (præsertim catenarius) vel ad minimum baubatur; si irites, diducto rictu ringitur; si percutias, quitatur: sed rabidus morsu reddit hydrophobos, latrantes more ca-tellorum.

172 Catus perreptans angulos domus odoratur ex muscerda mures (quos muscipula non capit,) tum insidiosè captat, discerpit, devorat.

170. Κύνες καὶ αἰλῦρες ἡμῶν εἰσι οἰαλακται· ἐκεῖνοι δὲ αὐτῶν τῶν ἐπιμαρτύων καὶ τῶν κλοσίων· οἱ δὲ αὐτῶν βρωμύτων καὶ τῶν μύων.

171. Ὁ δὲ κύων περὶ δόρυσι τὸν ξένον τοῖς ὕλαγμασι καὶ τὴν ἀπειροσπίπῃς ἐγγισσάτω δακνῆ, (μάστιγε δὲ αὐτοσίδεσσιν) ἢ τελευτῆσιν βαυζῆ· ἰριδιζομένη σισπρῶς ἀσχερῆς, τυπόμενος κυνὶ δὲ ἀλλὰ λυσσώδης τοῖς δόγμασι ὑδρόφοβος ἀσφράζειται, τῶν σκυλακίων [κυωαρίων] δὲ κλυδολακταιντας.

172. Ἡ αἰλὺρ δὲ ἀνὰ τοῖς τῆς οἰκίας γωνίας ἱερπύζουσι εσσερπίνουσι ἐν τῇ μυρμηκῇ [μυρμηκῇ] δὲ μῦσας (ὅς ἐστι μύσῃς ἢ ἀλλοσῇ) τῇν ὀπθῆκα αὐτῶν αὐτῶν διασπαράττει, κατὰ δὲ.

## CAP. XIX.

Belluæ quid 173. Elephas 174. Rhinoceros 175. Bubalus, &c. 176. Unicornis 177. Alces & rangifer 178. Cervus 179. Dama, ibex, rubicapra, caprea 180. Bestia quid, Leo 181. Pardus 182. Tigris & lynx 183. Vrsus 184. Lupus, vulpes 185. Onager & aper 186. Simia 187. Lepus, cuniculus 188. Erinaceus & hystrix 189. Gazela & zibeithus 190. Cati sylvestres 191. Sciurus 192. Mures sylvestres 193. Amphibia 194.

Four-footed wild-creatures: and those that live as well in water, as on land.

Quadrupeda fera; & amphibia.

Τῶν τετραπόδων τὰ ἀγρία καὶ τὰ ἁμφοδία.

173 The bigger beasts are called great beasts; the more cruel ones savage beasts.

173 Feræ majores dicuntur belluæ; crudeliiores, bestia.

173. Τῶν θηρῶν αἱ ἐφ' ἡμετέροις λέγονται κινώδεια. αἱ δὲ ὁμιότεραι θηρία.

174 The elephant, the biggest of great beasts, is said to be affrighted at the sight of a little mouse, & the

174 Elephas, maxima belluarum, dicitur terri aspectu musculi, grunnitūque porcino:

174. Ἐλέφας τῶν κινώδεων μύσῃς, ἐκ τοσούτου λέγειται τῇ ὀφί τῇ μυρμηκῇ μύσῃ, καὶ τῇ γρυλλισμῷ grunnitū.



grunting of a hog: it hath  
two teeth of foure cubits  
length, which afford the whi-  
test ivory, but he draweth  
his food [ fodder ] to him with  
his trunk [ or long snout. ]

175 The *Rhinoceros* [*nose-horn*] is almost of an equal bulk, clothed with bony scales, and wearing on his nose a sharp horn: whereas he is used to pierce [dig thorough] the belly of the elephant, whilst he skirmisheth with him.

176 Next are the wild  
oxen with no horns, the buff-  
[buff.] the ox, and the  
bugle; but this hath horns  
bent to his eye, useless for  
fighting.

177 The Unicorn to be  
look at for his one onely  
horn, inhabits the most wid-  
den [retired] desarts [wil-  
dernesses;] nor can he be ta-  
ken, by reason of his incre-  
dible fastness.

178 Of those that vvear  
branched [knaggie] horns,  
the alce [elk] is the biggest,  
having a hide [back] that  
cannot be pierced for hard-  
ness; then the rangifer man-  
ned, of so great swiftness,  
that it runneth in a daies  
space above eight hundred  
furlongs, through snow and  
ice.

179 The Stag [hart] ve-  
very nimble, vwearing horns  
that shed [fall off] every  
year, (for they grow again;  
but the hind hath none) he  
alone of all the brutes vweeps  
at's death [being about to  
die.]

180 The fallow deers  
[bucks or does] horns spread  
wide: the ibex his horns  
bend back upon his back: the

habet duos dentes quadricubitos, qui dant candidissimum ebur, pabulum verò attrahit proboscide.

175 Rhinoceros est corpulentia fere aquali, indutus squamis offeis, & gerens in naso acutum cornu: quo solet transfodere ventrem barri, dum cum illo praeliatur.

176. Dehinc sunt feri  
boves bicornes, bubalus,  
urus, & bonafus: sed hic  
habet cornua ad oculos flexa,  
ad pugnandum inutilia.

177 Unicornis spe-  
ctandus cornu unico bi-  
cubitali, incolit abdi-  
tissima deserta; neque  
capi potest, ob incredi-  
bilem pernecitatem.

178 Ex gestantibus ramosa cornua, alces est maxima, habens tergum infecabile præduritiæ; tum rangifer iubatus, velocitatēque tantā, ut decurrat diurno cursu supra octingenta stadia, per nivem & glaciem.

179 Cervus praxigilis, gestans cornua decidua quotannis, (reignuntur enim; sed cervæ nulla sunt) solus è brutis lacrymatur moriturus.

180 Damae cornua late-  
tescunt: ibici in dor-  
sum reflectuntur: rupi-  
caprae sunt obunae, ut

Ἐχέτω· δύο ἰχθὺς ὁδόντας ἀν-  
 τιστήσαντες, οἱ λαλοῦντες κα-  
 ρὸς ἐλένην τοῦ περιβύτου. τὴν  
 δὲ φερβύνην, τῇ μεροδουσίᾳ  
 [πονομήῃ] ἀρσένει [ἔπι-  
 στήν.

ρος· Ἐπειτα ὁ ἄγγελος εἶπεν·  
 ἀκούετε, βασιλεῖς [βίσιον.]  
 ἔριθ, καὶ βόρυσ· ἀλλ' ἔτι  
 ἔχει καὶ πλεονέκτημα  
 ἀνακαμαθίστα, εἰς τὸ μέγε-  
 θος αἰχμαλωτῆ.

103. Ὁ μονόκιστος ἐν πλ  
κίεσσι διπλήχει ὀπίσσω ἐν  
πανθήμασι χροαυοῖς λαοθι-  
νῇ, ἐδὲ ἀλῶνα οἷός τε ἐστὶ δια-  
τίω' ἀπὸς ἀκρότητα.

ροῖ. Ἐκ τῆς φαντασίας  
κατανοοῦν τὰ κέρατα [ἐκ τῆς  
πλατυαλωτῆτος] ἢ ἄλλη μα-  
ρίστι, δέμας ἔλασσε αὐτοῦτον.

ροθ. Ἐκ τῆς κορυφῆς  
καταστῶν τὰ κέρατα [ἐκ τῆς  
πλάτυνσός τιν] ἡ ἄλλη μα-  
ρίστις, ἔκρουε ἵχθυος ἀ-  
διά τῶν σκληρότητά. τότε  
τραχέλας αἱ χαιτῆες ἐς π-  
σον αὐτῆς ὥστε διαμείνῃ δρι-  
μυ ἐσημῶν πλείους ἢ ὅσα κα-  
ταστῶσι, διὰ τὸν καὶ  
κρύους.

ροῖ. Οἱ λαοὶ μετὰ αὐτοῦ  
κίεοντες ῥοῶν καὶ ἐν  
πίπτουσιν (ἀναρῶνται) ἀλ-  
λὰ τῷ ἐλαφροῦ καὶ ἐστὶ μόνον  
ἐν τῇ ἀλόγῳ τιμῇ αὐτοῦ  
δακρύ.

ῥπ'. Ἡ οὖν πλεονέχεια  
τῇ εὐνοίᾳ [τῇ αὖτ' ἐξ' αὐτῆς]  
εἰς νότον ἀνακάμπεται καὶ  
κέραια· πάλιν αὖτ' ἐστὶν αὖτ'

wild goats are somewhat crooked [bowed] that by their help they may the better clamber up the craggy rocks, and leap [get] down without hurt; the roe-buck (with his doe and fawns) is the least of horned beasts.

181 The savage beasts have no horns, but are armed with claws and teeth, because they feed not on grass, but prey on flesh: of those the strongest [lustiest] the Lion with his flag-kair'd shoulders, roars hideously.

182 The libbard gives over the prey, which he catcheth [overtake] not at three jumps; he hath a skin speckled with black spots: the panther hath one a little differing, with whitish specks betwixt.

183 Of all the Tigre most savage (and she spotted too) is said to be so irrag'd at the beating of drums, that raving mad she tears herself: the lynx something less in body, not unlike in fierceness, and of a very quick [sharp] sight, and a colour'd skin.

184 The shaggy [rough-hair'd] bear during the winter keeps himself in dens without food; the she-bear fashioneth her whelps [cubs] by licking them over, because they are brought forth half-shaped.

185 The wolf, the most ravenous of beasts, being hungry howleth: the gluttonous and crafty fox is never tamed, in the spring-time he sheddeth his hair, and groweth bald [pild.]

186 The wild ass is re-

auxilio horum insiliat rupes, desiliatque in demnis: capreolus (cum sua caprea & hinnulis) est minimus corniferorum.

181 Bestiæ non sunt cornutæ, sed armatæ unguibus ac dentibus, quia non herbaticæ sunt, sed carnivoræ: leo robustissimus harum, armisque hirtis, rugit formidolosè.

182 Pardus dimittit prædam, quam non assequitur saltu termo: habet pellem distinctam maculis nigris: pardalis paululum diversam, interalbicantibus punctulis.

183 Tigris omnium ferissima, (& ipsa maculosa) dicitur adeo efferrari sonitu tympanorum, ut dilacerat seipsam actum in rabiem: lynx aliquantò minor corpore, haud dispar ferocitate, & visus præacuti, tergoque colorato.

184 Ursus villosus continet se per hyemem in spelæis sine victu: ursa refingit catulos circumlambendo, quia semiformes nascuntur.

185 Lupus, voracissima bestiarum, famelicus ululat: vulpes, gulosa & dolosa, nunquam cicuratur, verno glabrescit, ac fit depilis.

186 Onager perhibe-

κῶλα, ὡς τῶν τέτων βοῦθῆς εἰς χρημύσεως ἀσφαλῶς ἀναπιδῶν τι καὶ κατὰ σῶν ἄρουρ [δδρ] μὲν διερκεδῶ καὶ ἡβερῶν [ἐλλῶν] τῶν κερκετῶν φέρεται ἡλᾶχρῶς ἐστ.

ρπᾶ. Τὸ θῆρμα ἐκ τῶν κίρκων, ἀλλ' ἀνυεῖ καὶ ὁδῶσι ἀπλίσμῳ, ὅτι ἐκ τῆς γερραφῶς, ἀλλὰ κερκεδῶ ἀποτρεῖται. ὁ λίων ἰχυροτάτος τέτων, καὶ λάσιος ἐὼν ἄμμι, φοβερώτατος ἀνέμιαν.

ρπῆ. Ὁ παίδων [παιδῶν] τὸ τῶν τρίτων ἀλυστὴ καὶ διερκεδῶν ἀπλῆστος ἐκ τῆς διερκεδῶς τοῦ σκίλινος κίρκωνος διαερκεδῶν ἡ παρδαλῆς [πανθῆρας] ἀλλοτὴν παρ' ὁλίον, σιγμῶς ἐκπλύνει.

ρπγ. Τίγρις ἀπασῶν θηρῶν ἀγριωτάτη καὶ πλησιέστερος ὡς τῶν κερκεδῶν καὶ αὐτὴ πικρὴ καὶ λήθαργος ἀγριωτάτη τῆς κυρκῆς γὰρ τῶν τυμπαῶν, ὡς ἐκ τῆς διασπορῆς τῆς εἰς κύναν τετραῖται ἡ λήρξ [λύξ] τῶν ἀνδρῶν μικρὸν ἡλικίας, τῇ δ' ἀλῶν τῆς ἀνδρομῆας ὑπάρχουσα, κρατὶς τῆς ὄψιν, καὶ παικταλῆς ἐστ.

ρπδ. Ἡ κίρκος λάσιος [λαχρῶς] χειμεριζέται ἐκ τῶν κίρκων ἀνδρῶν τετραῖται ἡ δ' ἀλῶν τῆς κυρκῆς ἀνδρομῆας καὶ μετομορφεῖται, ὅτι κίρκος γινώσκται.

ρπί. Ὁ λύκος ἀρπαγίστατος τῶν θηρῶν, πεινῶν [πενελέος] ὁλοκρῆς ἡ ἀλῶν τῆς λυυδῆος τῆς καὶ δολοῦς ἐδὲ πικρῆς πιδανδῆος ἐκ τῶν φαλακρῶν, καὶ ἀδρῆς τῆς ἡλῶς.

ρπς. Ὁ οἰαγρὸς ἀνέμινος-ported

ported to feed on wind, if there be no grass: the wild boar eating roots, foams with his snout, and gnawing with his teeth strikes both hounds and hunts men, and sometimes kills them too.

187 The ape [jackanapes] (alone of four-footed creatures without a tail) is a ridiculous [apish] after of the works [doings] of men: as also the monkey [baboon, marmoset] who yet hath a tail.

188 The hare (than which nothing is more fearful) sleeps with his eyes open : and if any thing make a noise, she immediately being startled pricks up her ears, or away she flings, and betakes herself to the thickets [bushes : ] if she cannot get away but is taken, she squeaketh. Nothing is more fruitful than the cony [rabbit ; ] because it doth not only often kindle, but also after the first young she conceiveth another.

189 The hedge hog [ur-  
skin] perceiving a danger  
rolls himself into a ball, &  
sets up his prickles, that he  
may not be laid hold on: the  
porcupine darts forth her  
prickles like shafts, and  
woundeth the pursuing  
dogs.

190 The catamountain  
sweateth out the most fra-  
grant musk: and the civet  
cat doth the like to this.

191 The wild cats [pol-  
cats,] and the marten, and  
sable, are good for furs, as  
also the ermin, and fitchew,  
and woodver; and the ferret,  
and the house-weazel.

tur pasci vento, si her-  
bæ desint: aper pastus  
radicibus, spumat ro-  
stro, frendensque den-  
tibus ferit vertagos &  
venatores, interimit et-  
iam quandoque.

187 Simia, (sola qua-  
drupedum expers cau-  
dæ) est ridicula imita-  
trix operum humano-  
rum: ut & cercopithe-  
cus, qui tamen cauda-  
tus est.

183 *Lepus* (quo nihil timidius) dormit oculis patentibus; ac si quid strepit, mox ter- ritis arrigit aures, vel proripit & confugit ad dumeta; si non po- test aufugere, & capi- tur, vagit. Cuniculæ ni- hil foecundius; ut qui non tantum crebro foe- rat, sed & superfoetat.

139 Erinaceus, viso  
periculo, convolvit se  
in globum, erigitque  
aculeos nè prehendi  
queat: hystrix ejacula-  
tur suos aculeos veluti  
spicula, vulneratque in-  
sequentes canes.

190 Gazela exsudat  
fragrantissimum, mo-  
schum: nec dissimilem  
huic catus zibethicus.

191 Cati sylvestres, & martes, martéſque Scythica, valent ad pellicea: ſicut & muſtela Alpina, & mus Ponticus, & mus Noricus, & viverra, muſteláque domeſtica.

μετα λήληθαι, ὁ γὰρ ἡλίου  
ἐλλείποντος καὶ τοῦ ταύτης ἔξαι-  
σι πωλεῖς ἀφ' ἑξῆς τῆς ὁδοῦ  
ἐρρῶντος ὁ πῦρ ὁ δὲ τὸν αὐ-  
τὸν ἐκέρχεται καὶ τὸν καυτῶν  
παῖν [παταίσαν.] καὶ αὐτὸν  
ἀνακλίνει.

ρτζ'. Πίθηκ' ἢ μῆμα  
 ( μόνη τιθεσθῶν ἀρεκ' )  
 ἔστ' θηρίον γαλοῖας μινυπκόν  
 τῷ ἔργῳ ἀνθροπίον· ὡς κε  
 κερκπίθηκ' [ κῆδ' ] ὁ κη  
 κικεσθῶν ἄν.

ρπλ. Ὁ λαγρός (εἰς ἄδαν ὀ-  
 λας διελαττον, ὁρθαλμῶν αἰ-  
 νουκρῶν καὶ θῶδε) τὰς αἰσ-  
 ῖς ὁδοῖς αἰετοῦ, τὴν παρ-  
 τας πορὶς λατοῦνας ἐφ' ὁραίμω-  
 νας ὁποποῖς αἰ. ἐκράζεν μὲν  
 δῖα ἀμύμω καὶ ὡλὲς ὠρῶνται.  
 Ἡ λαγρὸς [δὲ ποδοῖς] εἰ-  
 δὲν γονιμότητι ὅς ἐ' μόνον  
 σχιζοῖ γονοπέτῃ, ἀλλὰ καὶ  
 ὑπογρονιπέτῃ.

ρθθ. Ἐχίν⊕ [χορεύου-  
 λ⊕] κινήων ἰσορροπίας ἀε-  
 γήϊων τὴν εἰς Κροῖσταν ἀνι-  
 σσοί περὶ κίνηρα [τὰς ἀνι-  
 σταί] ὡς μετ' ἀλλήλων ἀνι-  
 σσοί [ἀντιπαρακίνη-  
 σι] καὶ κίνηρα αὐτῶν ἀ-  
 νιπτοί [ἀνιπτοί] καὶ τῶν αὐ-  
 τῶν [βάλαι] τὰς αὐτὰς δι-  
 κηλαί.

β. Ἡ δὲ Λίβυς ἐξ-  
 ὅρι Ἀσμοῦται μόνον ἔ-  
 σθ' ἡ τέτα ἀνόμεον γαλῆ  
 ζίστ.

147. Τῶν αἰλῶσιν οἱ ἀ-  
γριοὶ, καὶ ἡ ἰαλίη [γαλὴ ἀγρία]  
καὶ ἡ λῆξι Συνοδικῆ πρὸς διορι-  
σας τὰ καὶ μαλακὰς χρήσιμοι  
ἐστί, καὶ ἐν γαλῇ ἀλπειος, καὶ  
μὲς ποτικῆς, ἐμὲς Νηρεῖος,  
καὶ ἡ λῆξι, γαλὴ [χοιτοδύλη] τὰ  
κατοικίδι.

192 The Squirrel makes himself askreen by his shady tail, which he uses also in stead of a wing, whilst he skips from tree to tree: there is nothing more drowsy [sleepy] than the badger [gray, brack] and dormouse.

193 The rat, field-mouse, [shrew,] and all the micy flock, (foes to corn) delve themselves holes, wherein they make their abode in winter: the mole [vront, mould-vurp] digging up the fields makes hillocks & mole-hills.]

194 Finally there are four-footed creatures, that live as well by water as land; the beaver and otter hairy, and of a dogs size (but he has a scaly tail, and his hinder feet like a gosser:) and the crocodile, which as he is chewing, moveth his upper jaw: and the shielded tortois, and the croaking frog, with the poisonous toad, and the harmles ruddock, &c.

192 Sciurus facit sibi umbellam umbrosâ suâ caudâ, quâ & utitur vice alar, dum transvolat de arbore in arborem: mele & glire nihil somnolentius.

193 Sorex, cricetus, universusque murinus grex (inimici segetibus) cavant sibi foramina, in quibus hibernent: talpa suffodiens campos facit grumos.

194 Ad extremum sunt quadrupeda amphibia, incolentia pariter terram & aquam; fiber ac lutra pilosi, caninxque staturæ (sed ille habens caudam, squameam, pedesque posteriores anserinos:) & crocodilus movens superiorē mandibulam, inter mandendum: & testudo clypeata, ranaxque coxans, cum bufone venenato, & calamitâ innoxia, &c.

ῥῆβ'. Ὁ σκίλερ· ἰαυῆ σκιάδον ποιεῖ ἐκ σκιάδου αὐτοῦ τῷ κίρκῳ· χρησται δὲ ἀντὶ πτερῶ ἐν τῷ διαπύτασθαι ἐν δένδρεσι δένδρεον· μουρεῖ καὶ καὶ μαλί· ἐδὲν ὑποδύεσθον.

ῥῆγ'. Τρεῖς, μυῖα, καὶ ἀπασα ἡ τῶν μυῶν ἀγία (ἰ. χθονὶ τοῖς λαοῖς) ὑπὸ τῆς ἀσπλῆδισα ἰαυτοῦ τῷ χειμαρρῷ ἐν τῇ γλῶσσῃ· ἀσπλῆδισα ὑποσκήπτων τὰ πεδία, ὁρμηβας ἰγείρει.

ῥῆδ'. Τὸ ὕστατον ἔστι καὶ περὶ τοῦ ἀμείβειν [ἐπαμειβερίζοντα,] τὸ ὕδωρ ἐξ ἑσῆς καὶ τῶν γλῶσσαι καὶ καὶ ἐνδρῶν [κύων ποταμοῦ]· τοῖς ὕδρῳ καὶ κυνῶν ἡλικίας (ἐκ τῆς δὲ λαπιδῶν τῶν ἔργων καὶ πρὸν δὲ τοῦ ὕδατος χλωπῆς) καὶ περὶ τοῦ λῶν, ὅς ἐστι τῶν ἀνὰ γνάθῳ μόνων ματαχὺ παρὼν κινεῖ· καὶ ὁ χλωπῆς ἀσπλῆδισα, καὶ βατραχῶν βατράχων, καὶ τῶν φρυγῶν [ρουσῶν] ἰαδῶν, καὶ χαλαρῶν ἀελαδῶν, καὶ

## CAP. XX.

Homo generaliter spectatus 195. in sua natiuitate 196. vitæ cursu & obitu 197, 198, 199. sine denique 200.

## MAN.

195 Hitherto we have misseerd [surveyed] the companies [sorts] of creatures, to whom seeing that the Creatour hath given a ruler fashioned according to his own image: come on let us view [take a view of] him! but heedfully, that whilst other things fall into your knowledge, you may not forget [be ignorant of] your self; made in body like the

## HOMO.

195 Hactenus colustravimus classes creaturarum, quibus quia Creator dedit dominatorem, conformatum ad imaginem suam; hunc agedum speculemur! sed intentè, ut dum alia veniunt in cognitionem tuam, tu ne ignores teipsum; corpore brutis similem, mente ad an-

## ΑΝΘΡΩΠΟΣ.

ῥῆε. Μίχρε τῷδε ἀπεικασάμεθα τὰς στρατιάς τῆς κτισμάτων, οἷς ἰστέον ὁ κτιστὴς ἀρχεῖται καὶ ποιεῖται τὴν ἑαυτοῦ εἰκόνα· ἀλλὰ, τὸ πρὶν κατασπεύδω· ἀλλὰ ὅπως λαός, ἡμεῖς ἄλλων εἰς τὴν ὁπλῆσιν (καὶ ἐρρηλῶν, οὐ μὴ ἀρχεῖται σταντῶν) τῶν ἄλλων σωματῶν τῶν ἀλόγων παρῶν, τῶν δὲ τῶν εἰς τὴν ἀρετικὴν ὑποκρίσιντων πτωχολογῶν.

brutes, but in mind to the height of angels.

196 Man being conceived in his mothers womb, is call'd an Embrio [*shapeless lump*:] being brought forth into the world, an infant [*babe*:] being not yet grown up, a boy: growing ripe, a stripling [*springal, lad*:] being ripe [*at full growth*.] and having attained the pitch of his stature, a young man: then a man: by and by in his elder age, an old man: lastly (in his drooping old age) a toothless dotard.

197 So of a baby comes a vench [*girl*] then a lass, thence a young-woman [*maid*.] after that a woman, at last an aged old-woman [*crone*.]

198 Thus the race of mans life is nothing else, but to be born, grow boy, lad, young-man, man, old man, and die.

199 If you mind [*heed, regard*] the imploiment of each age, infancy knows not its own self, childhood is pass'd away [*spent*] in sports [*pastimes*.] stripling age is tempted with curiosities, youth is delighted [*taken up*] with vanities, manhood is tired [*wearied*] with labours, old age falls back to its former weakness, (hence old men are said to grow children again, and to be twice boies:) untill the decay of old age consume and consummate [*wast and finish*] life, alas how swift!

200 Nevertheless in the mean while there are great things put upon us here to perform, all which do tend hither, that we should prepare

gelicam excellatam factum.

196 Homo conceptus in utero matris, dicitur embryo: editus in lucem, infans: impubis, puer: pubescens, adolescens: puber, aequatusque terminum staturæ, juvenis: tum vir: mox profectione atate, senex: denique (in decrepita senecta) edentulus senecio.

197 Sic è puba fit puella, tum adolescentula, inde juvencula, dehinc mulier, tandem annosa vetula.

198 Ita humanæ vitæ curriculum nihil est, nisi nasci, puerascere, adolescere, juvenescere, vire-scere, senescere, mori.

199 Si attendas atatis occupationes, infantia seipsam ignorat, pueritia ludicris transigitur, adolescentia curiosis tentatur, juven-tus vanis oblectatur, virilitas laboribus fatigatur, senectus relabitur ad priorem invalescentiam, (hinc senes dicuntur repuerascere, & esse bis pueri:) donec senilis marcor consumat & consummet vitam, heu quam fugacem!

200 Interèa tamen demandantur nobis hic magna peragenda, quæ omnia cõtendunt, ut præparemur æternita-

της ἡλικίας. Ἄνδρα ὃν γαστρί τῆς μητρὸς συλλαμβάνει, ἐμβρύον λέγεται. ὡς ἐξ ὅτου ἐρχομαι, βρέθω [νήπιος] ἄνηβος, παῖς ἢ ἄσκαν, μετὰ ἀκμαζόν, καὶ ὀππότευχεως ἤδη τῆς ἡλικίας [ἤματι] πρῶτον [μύρον]. νεανίας. τότε ἄνθρωπος. ὁ δὲ ὡς ἐκ βελονῆς, γέρων. τὸ τέλος περὶ ἡλικίας [ὁ πέρματος] ὅτι, νυσταλογεῖται πρὸ ἀνόςδου.

197. Ὅσα ἡλικίας ἐκ κορυφῆς γίνονται παιδεία, τότε μετὰ κίση, ἴσθα νεανίας, ἴσθα ἀνδρῆς, ὅτερον γέρων ἀφ᾽ ἡλικίας [γερῆς].

198. Ὅτε ἀνθρώπου βίη τὴν δόμον ἔδιν ἄλλο ἔτι, εἰ μὴ γυναικὶ. νεανία, ἀλδανειν, νεανία, ἀνδρῆς, μετὰ κίση, ὁποδινῶκεν.

199. Ἐάν κατανοῇς ὁσὸν πᾶς τῆς ἡλικίας ἐκείνης ὀππότευχεματα, νεανίας ἑαυτὸν ἀγνοεῖ. ἡ παιδεία παιγνίοις κατακλίσκεται. ἡ ἰσθμία πολυπραγμονεῖ. ἡ γέρων μετὰ κίση. ἡ ἀνδρῆς ἡλικία ὀππότευχε ἐκείνη ἀπ᾽ ἑρχεται. τὸ γέρων ὡς ἀνδρῆς ἑαυτὸν ἀνδρῆς ἐκείνη (καὶ διὰ τοῦτο οἱ γέρωντες κατακλίσκονται ἀγνοῖαν καὶ διὰ τοῦτο ἔτι) ὡς δὲ γέρων πᾶς ὁ μετὰ κίση ἀνδρῆς, καὶ ἀναπληροῖ τὴν βίαν, ὅτι ὡς ὁ ἀνδρῆς.

200. Ἐν τῷ ματὲρ μὴ ἔν ὀππότευχε ἡμῶν μετὰ ἀνδρῆς διακοσμεῖται, ὁ πᾶς εἰς τὸ σωθῆναι, τὸ μετὰ κίση ἀνδρῆς μετὰ κίση.



our selves for eternity, into  
which we are now entering :  
learn therefore, I pray you,  
TO KNOW YOUR  
SELF.

ti, in quam intromit-  
tendi sumus; discite igitur  
TE IPSUM  
NOSSE, obsecro!

εἰς ἣν ὡς περ ἐμπαύμεθα καὶ  
ἐκείνῳ· μάθητε γὰρ, δι-  
μα, ΣΑΤΤΟ'Ν ΓΝΩ-  
ΝΑΙ.

## CAP. XXI.

Corpus hominis mirabile 201. Membrorum in eo situs 202. Caput, capilli, fa-  
cies, frons 203. Oculi 204. Pupilla, palpebrae, cilia 205. Aures 206.  
Nasus 207. Labia, os, mentum 208. Iugulum & cervice 209. Pectus, um-  
bilicus, inguen 210. Tergum & latera 211. Brachia & manus 212. Vi-  
la, palma, pugnus, digiti 213. Coxæ, femora, pedes 214.

The outward parts  
of mans body.

201 The frame of our bo-  
dy, (being the organick seat  
[dwelling] of a rational  
soul, as the noble essay [ma-  
ster-piece] of the most wise  
builder [maker] none can  
sufficiently admire, if it be  
lookt upon joint by joint  
[piece by piece.]

202 These members [parts]  
which we retain [two of  
the same kind] are placed  
on the sides, &c. against  
(one another;) such as are  
single, in the middle; the more  
excellent ones in the highest  
or inmost place; the baser  
ones in the lowest or outmost.

203 The hairs cover the  
greater part of the head,  
(turn'd round at the crown:)  
the former part the face doth  
adorn, by which we know  
persons [from one another:]  
in the face the brow [fore-  
head] is uppermost [of most  
note,] almost in the form of  
an half circle, (ending on  
both sides at the temples)  
which most men have slick,  
some few hairy, old folks  
wrinkled, those that are  
cheerful [merry] smooth,  
and the angry frowning  
[frowning.]

Corporis humani externa  
membra.

201 Corporis nostri  
compagem (rationalis  
animæ habitaculum or-  
ganicum, tanquam il-  
lustre specimen sapien-  
tissimi architecti) nemo  
satis demirari queat,  
si articulatim specta-  
tur.

202 Quæ membra bi-  
na data sunt, locantur  
ex adverso ad latera;  
quæ singula, per medi-  
um, præstabiliora su-  
premo loco vel intimo;  
sequiora infimo vel ex-  
tremo.

203 Capilli conte-  
gunt potissimam partem  
capitis, (rotati in ver-  
tice:) antexteriora de-  
corat facies, è qua di-  
gnoscimus personas: in  
facie autem frons emi-  
net, figura prope se-  
micirculari, (definens  
utrinque in tempora)  
plenisque glabra, pau-  
cis hispida, senescenti-  
bus rugosa, latis eruga-  
ta, iracundis caperata.

Τὰ σώματα ἀνθρώπου  
τὰ ἕω μέλη.

σλ. Τὰ σώματα ἡμῶν  
τὴ σύστημα (τῆς λογικῆς ψυ-  
χῆς οἰκονομία) αἱ ὀπίσθημα  
ἐμπαύσαντες τὴ παυσίφρα δι-  
μυρῶν, εἰς εἰς ἐκείνῳς ἀπ-  
σταμάτην δυνάμειν ἀν, ἀν-  
δρως αὐτὸ διωρεῖν.

σδ. Τὰ διακλῆ ἡμῶν  
ὅτι ἡμῶν πλεονάζοντες ἀν-  
τίκεινται τὰ μόνον ἐν μίᾳ  
τίθει· τὰ μὲν διζήντες  
αἰσώματα ἢ ἰσώματα τὰ δὲ  
θαυλόπεια [αἰσώματα] καὶ  
τῶν αἰσώτων πν.

σγ. Αἱ τρίχες [ἡ κόμη]  
τὸ πλεονάζον τῆς κεφαλῆς ἀν-  
καλύπτουσι (ἐν τῇ κεφαλῇ  
[τῇ μισοκέρει] συσπῆ-  
λναι) καὶ τὸ ἐμπαύσαντες τὴ  
παυσίφρα συνιένται, ἐξ ἧς  
ὅτι ἀνθρώπου διακλῆ ἡμῶν  
ὅτι σπῆλναι τὸ μέτωπον ἔ-  
χει, σπῆλναι σπῆλναι ἡμῶν  
κατακλῆναι, ἀμωροῦσιν εἰς  
ὅτι κεφαλῆς παρὰ τὴν κεφαλῆν  
πολλὰς ἀν, ἀν, ὅτι οἱ ἀν-  
θρώποι τῶν γνωστικῶν δι-  
κνῶν [ὅτι πλεονάζοντες,] σπῆλναι  
ἐκωποῦσιν ἀν, ὅτι οἱ ἀν-  
θρώποι τῶν πλεονάζοντες.

204 The eyes lie below the forehead, moving [rolling] every way, made of coats and transparent humors; those which stand out, see more darkly [dimly], the more deeper the more clearly: but the eye- corners sweat [sweat, sweat out] tears often, gum [spadder] daily.

205 The apple [sight] of the eye (compassed [environed] with the white) is a looking-glass wherein the resemblances of things presented do reflect [glister] in the form [shape] of babies; this the eye-lids keep moist by winking [twinkling], but the brows [hairs] (growing out of the brim of the eye-lids) together with the eye-brows, hinder any thing from falling in.

206 The laps of the ears are fitted to the ears; being wide [open] to beat back the winds, and hollow to turn them inward by their wind.

207 The nose begins at the space between the brows; given us to fetch breath: it goes down betwixt the two cheeks, and is parted [severed] into two breathing holes, the noſethrils, through which the snout [snivel] running down is fluid, withheld at the nose-hairs, that it may not drop down before it be wind-blown, snuffed.

208 Beneath the nose are the ruddy lips, the mouth open; then the chin and the jaw-bones, in youth [lads] covered over with hair, in men with a beard; the upper-lip is covered with

204 Oculi subjacent fronti, mobiles quoque verſum, facti è junicis, & transparentibus humoribus; prominuli cernunt obſcurius, profundiores clariùs: ſed hirci ſudant, sæpè lacrymas, quotidie graminas.

205 Papilla (circumfuſa albo) eſt ſpeculum, in quo imaguncula rerum objectarum reſplendent, in forma pupularum: eam humectant palpebræ niſtando, cilia verò, (è crepidine palpebrarum enata) una cum ſuperciliis, prohibent ut ne quid incidat.

206 Auriculæ ſunt adaptatæ auribus; patulæ, ad repercutiendum ſonnos, & cavatæ, ad introvertendum anfractibus.

207 Naſus incipit ad intercilium, datus reſpirationis cauſâ: demittit ſe inter duas genas, diſcriminaturque in duo ſpiracula, nares, per quas demanans mucus detinetur à vibrillis, ut ne deſluat ante inunctionem.

208 Infra naſum ſunt rubicunda labia, apertile os; tum mentum & malæ; ephæbis lanugine, viris barbâ inſectæ; ſuperius labrum tegitur myſtace bipar-

σδ'. Οἱ ὀφθαλμοὶ ὑποκύνται τῷ μετώπῳ, κινήτοι [ῥεσφῶν] παντοχόροι, ἐκ ἡνιχρῶν τῶν ὕδατον διαφανῶν ὄντων συνιστάμενοι· οἱ μὲν ἐξήχρῳτις ἀμυαλοῦ περὶς βλεφάρων, βαδύπεροι δὲ ὄντες ἐκ κροτῆρας· οἱ δὲ κἀνδοὶ (βαντήρις, παρωτίαι) πολλαὶ αὐτῶν τὰ δάκρυα σταζέουσι, καὶ θύμιαρον [ὀσμινάρη] ὅ τὴν γλῶσσαν.

στ'. Ἡ κόρη (τοῦ λευκοῦ ἀεχρῶθῆσα) κατεπλήρει ἐστὶν ὅτι τὰ εἰδωλῶνα τῆς πραγματικῆς ἐκλάμψει. κορεσίης ἀσθενήσας αὐτῇ τὰ εἴδη βλεφάρων σκευάμενός περὶ τὰ ὄφθαλμοὶ [διακρίνει] εἰς βλεφάρους (ἐξ ἀκρῶν τῶν βλεφάρων ἐκπνευστικῶν) πύλας καὶ τὸ ὄφθαλμον, ἀνασφίγγουσι αὐτὸν μυστὴν ἑμπαπῆτι.

ςδ'. Τὰ ὠτία [οἱ ἰσθμοὶ] τοῖς αἰσιν ἐφαρμύζουσιν· ἀνοίγοντα μὲν εἰς τὸ ἀντιπνεῦσθαι τοῖς ἡέροι, ἐκλεινόμενα δὲ ἵνα σφίγῃ τοῖς ἐλπίμοις.

ςζ'. Ἡ ῥίς ἐκ τῆ μεσορρινῆς ἀρχῆς λαμβάνει, τῆς ἀναπνοῆς χάριν ἐνδεδεῖσθαι· κατεβαίνει ἀναμείνον (ὡς τὸ μεταξὺ) τῶν δυῶν παρεῶν, καὶ ἀφορίζεται [διαχωρίζεται] εἰς δύο φυστικῶνα, ὅς τε μυκτικῶνα· δι' αὐτὴν μύξα κίερεσσι ὑποτῆς ἐκ τοῖς ῥινοτελεχμαῶν κατέχευται, εἰς τὸ μὴ ἐκπερῆσθαι τὸν ὕπομυξάδα.

σδ'. Ὑπὲρ τοῦ τῆς ῥίος ἱερῶς ὀφθαλμοῦ ἐστὶ τὸ χεῖλος· ἀνοικτὸν τὸ στόμα· ὑπο τῆς γλῆσσης [γίνυς, ἀνδερῶν] καὶ γινάσκει ἐκ τοῖς ἰσθμοῖς [μεσσηνίαις] χυθὲν [ἰσθμῶν] τοῖς ἀνδράσι πύργονα ἔχουσι· τὸ αἶμα χεῖλος a pair





the ring-finger *υπε υνear*  
rings, the little-ear-] finger  
serves in stead of an ear-  
picker.)

po ludificamus; annu-  
lari annulos gestamus,  
auricularis pro auriscal-  
pio est.

χαλκῶ] ὅτι δεικνύμεν, τὸ κα-  
ταπύρνον καταπαύειν οὐκ  
[σκι-  
μαλίζοντι] τὴν σακτυλιάτη  
[παρμίσιν] σακτυλία οὐ-  
ρεῖται, ὅτι ὡς πρὸς αὐτὴν αὐ-  
γλυεῖται (ἔστιν)

214 So below the hips  
are the thighs; under the  
knees the shanks [legs;] un-  
der the ham the calves of the  
leg; at the paster [hough] is  
the lowest foot, containing the  
ankles and the heel, the ball-  
[hollow bottom] of the foot,  
and the sole, and the great  
toe with the other toes, on  
which standing [on tip-toe]  
we are raised higher.

214 Sic infra coxas  
femora sunt; sub ge-  
nibus crura; sub po-  
plite furæ; à suffragine  
est imus pes, continens  
talos & calcaneum, con-  
vexam plantam, &  
solum hallumque cum  
digitis, quibus subnixi  
eminentius protolli-  
mur.

σὺ δ'. Ὡς αὖτως ὑπὸ τὰ ῥο-  
νατα αἱ κνήμια, ὑπὸ τὰ ἰσχία  
οἱ μηροί, ὑπὸ τὴν ἰχθυίαν τὰ  
γαστρονήμια κῆτα; ὑπὸ τὸ  
μυοκνήμιον, τὸ πέλμα πο-  
λυέσται ἀσφαλτοῖς, πῆρ-  
να τῇ σφαιρίσει τὸ πέλμα-  
τ' ὡς καὶ τῇ κοτύλῃ πελάγεσσι  
ἔστι.

CAP. XXII.

Osium diviso 215. Offa capitis 216. Trunci 217. Spine dorsi 218. Pecti-  
ris & laterum 219. Offa sesibuli 220. Offa artium 221. Manuum 222.  
Pedum 223. Osium medulla & membranæ 224. Iuncturæque & liga-  
menta 225.

The bony parts of  
the body.

Partes corporis  
osseæ.

Τὰ ὀστέα τῶ σώματος  
ὀστέα.

215 Have you a mind to  
look into the inner parts? you  
shall see a more wonderful  
compos'd frame of the micro-  
cosme [little-world,] whose  
props are the Bones, about  
three hundred; divided into  
the bones of the head, of the  
body, of the limbs.

215 Libetne introspi-  
cere interanea? vide-  
bis mirabiliorem stru-  
cturam microcosmi, cu-  
jus fulcra Offa, circiter  
trecenta sunt; divisa in  
ossa capitis, trunci, ar-  
tium.

σὺ δ'. Ἄγε σιωδὸν ἀ-  
σκή] τὰ ἑνὸν ἰσοῦν [ἰμ-  
κλησίων] ἰδοὺς αὐτὴν ὅτι θαν-  
μαστὸν τὸ μικροκόσμον τὸ δι-  
μικροῦμα ἔστι τὰ δέμαθλα ὅσα  
σφαίρα ποικίλιστα ἀριθμῶν  
ἔστι· εἰς ὅσῃ τῆς κεφαλῆς, τῆς  
κόρυς, τῆς ἀρδραν διηρη-  
μένα.

216 The skull [brain-  
pan] of the head is as it were  
stitch'd [pack'd] together like  
comb-teeth of several bones:  
the two jaws contain in them  
thirty two teeth, in as many  
sockets: of which the fore-  
most are called the fore-teeth  
[butter-teeth,] the next to  
them on both sides the dog-  
teeth, then the five jaw-teeth  
(or grinders,) finally the two  
cheek-teeth.

216 Capitis calvaria  
est pectinatim veluti  
confuta, ex pluribus of-  
sibus: duæ maxillæ con-  
tinent triginta duos den-  
tes, in rotidem alveo-  
lis: quorum anteriores  
quaterni vocantur inci-  
siores, utrinque illis  
proximi canini, dehinc  
quini maxillares (seu  
molares), postremo ge-  
nuii bini.

σὺ δ'. Τὸ τῆς κεφαλῆς κρα-  
νιον κτηνοειδὲς ὡς εἰς συρτά-  
πτεται, ἐκ πλείων ὀστέων αἱ  
δύο σαγόρες [γόμφοι] περι-  
κονταὶ καὶ δύο ὀδόντας ἐν τοῖς  
ὀστέοις ὀλίμοις· ἐν αὐτοῖς ἰμ-  
πεδῶνται τέσσαρες, τομῆς [δι-  
χαστήρες, τομῆται] καλῶνται,  
ἑκα[τάμφο]· τῆσδε αὐτοῖς  
ἰσχυροὶ κωνοδόντες, ἀπὸ τῶν πο-  
μύλοι [γόμφοι] πάντα, τὸ τί-  
λα δὲ οὐκ ἐκ τῆς [ὀφείοντες,  
συνφρονιστῆς.]

217 These make up the

217 Truncum consti-

σὺ δ'. Τὸν κόρμον καθεστῶ,  
τῆς

trunk [bulk,] long-wise the  
ridge bones; but upwards  
the breast-bones, downwards  
the seat-bone.

218 The back-bone [chine]  
(that it may serve for the  
bending [bending,] and rais-  
ing up of the body) is sever'd  
[divided] into thirty four  
rack-bones: of which seven  
are placed in the crag [neck],  
twelve in the back, five in  
the loins, four in the holy-  
bone, the remaining six in  
the rump bone.

4. 219 Bones given for the guarding [ fencing ] of the chest [ breast ] are, afore the breast-bone, behind the two shoulder-blades : ( which the collar or throat-bones join to the breast-bone, called in birds the merry-thought : ) but side-long the ribs, on each side twelve, all issuing from the rack-bones of the chine ; but the seven highest most only jointed with the breast-bone : the shorter five they call bastard ones.

220 The seat-bone under the loins, is called the flank-bone; over against [athwart] (under the belly) the share-bone; on the sides, where it stands upon the thighs, the hip-bone.

221 Joints are the bones of the hands and feet: those fastned in the shoulder-blades, these in the hip-bones.

222 The bones of one hand are as many, as the rack-bones of the chine : one arm bone ; two of the elbow, (the ell and bowtle ;) eight of the wrist ; four of the ball of the thumb [ after-wrist ; ] three of the thumb : four of the rest of the fingers ; also-

tuunt, in longum quidem spina dorsi; superne verò ossa thoracis; inferne os sessibuli.

218 Spina dors (ut  
feruiat corporis flexu-  
ra ac erectioni) disse-  
cta est in vertebrae tri-  
ginta quatuor: quarum  
septem insunt cervici,  
duodecim tergo, quin-  
que lumbis, quatuor os-  
si sacro, residua sex ossi  
coccygis.

219 *Ossa data pectori*  
muniendo sunt, inantè  
sternum, à tergo scapu-  
lae duæ: ( quas cum  
sterno copulant clavicu-  
lae, seu jugula, in avi-  
bus furculæ dictæ: ) col-  
lateraliter verò costæ,  
utrinque duodenz,  
omnes exeuntes è ver-  
tebris spinæ, sed tan-  
tum septenz superiores  
articulatæ cum sterno:  
quinas breviores nothas  
vocat.

220 Os fessibuli vocatur sub lumbis os ilium; in opposito, (sub ventre) os pubis; ad latera, quâ femoribus insistit, os coxæ.

221 *Arius* sunt ma-  
nuum & pedum ossa: il-  
la impacta scapulis, hæc  
coxendicibus.

222 **Ossa** manūs uni-  
us tot sunt, quot verte-  
brae spinæ dorsæ: os  
brachii unum; cubiti  
duo, (ulna & radius;) **carpi**  
octo; **metacarpi** quatuor; **pollicis**  
tria; **reliquorum** digi-  
torum quaterna; con-

၁၀၀၀ မြန်မာ့ နှစ် ၁၂၂၄ ခု  
 ၁၀၀၀ မြန်မာ့ နှစ် ၁၂၂၄ ခု  
 ၁၀၀၀ မြန်မာ့ နှစ် ၁၂၂၄ ခု  
 ၁၀၀၀ မြန်မာ့ နှစ် ၁၂၂၄ ခု

[illegible]

τοβ'. Τα ὅσα εἰς τὸ ὀπι-  
 τεύχισμα τῆς στήθους διεδομί-  
 να· ἔμπεδωσάν τε στένον, ἐπι-  
 ῶσαν ὡς πολλαὶ αὐτοῦ (αὐτῶν)  
 τῆς στερνῆς σπασίτηι παλάμῃς,  
 ἥτοι αἱ φραγμαὶ ἐν ταῖς ὀρεσι  
 ἐκείνῃσι [στέρνεσιν] λαορύμῃ·  
 ἡ πλοῦρ' ἔθεν δὲ αἱ πλοῦρα, ἀμ-  
 φοτέρωθεν διόσθεν, ἐξήμασσαν  
 δι· τήνυσσαν ἐκ τοῦ τῆς ἐαχί-  
 δ' ἐφ' Ἐφρονύλιαν· ἀνα αἱ ἀ-  
 νάτρα ἐπὶ αὐτῶν μένον· τῶν  
 σπασσέσθον· τὰς πάντας βρε-  
 χυτίρας, ἵδασα καλῶσι.

σκ'. Τὸ τῆς ἑώρας ὅσον ἔσθ' ἡδ' ὁσφύωσι, τὸ ὅσον τῆς λαπαίρας [λαγόν] λήγεται· ἔξ. ναιαπίας (ἔσθ' ἡδ' ὁσφύωσι) τὸ ὅσον τῆς ἑώρας· ἀπὸς τῆς ἀνδρῶν, ὅπῃ τοῖς ἀνδράσι ἔφ' ἵσταται, τὸ ἦ ἰσχύς ὅσον.

σιά. Τὰ ἄρῳα [μέλι] τ'  
τε χειρῶν καὶ τῶν ποδῶν ὅσα  
ἐν τῷ πατρὶ ὡμοπλατὺς ἐμ-  
παγέντα, τὰ δὲ πᾶσι χροῖσι.

σκέ'. Τὰ ὅσα τῆς μά-  
χης περὶ ταῦτα ἐστίν, ὅσα οἱ  
πρὸς ῥαχίς σφύριδιλοι· τὸ  
ῥαχίον, ὅσα ἐν τῇ πύ-  
λῳ δίο, (παρὰ τὸν ἄλ-  
κον) καὶ περὶ τὸν ἄλ-  
κον· μεταμετρίως [αὐτῶν]  
πιστὰ ἀπὸ τῆς πίστεως  
αὐτῶν, διὰ τὴν ἰσχύον  
πίστην.

gether sixteen.

224 But in the feet there are no more but thirty : one bone of the thigh : two of the leg (the shin-bone and brace :) seven of the heel : five of the instep : fourteen of the toes : and moreover [besides] the whirl-bone of the knee.

224 The greater bones are hollow 'till in-side and have marrow in them : the lesser are not indeed marrowy, yet juicy : all of them covered on the out-side with little skins.

225 The joinings of the bones are glew'd together by a plain clapping together, where they are without bending : but where they ought to be bent, they hang together joint by joint, by the head of one thrust into the hollow of the other, yet with a gristle being put between (as a pillow [bolster]) lest the bones (by rubbing and fretting one against another) should feel any pain : and lest the bones also should by violent motion be pluckt asunder or loosened [put out of joynt,] each joint is tied about with most strong ligatures [strings.]

junctim sexdecim.

223 Sed in pede non nisi tricena sunt : os femoris unum ; cruris duo (tibia & fibula ;) tarsi septem ; metatarsi quinque : digitorum quatuordecim : & insuper patella genualis.

224 Majora ossa sunt cava intrinsicis, continenque medullam : minora, non quidem medullosa, succosa tamen : omnia contexta extrinsecus membranulis.

225 Junctura ossium simplici commissura glutinantur, ubi sine flexu sunt : sed ubi debent flecti, coherent articulatim, per insertum caput alterius coryli alterius : interposita tamen cartilagine, (velut culcitra) ne ossa (mutuo contractu & attritu) dolorem sentiant : ac ne etiam violento motu ossa divellantur, aut luxentur, quilibet articulus circumligatur ligamenti firmis-

σιώαμα ἐκ κνήμης.

σκρ'. Αὐτὰρ ἐν τοῖς ποσὶ ἐκ ἑξῶν εἰ μὴ πεντάκοντα· τὴν μὲν ὀστέον ἐν· τὴν σκέλευς δύο (κνήμη καὶ πτερίνη) τὰρσὺ ἑπτὰ· μετατάρσους πέντε· ἧν δὲ κατὰ δάκτυλά τεσσαρὰ· καὶ ὑπερσθένη ἡ κόρρη ὀπισθογαστρίας.

σκδ'. Τὰ μείζονα ἧν ὀστέον ἐν τοῖς καὶ ἐν τοῖς σπυρίοντα μείζον· τὰ ἐλάττω, ἢ μωμολομήσια αὐτῶν, χυλαῖσιν ὁμῶς· πάντα ἐκ τῶν ἀσπιδῶν ἔξωθεν περιεσπιδωμένα.

σκε'. Τὰ ῥέθρατα [συνδίστα] ἧν ὀστέον τῇ ἀσπιδὶ συμμίζει τοσοῦτον αὐτῶν ἀλλοιοῖς, ὅπως αἰὲν εὐερεῖται ἐν· ἀλλ' ὅπου κάμπτουσι δύνανται, ἀρθεροσύνουσι, διατμήν τῆς κεφαλῆς τῇ διατμήν κοτυλαδένι ἐγκληριδίσκῃ· περιεσπιδωμένα ὁμῶς χυλαῖσιν. [οἰωνεῖ σπυρίον] αὐτῶν τὰ ὀστέα (τῇ πορφυρῇ σπυρίοντι καὶ τῇ τριβῇ) μὴ ἀλγύνειν· καὶ ἵνα μὴ τῇ βίαιᾳ κινήσει τὰ ὀστέα λευκαῖσιν αἰσθῶν ἢ ἡσθῶνται, ὅπως ἀρθεροσύνουσι περιεσπιδωμένοις σπυρίοντι ἀσπιδῶν ἀσπιδῶν.

### CAP. XXIII.

Caro in musculos divisa 226. Cerebrum & nervi 227. Septimum in unum trans-versum 228. Thoracis viscera 229. & abdominis 230.

The fleshy parts of the body.

226 Thus is the skeleton [Anatomy] of our body, which Fleish doth cloath round : yet not with one intire lump, but (by reason of the severall motions of the limbs) parted as it were into

Carnea partes corporis.

226 Ita est sceletos nostri corporis, quem Caro circumvestit : at non continuâ massâ, sed (ob diversas motiones membrorum) partita velut in funes,

Τὰ σαρκώδη τῷ σώματι μέρη.

σκε'. Οὗτως ἡχοῖ σκελετὸς τῷ σώματι : ἡμῶν, ὅς ἐστι ΣΑΡΞ περιεσπιδωμένη· ἀλλ' ὅς ἐστι σπυρίον, τὸ ὅλον ὅν, ἀλλὰ (διὰ τὰς ποικίλας ἧν μάλιστα κινήσεις) διαμεριδωμένη ἀσπιδῶν ἐκ τῶν ῥέθρων, ἵνα ἀλλοιωμένη, ὅς οἱ ἀσπιδῶν τὰρσους.

ropes, or gut-puddings [links,] which the Anatolians [dissectors] call muscles, and reckon four hundred and five of them; which, when the skin is took off [shed,] appears thus: (see the brazen type.)

227 The brain is the highest [chiefest] among the centrals; covered over with a double skin [film,] within the hollow of the skull: but in it self divided into four little cells (they call them ventricles,) and the fifth under the hinder part of the head, the brain-pan, out of which proceeds the marrow [pith] of the back bone [chine,] and from this again the branches of the nerves [sinews] disperse themselves through the whole body.

228 The cavities of the trunk are divided into two stories [lofts, floors,] parted from one another by a fleshy partition [travers] lying overthwart the midriff: ) above which is the breast, below it the belly.

229 The breast contains in it the upper entrails: to wit, the heart shut up in the heart pipe from whence proceedeth the great artery [aorta] the stem stock [of the arteries beating] painting itself to be branched through out the whole body; and the lungs [lights] surrounding the heart, with thin flesh, as if it were frothy, and with two flaps.

230 The bowels of the paunch are seven: the stomach (with the guts lying under it) cover'd with the cart [kell:] at the right side of which lieth the liver, with

aut farcimina, quæ anatomici vocant musculos, & numerant quadringentos quinque: qui, detractâ cute, sic apparent: (*vide typum aneur.*)

227 Cerebrum est  
summum inter viscera,  
convolutum geminâ  
meninge, intra cavernas  
cranii: in se autem di-  
visum in quatuor cellu-  
las, (vocat ventricu-  
los;) & quintum sub  
occipite, cerebellum:  
à quo medulla spinalis  
exit; & ab hac rursus  
rami nervorum dividunt  
se per totum cor-  
pus.

228 Cava trunci sunt  
divisa in duas concame-  
rationes, disseptas ab  
invicem carneo septo  
transverso, (diaphrag-  
mate:) supra quod est  
thorax, infra illud ven-  
ter.

229 Thorax continet præcordia: nempe cor inclufum pericardio, unde prodit aorta magna, truncus arteriarum dividendarum per omne corpus; & pulmonem circumdatum cordi, carne rarâ, ceu fpuineâ, ac bivalvi.

230 Viscera abdominis sunt septem: ventriculus ( cum intestinis substratis sibi ) circumtectus omento: ad cuius dextram jacet je-

μικροὶ μῦθαι ὀνομαζέσθαι, καὶ  
τισσιν ῥακισίαις καὶ πέντε αἰθ-  
μῶσιν· οἱ δὲ ἀποδιδραμεύ-  
σαι ἐπὶ φαίνοιντο αὖ· (ὄρα τὸν  
τύπον χαλκῆν.

σκ'· Ὁ ἰγκρίσας· ἰσχυ-  
 ρατὶς ἐστὶ ἡμῶν ὁπίσθεν, τῇ μι-  
 κροῖ διπλῇ περικλυφείας, ἐ-  
 πὶ τῆς [ἐσθ'] ἡμῶν κοίτης· ἀπο-  
 ῖν καὶ νῦν· καὶ οὗτο δὲ εἰς  
 τίσσας δόξαθῆκας, αὐτὰρ ἐμ-  
 νῶ· (γαστρίδια ἐπονομάζοντα)  
 καὶ τῶν πέμπων, ἔσθ' οὐκ ἴσως,  
 ἡμετέρων καλίστα [δοκίμασι]  
 αἶψ' ἡς μέλει· ῥαχίτις [ισ-  
 παῖς], διελχόμενα· [ἐξέ-  
 ρχεται, καὶ] δὲ τὰ τέταρτα παλιν  
 (αὐθις) ἡμῶν ἰσχυρὸν ῥίξαι,  
 ἀπαντὰ τῶν σώματι διαήματα·  
 κα.

σκι. Τὰ κοῖλα τῶ κοῦρου  
(σώματι) κολοῦσιν εἰς δι-  
κταμαφίσσει διαρρήται, ἀπὸ  
ἐλπίων θεολογία σαρκώσι  
(διαρρήματα) διαφρα-  
σῆς· τὸ αὖτε θάρσος ἐστὶ, πῇ  
κάτω κοιλία (γαστήρ.)

σθ). Ὁ Δωραὶς τὰ ὀπίσθι-  
να συνίχθη· διηλαθὼν τὴν καρ-  
δίαν, τὴν ἀπεικονισθῆναι ἐκκε-  
νίσαν, ὅθεν ἀορτὴ μεγάλη ἐξ-  
έρχεται, ὁ καὶ μὲν τὴν ἀρτη-  
ρίαν διέλθας τὸ σῶμα τῷ· καὶ  
τὸν περικλυτὸν τῇ καρδίᾳ δι-  
εκαλλομένην· ἔκτα ἀραιὰ (σπα-  
νια)· ἡ δὲ ἄσπετος ἀφράδους καὶ  
δίδυμος.

σλ'. Τα ἀσπλάγχνα (ἐν  
τιμῇ) τῷ ὑπογράσει πάλιν ἐστὶ  
γραφή (μὲν γὰρ ἐν τοῖς ἰσχυροῖς  
τῇ ὑπογραφῇ) τῷ ὅτι  
πλοῦς περιεκαλυμμένη· τοῦ  
ἐξ ἑαυτῇ τῷ ὅτι, γὰρ φιλῶν



the long small bladder of the gall: & on the left the spleen [milt.] and in the loins the two reins [kidneys;] and lastly, the bladder of piss: all these spread round about, [over] with the rims of the belly, but the vvhole frame of the body with a skin, and little [thin] skin.

cur, cum vesicula fcllis oblonga: ad sinistram vero lien, & in lumbis duo renes: tandemque urinaria vesica: omnia hæc circumtensa peritonæo, tota vero corporis compages, cuti, & cuticulâ.

ἀρχὴ, καὶ κύστις χοληδόχου ὀπμήκευς καὶ τὰς πορὶς ἀρετρὰν δὲ σπλῆν, καὶ ὀπίσθον νεφροὶ δύο· καὶ τὴν κύστιν ἐρεδόχου· ἀπαντὰ περιτναίω περιβαλλόμενα ἴλη δὲ τὸ σῶμα ὅλον σκιν, καὶ δερματίς.

CAP. XXIV.

Humores quatuor 231, 232. Complexio quadruplex 233. Spiritus trinus 234. Functio trina 235.

The humors of the body with the spirits.

Humores corporis cum spiritibus.

Αἱ ὑγρότητες τῶ σῶμα ὅλον τῶ περιμέτρων.

231 Even as the bones are plumped up with flesh, so the flesh is moistened with humors; and through these also pass [get] the spirits, the actors of all things which are done in the body.

231 Quemadmodum ossa explentur carne, ita caro udatur humoribus; hos autem permeant spiritus, effectores omnium, quæ fiunt in corpore.

σλᾶ. Καθὼς περ τὰ ὀστᾶ τῆ σαρκὶ περικαλύπτεται, ἕτως ἡ σὰρξ τὰς ἐν κρέσιν ὑγραίνεται· ταύτας δὲ διαδιδότω Πνεύματα, πνέων τῶ ἐν τῷ σώματι γινόμενων ἀπαντα ἔργα καὶ ὕπαρχοντα.

232 The chiefest moisture is the blood, red and sweet, then spittle [phlegm] somewhat white and without taste; afterward choler, yellow and bitter: lastly, melancholy [black choler] black and sour.

232 Humor primarius est sanguis, rubens & dulcis; tum pituita (phlegma) subalbicans & insipida; dehinc cholera, bilis flava & amara; tandem melancholia, bilis atra & acida.

σλᾶ. Ἡ ἰκρὸς ἀρχικὴ τὸ αἷμα ἐστίν, ἐρυθρὸν τε καὶ γλυκύ· ἔπειτα τὸ φλέγμα ὑπολευκόν καὶ ἀσχυρὸν· μετὰ τὸ αἷμα ἡ χολή ξανθὴ ἐπικρά· τὸ τέλει Μελανχολία, χολὴ μελανὰ καὶ ὀξεία.

233 According to the predominance of the humors there is brought into us a diversity of tempers; that some of us are said to be sanguine, hot and moist and cheerful; others cholerick, hot and dry and fierce [teasty;] others phlegmatick, cold and moist and sluggish; others melancholy, cold and dry and sad.

233 Pro præpollentia humorum inducitur nobis diversitas temperamenti: ut alii dicamur sanguinei, calido-humidi & alacres; alii choleric, calido-sicci & feroces; alii phlegmatici, frigido-humidi & se-gnes; alii melancholici, frigido-sicci & tristes.

σλᾶ. Κατὰ τὴν τῶ ἰκρῶ δυνάμειν καὶ πλεονεξίας γινώσκον τὸ τῆς ἰδιοσυγκρασίας πολυτέπαι· ὥστε εἰ μὲν Αἱματώδεις, ὑγροὶ καὶ θερμοὶ· οἱ δὲ Χοληρακοί, θερμοὶ καὶ ἄρρητοι· οἱ δὲ Φλεγματικοί, ὑγροὶ καὶ ψυχροί· οἱ δὲ Μελανχολικοί, ψυχροὶ καὶ ἄρρητοι ὅπως φαίνονται.

234 But the Spirits are made of the most refined blood, and spread themselves through the vvhole body, to quicken [enliven] and cherish it; that which is the natural one flows [issues] from the liver through the veins;

234 Spiritus autem fiunt de depuratissimo sanguine, & diffundunt se per corpus totum, ad illud vivificandum & vegetandum: naturalis diffuit ex hepate, per venas; vitalis diffultat

σλᾶ. Τὰ δὲ ΠΝΕΥΜΑΤΑ γίνονται ἐκ καθαροτάτης αἱματώδους καὶ πνέων τὸ σῶμα (εἰς τὸ ζῶσα ποιῆν αὐτό, καὶ αὐξάνειν) διαχέεται· τὸ μὲν φυσικὸν ἐκ τῆς ἡπατός, ὡς καὶ γινώσκται, διαρρέει διὰ τῶν φλεβῶν· τὸ δὲ ζωτικὸν ἐκ τῆς καρ-



the vital spirit sallies out of the heart, through the arteries; the animal spirit trickles from the brain, through the sinews.

235 Each of them discharges his own proper office: that which is natural distributeth nourishment to the members; that which is vital imparteth to the same a lively heat; the animal ordereth the sense and motion: each of which things after what manner they are done, learn.

ex corde, per arterias; animalis dimanat e cerebro, per nervos.

235 Quisque illorum fungitur munere suo peculiari: naturalis distribuit membris nutrimentum; vitalis communicat iisdem vivificum colorem; animalis dirigit sensum & motum: quæ singula, quæ ratione fiant, edisce.

διὰς, καὶ δάλλεται διὰ τοῦ καρδιᾶν τοῦ δὲ ψυχικόν ἐκ τοῦ ἐγκεφάλου ἐκρεῖ διὰ τῶν νεύρων.

σλβ. Τὸ ἕκαστον αὐτῶν τὸ ἴδιον καὶ δύναντα ἑποπλεῖ τὸ φυσικὸν διανέμει τοῖς μέλεσι τὴν τροφήν· τὸ ζωστικὸν αὐτῶν μεταδίδωσι τῆς θερμότητος ζωστικῆς τὸ ψυχικὸν ἀποσπείρει τὴν κίνησιν διδωσὶν δὲ, πᾶσι τρεῖσιν γίνεται, ἵνα μὴ ἀγνοῦν, ἐκμάθωσαν.

## CAP. XXV.

Nutritio è sanguine 236. Sanguinis concoctio prima in ventriculo 237. Secunda in mesenterio 238. Tertia in hepate 239. unde excrementa serosa 240. turbida 241. densa 242. Ultima concoctio in membris 243. excrementum ejus sudor, &c. 244. Fames & sitis quid 245.

The natural function  
[operation.]

236 All the members are nourished by blood: but the blood is made of food digested, in this course [order].

237 The food [meat] (being minced [shred] with the fore-teeth, and broken with the eye-[dog-] teeth, if any thing were hard) is champed [chawed] with the grinders, and being champed is let down out of the cheek-puff through the gullet. weazon into the mouth of the stomach: where is made the first concoction, that is, the turning of the meat & drink taken in into a chyle, [white pappy substance:] if any thing is not here sufficiently concocted, it increaseth flegm.

238 The chyle is carried down (through the lower

Functio naturalis.

236 Omnia membra nutriuntur sanguine: sanguis autem fit ex concoctis alimentis, hoc processu.

237 Alimentum (incisum primoribus, atque confractum caninis, si quid durum fuit) manditur molaribus, mansumque demittitur bæ bucca, per gulam, in stomachum: ubi fit concoctio prima, hoc est, conversio ingesti cibi & potus in chylum: si quid hic non sufficienter percoctum est, auget pituitam.

238 Chylus deferitur (per inferius orificium

Ἡ φυσικὴ εἰργασία.

σλγ. Ἀπαντα τὰ μέλη τρέφεται τῷ Αἵματι· τὸ αἷμα δὲ τοῦ ἰδίου σπύτων τροφῶν γίνεται, καὶ ταύτῃ τῷ μέσθον.

σλδ. Ἡ τροφή, τοῖς πρῶτοις τῷ μύθῳ (ὡς δὲ πρὸς λαγὺν ἐτύχανεν ὅν, σμυλινθεῖσα τῇ κωνίδου) τοῖς μέλεσι [γρυφοῖς] μασσῶται, καὶ μασσῶθεῖσα ἐκ τῆς γνάθου διὰ τὴν λαγυρῶν κατεβάλλεται εἰς τὴν ἀνω γαστέρα [κοιλίαν] ὅπου ἡ πρώτη χύλωσις γίνεται. ὅτε ἔστι, τὸ ἐμεικλωμένον εἰς σματὶ καὶ ποτὶ εἰς χύλον τρεφί· εἴπερ εἴπω κακῶς ἐπίσθον, τὸ φέλιγμα ἐπίσθον λαμβάνει.

σλε.

σλς. Ὁ χύλος κατενεχθεὶς διὰ τοῦ κατωτέρου σφαιρίου

orifice [passage] of the  
mau) into the little guts;  
(the small guts are the more  
slender entrails, folded [roll'd,  
wrap] up into several sorts  
of rings, and lap'd about [en-  
wrapped] with the midriff) and  
there it is strained more  
purely: the grosser dregs  
being thrust along through  
the greater guts, and being  
voided and thrown forth a-  
doors (they are call'd ordure  
and St<sup>r</sup> reverence.)

239 But whatsoever re-  
maineth in the chyle which  
pertaineth to nourishment,  
the little mesaraick veins  
suck it out, and put it into  
the liver by the port-vein  
[vena porta] where the  
second concoction is per-  
form'd (that is, the changing  
of nourishment into blood,) three  
several excrements, the  
serous, turbid, adust being  
carried away thence by three  
passages.

240 For the wheyie part,  
that, passeth from the liver  
(through the emulgent veins)  
to the kidneys [reins,] and  
further through the white  
veins [urin-tunnels] to the  
bladder: into which piss [u-  
rine, lant] droppeth; and  
from thence is let out by piss  
sing [making water.]

241 The muddy part in  
blood-making, the milt  
[spleen] draweth to it self, be-  
ing the receptacle of melan-  
choly [black choler;] and lets  
it in again to the great gut,  
through certain little veins.

242 Lastly, the bladder  
of gall receives the more in-  
flamed parcels (of blood) and  
in like manner conveys them  
to the guts, which thereby  
are goaded [stir'd] to throga

ventriculi) in lactes,  
(lactes sunt graciliora  
intestina, convoluta in  
multimodas spiras, &  
obvoluta mesenterio)  
ibique eliquatur purius:  
protrusis fecibus crassi-  
oribus per intestina cras-  
siora, egestisque & eje-  
ctis foras, (dicuntur o-  
leta & merda.)

239 Quod autem nu-  
tritivum inest chylo,  
exluggunt venulae mesaraicae,  
immittuntque  
hepate per venam por-  
tam, ubi peragitur con-  
coctio secunda (hoc est,  
sanguificatio,) amoris  
inde per tres vias ternis  
excrementis, serolis,  
turbidis, perustis.

240 Nam quod sero-  
sum est, id meat ex  
hepate (per venas emulgentes)  
ad renes,  
ulteriorumque per venas  
albas (ureteres) ad vesicam:  
cui urina infil-  
latur, & exinde meien-  
do emittitur.

241 Quod turbidum  
est in sanguificatione, id  
trahit ad se lien, rece-  
ptaculum atræ bilis; im-  
mittitque rursus inte-  
stino crasso, per venu-  
las certas.

242 Tandem vesicula  
fellea receptat inflam-  
matiores portuunculas  
(sanguinis) & transmi-  
tit itidem ad intestina,  
quæ inde stimulantur ad

ὀτρυνάσθαι εἰς τὰ λεπτότερα  
τῶν ἐντέρων (ταῖς εἰς παλιν-  
ελαίνας συμπλακτοῦντα, καὶ  
τῶν μυστηρίων περιελκιστῶντα).  
ἐκθλίβεται· τῶν δὲ παχυτέρων  
περικυμάτων διὰ τῶν ἐνδομίσων  
[ἐντέρων] ποταμίσων, &  
ἐκπομίσων ἢ περὶ ἐκκαλλο-  
μίσων καὶ ποτῶν [δοποσινδάζο-  
μίσων] καὶ ἐκπομίσων λίγρον-  
ται.

σλβ'. 'Ο, πρὶν δὲ διαπικρῶν ἰν-  
ιστὶ τῶν χυλῶν αἱ φλέβες μετα-  
τρέχουσι ἐκ μυστρίων, καὶ διὰ πυ-  
λαίας φλέβες ἑμίσανται τῶν ἡ-  
πατι, ὅπου ἡ δεύτερα χύλασις  
(αἵματοποίησις) ἐκτελεῖται· τῶν  
τεσσάρων περιπικμάτων (τῶν ὀρ-  
ρυσθῶν δηλονότι, τῶν δολιχῶν,  
καὶ τῶν περιχυρῶν) διὰ τῶν  
ἐνδομίσων καὶ ἐκπομίσων δόποσινδίζονται.

σμ'. 'Ο, πρὶν δὲ ὀρρυσθῶν ἰν-  
ιστὶ ἡπατὶς ἐκτρέχει, διὰ τῶν φλέ-  
βων ἐξ αἱμαλυσθῶν ποτῶν τῶν  
φλέβων· ὁμοαίτη δὲ τῶν ἡ-  
πατων εἰς τὴν κύστιν, ἣ πρὶν τῶν  
ἐντέρων ὀτρυνάσθαι, καὶ ἐκ-  
τρέχει τῶν ὑπερβαλόντων ἐκφύματα.

σμά'. 'Ο, πρὶν δὲ ποταμίσθαι (ὡς  
τῇ αἱματοποίησι) ποταμίσθαι  
ποτῶν αὐτῶν ὁ (καλῶς, τὸ τῆς  
μυλαίνης χολῆς σδύχων, καὶ ἐκ-  
πέμψαντάς τας, διὰ τῶν ποταμίσ-  
των τῶν παχυτέρων τῶν ἐνδο-  
μίσων.

σμβ'. Τὸ πλῆθος τῶν ἡ-  
πατων μέρους περιχυρῶν  
ἐκθλίβεται ἢ κύστις χοληδόχου  
καὶ ἐκπικρῶν αἰσμάτων διὰ τῶν  
ποταμίσων εἰς τὰ ἱντῶν.  
ἢ ἐνδομίσων περιχυρῶν εἰς  
D 3

forth [void] dung.

243 The blood being now thus cleaned, is carried through the [vena cava] hollow vein, shooting forth its little branches all about, where the third concoction is made: whilst each limb sips in that bloody dew dropping [trickling] through, and likens it to itself by a clammy clinging together, and so by this means imbodyes it.

244 The excrements of this third concoction, are the uncleanness gathered from every limb, which are to be driven out through the pores of the skin, and other drainers: (as by sweat, spittle, snivel [snot,] sneezing) that they may not cause [breed] putrid [rotten] diseases.

245 Therefore whatsoever part is wanting of nourishment, it calls on its small veins; these the greater veins; these the liver; the liver the mesaraick veins; these the maw; but the maw strivels it self, if it hath nothing to give: and this is that which we call hunger; and thirst, when we stand in need of moist nourishment, and the chops are dry.

egerendum stercora.

243 Sanguis sic jam purificatus, digeritur per venam cavam, dimittentem ramusculos quoquo versus; ubi fit tertia concoctio: dum quodvis membrum bibit rorem illum sanguineum exstillantem, & assimilat sibi lenta agglutinatione, atque sic accorporat.

244 Excrementa hujus tertiae concoctionis sunt impuritates collectae membratim, expellendae per poros cutis, & alia emunctoria: (puta per sudorem, sputum, mucum, sternutationem) ut ne faciant putrescentes morbos.

245 Ergo quodcumque membrum est indigum alimenti, sollicitat suas venulas; illae venas; haec jecur; jecur venas mesaraicas; haec ventriculum; ventriculus verò corrugat se, si non habet quod det: & hoc est, quod vocamus esuriam; sitim autem, cum opus est alimento humido, faucibusque arefiunt.

τὸ ἐκροεῖν τὸν κόπρον σμγ'. Τὸ δὲ αἷμα ἔπει ἡδὴ καθαθαίρεισθαι, διὰ τῆς κοίτης φλέβης διαπύπτει, τῆς ἐκ πύμπεως παύτακιστὸς κλάδους αὐτῆς· ὅσα ῥήματα ἐστὶν χυλίσαι, ὅπου ἔκαστος ἑὸς μάλων πίνῃ τὴν δέξιν ἐκείνῳ αἵματι τὴν δόξαζουσαν, καὶ ὁμοίῃ αὐτῇ τῇ γλῶσσῃ περισπᾷσθαι, καὶ ἐν ποσῶματι ποιεῖ.

σμδ'. Τὰ περιττώματα ταύτης τῆς ἐξάτης χυλίστης ἐστὶν αἱ ἀκαθάρσιαι μάλιστα συλλεχθεῖσαι, διὰ τῆς πίσης, καὶ ἑὸς ἀλλων διελθόντων ἐξ αὐτῆς, (ὅς διὰ τοῦδε ἐκτετακέναι, πύλης, μύτης, πύματος) καὶ μὴ ἀφαιρεθῆναι τὰς σπυμμάς νόσους.

σμέ'. Ὅπου τὸ μέλῳ τῆς τρεφῆς ἀδύει, τὰ φλέβια αὐτοῦ ὁπσωαί, καὶ εἰνα τὰς φλέβας· αἱ δὲ φλέβες τὸ ἵπαι· τὴ δὲ ἵπαι τὰς φλέβας μισαρχίγας· αἱ δὲ τὸ ἐπιγαστρίδιον· τὴ δὲ ἐπιγαστρίδιον αὐτὸ ῥοπιδί, ἐν αὐτῇ ἵχῃ, πῇ καὶ διδοῖν· καὶ πῇ ἐστὶν, ὅπου πείναι ὁρῶμεθα· δὲ φῶ δὲ, ὅπου διόμιδα τῆς ὑγρῆς τρεφῆς, καὶ ὁ λάμυξ ξυρεχίται.

# CAP. XXVI.

Officina spiritus vitalis, cor 246. ardet semper 247. refrigeratur a pulmone 248. Trachea semper patente 249. sonosque edente 250. Vox articulata 251. Et inarticulata brutorum 252. hominisque 253. Vulvae usus 254. Et tonsillarum 255.

The vital function [operation.]

246 The heart, the fountain [spring] of life, doth boil up (out of the finest parcel of blood) a little flame, call'd the vital spirit,

Functio vitalis.

246 Cor, fons vitae, excoquit (ex purissima portione sanguinis) flammulam, spiritus vitalis dictam, distribuen-

H' Επίρρησι ζω. σπλν.

σμες' Ἡ καρδία ὑπὸ τῆς ζωῆς πηγῆς ἐκείνης (ἐκ κατὰ ἑαυτὴν τῆς αἵματος μερίδος) φλέβιον πρὸς πύμπεα ζωοποιῶν λιγρόμενον, διὰ τῆς ἀρτηρίας ὑπὸ τῆς

which is to be imparted through the arteries into all the members.

247 And it panteth [throbbeth] by reason of its heat incessantly, as you may try by the feeling of your breast, and the beating [panting] of the arteries, especially at the wrists, and at the temples.

248 The lungs [lights] therefore that lie next to it, draw (by stretching forth themselves like bellows [leathern bags]) a cool air, and by fanning it to the heart refresh it; and again by crushing themselves and breathing [blowing] back the air being heated, discharge foggy vapors: which we call taking and fetching breath.

249 Which thing seeing [since] it serves for the preserving of life, that channel (which comes down from the chaps of the mouth to the lungs) was made of gristly rings: that it might alwayes lie open, never to be shut, lest the breath should be stopped [hinder'd].

250 But this wind-pipe is also an instrument of the voice: because its top, the throat, hath a little cleft [rift] like a whistle, into which the air being forced soundeth; sharp, [shrill,] or more flat [base,] according as the ring (upper or lower) of the weason thrusting it self forth makes a distance from the throttle.

251 The various dashing of the sound (at the tongue, palate, teeth) and the various shaping of the mouth makes a distinct voice.

per arterias in omnia membra.

247 Palpitat autem præ calore continenter: ut experiri potes ex contractu pectoris, articularumque pulsu, præsertim ad carpos, & ad tempora.

248 Pulmo ergo illi adjacens, attrahit (distendendo sese inftar follium) frigidiusculum aërem, eumque efflando cordi refrigerat illud; rursumque se comprimendo, & tepefactum aërem, reflando, egurgitat fuliginosos halitus: quod spirare & respirare vocamus.

249 Quæ res cum deserviat vitæ suspirandæ, factus est canalis ille (à faucibus oris in pulmonem descendens) ex cartilagineis annulis: ut posset patere semper, claudi nunquam, ne respiratio intercipiatur.

250 Sed hæc arteria aspera est simul vocis instrumentum: quippe cujus summitas, guttur, habet rimulam fistula similem, in quam aër impulsus sonat; acutius vel gravius, prout annulus tracheæ se progerens (superior aut inferior) à larynge distantiam facit.

251 Articulatam vocem facit variis allisus soni (ad linguam, palatum, dentes) variaque configuratio oris,

εἰς ἅπαντα τὰ μέλη διαρμύτων.

σμζ'. Ἀπαίρει ὁ ὑπὸ θερμότητι ἀπαύσας· ὡς πείσαι λαβεῖν ἐστὶν ἐν τῇ συστολῇ τῆς στήθους, καὶ σπῆλαις τῆς ἀρτηρίας, καὶ ἐν τοῖς καρπῶν καὶ ἐν τοῖς ῥαῖσι.

σιμ. Ὁ πνέμων τοίνυν αὐτῇ προσκείμενος, ὥστε δίκλω ἐκταθεὶς, τὸν αἶρα ἐκπύουρον προσέλαβεν, καὶ τῇ χειρὶ ἐμφορῶν, αὐτῷ ἀναψύχεται· καὶ πάλιν συσπλοῦνται, καὶ τὸν αἶρα ἐκπύουρον ἡδὲ ὅσα ἀναπνέων, τὰ καπνώδη τῇ ἀδμοσίων ἐξάγει· ὅθεν Πιολὼ καὶ Ἀναπποῦ καλεῖται.

σμβ'. Ὁ, πνεύματι ὑπὸ τῇ γῆ εἰς τὸ διασπῆναι τὴν γῆν, συλλέγει τὸ ἀπὸ τοῦ λαμοῦ [τῆς φαρμακείας] τὴν σωματικὴν εἰς τὴν πνέουσαν καταβαίνει ποιημένη ἐκ χονδρῶν πινῶν κύκλων, ὡς ἐν ἡ διαπνέουσι ἀνθρώποις, ὅθεν καλεῖται οἷος τὸ μήκυνος ἢ ἀναπνέουσα παρεμποδίζονται.

σν. Ἀλλὰ αὐτῇ ἀρτηρίᾳ τραχεία ἐστὶν ἅμα καὶ τῆς στήθους ὄργανον· ἵνα εἰδὼς τὸ ἀκρόν αὐτῆς, ὁ λαρυγξ [βρογχίον] βραχέως ἔχει τῇ συστολῇ τοῦ αἵματος, εἰς τὸν αἶρα ἐμπίπτων κυττωεῖ ὁξύτερος ἢ βαρυτέρος, ἢ ὅσον ὁ κύκλος τῆς τραχείας ἀνάπτει ὅταν χετῶνται, αὐτὸν περιείναι, ὑπὸ τῇ λαρυγίᾳ διασπῆναι ποιεῖ.

σνα. Τὴν ἡνάρθρον φωνῶν ἀπεργάζεται ποικίλη ἢ τῇ ἡχῇ ὡς τῇ γλώσσῃ, τῇ ὡσὶ τοῖς ὀδόντι καὶ ὡς τοῖς ὡσὶ ποικίλῃ ὡς τῇ σωματικῇ ὡς τοῖς ὡσὶ.

252 Hence it is that the voices of brutes are of many sounds, and yet but of one sound: for the snake only hissereth, the eagle filleth, the stork chattereth, the crow karrereth, the cow loweth, the bull bellowereth, the sheep bleats, the hog grunts, or whines, the fox yelps, the bear grumbles, &c. fishes have no voice, because they want lungs and wind-pipes.

253 But man can make several sounds: vvhilest being sad he sighs, sick he groans, outrageously griev'd he moans and wails, speaking softly he mutters [mumbles] or vvhisfers, speaking aloud he bawls, [cries out,] &c.

254 But because the vvind pipe cannot endure anything beside air (other vvise it is troubled, and by coughing seeks [endeavours] to expectorate [to throw out of the breast] any thing that grieves it) the cover [flap] thereto joined, the throat-pipe [guggle] stops the throttle then when the meat is carried down into the gullet [mouth of the stomach,] lest any thing get into it.

255 The almonds of the ears are two sprung kernels. seated there at the palat of the mouth; as the springs of spittle, to keep the tongue always moist and glib.

252 Inde est quod brutorum voces multisonæ, & tamen unisonæ, sint: anguis enim tantum sibilat, aquila clangit, ciconia gloterat, cornix cornicatur, apīs bombylat, bos boat, taurus mugit, ovis balat, porcus grunnit, aut quiritat, vulpes gannit, visus murmurat, &c. pisces carent voce, quia carent pulmone ac trachea.

253 At homo potest aliter atque aliter sonare; dum tristis suspirat, ægrotus gemit, impatienter dolens plorat & ejulat, tacite loquens muslat aut susurrat, sonore clamat, &c.

254 Quia verò trachea non potest tolerare aliud præter aërem (alioqui mox tumultuatur, rufiendoque expectorare molestam rem querit) additum ibi operculum, gurgulio, obturat laryngem tum, cum alimentum œsophago ingeritur, ne aliquid influat.

255 Tonillæ sunt duæ fungosæ glandulæ, ibi ad uvulam sitæ, veluti fontes salivæ, ad linguam semper salivandum.

σιβ'. Ὅθεν γίνονται αἱ ἡδ' αἰόλων φωναὶ ὅτε πολλὰς καὶ πολυχῆς, καὶ ὅ καὶ μονοχῆς· ὁ γὰρ ὄρεσι σιβεῖ [μύρον], αἰπὸς κλαεῖ, πικάρῳ πλακωρίζει, κόραξ κούρει, μέλισσα κεμεῖ· βῆς βοῶ, ταῦρ' ὅ μωκᾶται, αἰμὸς βλαχῶται, χεῖρ' ὅ γρύζει ἡ δ' ὄρεσι, ἀλκωνὴς ὀλοοῦται, ἀρκί' ὅ βροχῶται καὶ. Ἰχθύες φωνῶν ἐκ αἰσῶσιν, ἐν δ' οὐκ ἔχουσιν πνεύμονα καὶ τραχηῖα.

σιγ'. Ἀλλὰ ὅ καὶ ὁ ἀνθρώπος· οἷός τι ἐστὶν ἄλλως τι καὶ ἄλλως ἔχειν· ὅππῃ λυσιμέθυς στεναρίζει, ἀβρῶς τῶν σπασμῶν δεινῶς ἀλγῶν ὀλοοῦται [ὀλοοῦται] καὶ κλαυθμωρίζει, σῖκα λαλῶν γογγύζει [μυρμυρίζει] ἢ ψιθυρίζει, ἡρηπικῶς κλαεῖ, καὶ.

σιδ'. Διότι ὅ ἡ τραχεῖα ἐκ πάντων οἷα τι ἐστὶν ἄλλο πνεῦμα δέχεται, εἰ μὴ τὸν αἰέρα μόνον (ἄλλως αὖθις γὰρ αἵ τὰ χεῖρα δουλεύεται, καὶ τῇ βροχῇ ἀποσπείρειν τὸ λυσιμέθυς ζῆται) πνεῦμα δὲ ἐκ τῶν πνεύματων, ὅππῃ λατῆς, [κίον, κίον] ὅππῃ μύζει τὸν λάρυγγα τοῦ, ὅτε ἡ τραχὴς τῇ αἰσῶσιν ἐμπορεύεται, ὥστε εἶναι ὅλως ὁπρῆν.

σιε'. Αἱ παρεσθιμῆες εἰσι δύο σαρκίαι σπογγώδεις, πρὸς τῇ γαστρίᾳ κειμένα· οἷον εἰ τῇ πνεύματι πηγαῖ ὡσπερ, εἰς τὸ πνεῦμα γλῶσσαν διαπαντὸς διαβροῦται.



*Sensuum sedes ubi* 256. *numerus* 257. *tactus* 258. *gustus* 259. *olfactus* 260. *auditus* 261, 262. *visus* 263. *Differentiæ coloris albi & nigri* 264: *lutei & cærulei* 265. *viridis & rubri* 266. *Sensus interni tres* 267. *illorumque officia* 268. *Motus quomodo fiat* 269. *Somnus quid* 270. & *somnium* 271. *Vsus somni* 272. *accidentia dormientium* 273.

The animal function [operation] with sense, motion and rest.

*Functio animalis, cum sensu, motu, & quiete.*

Ἡ ἀνιμα ψυχὴ, μὲν τῆς Αἰσθητικῆς, Κινήσεως, & Ὑποχίτης.

256 The seat of animal spirits is in the brain: whence they by running out (of it) through little nervs [sinews] (to the eyes, ears, noſethrils, tongue, and along the whole body) cause that whatsoever comes near us, it is known what it is.

256 Sedes spirituum animalium est in cerebro: unde illi excurrento per nervos, (ad oculos, aures, nares, linguam, & per omne corpus) faciunt, ut quicquid nos contingit, quale sit cognoscatur.

σνς'. Ὁ μὲν ἐμφύων πνεύματος τίπτε ἐν τῇ ἐγκεφαλῷ εἶναι· ὅθεν ἐκείνα διατρίβειν ἐκδραμύνει, (εἰς τοὺς ὀφθαλμοὺς, τὰ ὦτα, τὸν μύκτον, τὴν γλῶσσαν, καὶ ἀναπάντοσδε) ποιεῖσιν, ἵνα, ὅπῃ ἡμῖν ἐπαγγίῃαι, οἷον τί ποτὶ εἶναι, διαγινώσκω διαλαμβάνω.

257 For whether anything be hot or cold, you shall find [know] by touching it; wet or dry, by taking hold of [grasping] it; hard or soft, by pressing [crushing] of it; rough or smooth, by handling it; heavy or light, by lifting [raising] it; where it is in the dark, by groping.

257 Nam caleatne aliquid an frigeat, comperies tangendo; humidne an siccum sit, prensando; durum an molle, comprimendo; asperum an læve, attrahendo; grave an leve, attollendo; ubi sit in tenebris, palpando.

σζ'. Εἰ μὴ γὰρ θερμὸν τι ἢ ψυχρὸν, τῇ ψαύειν· ἐν γὰρ ἢ ἔχειν, τῇ δακτυλῷ· σκληρὸν ἢ μαλακόν, τῇ συμπίεσει· τραχὺ ἢ λείον, τῇ ψαλάσει· βαρὺ ἢ ῥηχρὸν, τῇ ἀνελίξει· ὅπου δὲ τὸ σκότειν εἴη, τῷ χειρὶ ἀνιχνεύειν διαγινώσκω.

258 And thus is the first sense, Touching [feeling,] wherever if we are pleas'd [kindly taken] 'tis pleasure; if troubled, pain; if with pretty fine touches, tickling; if with little smart pricking, itch.

258 Atque iste est primus sensus, Tactus, quo si afficimur blandè, voluptas est, si molestè, dolor; si blandulis prensationibus, titillatio; si minutulis compunctiunculis, pruritus.

σθ'. Καὶ αὕτη ἡ πρώτη τῶν Αἰσθητικῶν, ἢ Ἀφή. ποτὶς ἢ ἐὰν διατηρῶμεθα ἡδύως, ἡδονὴ γίνεται· ἐὰν δὲ πῶς, ἀλγὺν· ἐὰν δὲ εἰσέλθωσι ψαλακταῖς, γαργαλισμοί· ἐὰν δὲ μικροῖς ποτὶς, κατὰ πύξιν, κνησμός.

259 The same spirit examines [tries] savours [tastes] with the tongue; a member full of pores and nerves: and doth find honie to be sweet [luscious,] gall bitter, vinegar sharp [tart,] pepper keen [smart, biting,] ripe fruit savoury [well-relish,] green fruit harsh [crabbed,] wild fruit sour, and many things altogether unsavoury, [fla-

259 Idem spiritus examinat saporis linguâ, poroso & nervoso membro: deprehenditque mel esse dulce, fel amarum, acetum acidum, piper acre, fructum maturum sapidum, immaturum austerrum, labruscum acerbum, multaque prorsus insipida: estque hic secun-

σθ'. Αὐτὸ τὸ πνεῦμα ἐξετάζει [ἀνακρίνει] τῶν χυμῶν τῇ γλώσσῃ, πορώδῃ & νερῶδῃ τῷ μέλει· καὶ καταλαμβάνει τὸ μὲν μέλι γλυκὺ εἶναι, τὴν δὲ χολὰν πικρὰν, τὸ δὲ ὄξος οἶνον, τὸ δὲ πικρὸν καυτὸν ὀξύ, τὸν δὲ ῥηχρὸν αὐστηρὸν, τὸν δὲ ἄγρον οὐ συνσπῶν, πολλὰ δὲ πάντα ἀχρεῖα· αὐτῇ δὲ ἐστὶν ἡ διαγινώσκω.





264 The degrees of whiteness and blackness distinguish thus: chalk is white-hair hoary, ivory milk-white, chaff bleak [pale,] an ass ash-colour'd (or of a mouse) [dun,] a nail carnation [flesh-colour, white-red:] pitch is cole-black, a black-moor [negro, moor] is swart [tawny,] a sparrow brown [mur-ry,] a goose of a dark gray, a chestnut of a chestnut-brown, (a bright-bay.)

265 You will discern twixt blew & yellow things, if you shall call gilly-flowers of a dark purple-blew, violets of a violet colour, a deep-flaming blew, the mark of a bruise black and blew, the (herb) blew-bottle of an azure [skie-coloured, bright-blew,] cats-eyes of a gray-blew [owl-ey'd,] but gold is of a bright yellow, a carcase wan [a dead yellow,] a she-wolf tawny, an half-burnt brick a whitish yellow [fallow.]

266 Between green and red things thus put a difference: a grove of oaks is of a grass green, a grove of pines of a leek-green, the sea of a glass green, and when it waves, a venice-green: of red things there are, scarlet-grain of a crimson [common purple,] vermilion [red-lead] of a darkish red, flame fire-red [glittering-red,] a fox reddish, a lion dun [yellow-tawny, de roy.]

267 That a man may know that he perceiveth [things] three inward senses are given us: 1. The common sense under the forehead of the head: 2 The fancy under the crown [top of]

264 Albitudinis & nigritudinis gradus ita dignosce: creta est candida, capillus canus, ebur lacteum, palea pallida, asinus cinereus (seu murinus,) unguis rufus: pix est atra, Aethiops fuscus (furvus,) passer pullus, anser aquilus, castanea spadicea (badia.)

265 Inter caerulea & lutea discernes, si dices caryophylla hyacinthina, violas ianthinas, sugillationem lividam, cyanum cyaneum, felinos oculos caecos (glauco-); aurum verò est flavum, cadaver luridum, lupa rava, later semicoctus gilvus.

266 Inter viridia & rubra sic discrimina: quercetum est herbeum, pinetum prasinum, pontus vitreus, & cum undat, venetus: è rubris sunt, coccus purpureus, minium puniceum, flamma rutila, vulpecula rufa, leo fulvus.

267 Ut autem sentias te sentire, dati sunt sensus interni tres: 1. Sensus communis sub scincipite: 2. Phantasia, sub vertice: 3. Memoria, sub occipitio: illic

σεδ'. Τῆς λευκότητος καὶ μαυρότητος τῶν βαθμῶν ἔτι διαγινώσκει· ἡ μινωλία λευκὸν ἐστὶ, θρίξ πολεῖα, κίρας ἰσιφάντων γαλάκτιον, ἄχυσον ὠχρὸν, ὄνυξ σπώδιον, οὐκ κίρρος· πίσσα μαυρόχρους, Αἰθιοψ φαῖος· τρυφίον καρύκινον, χυμὸς ζοφίος, κέσταινον θογγί-κινον [Castanion.]

σζβ'. Ἐν τοῖς γλαυκοῖς καὶ χλωροῖς διαγινώσκει, ἐάν λήγῃς καρπούμενα ὑακίνθινα, ἱακίνθινα, ὑσσιπασμὸν μο-λιβδόχριν, κύανον κυάνιον, γαλῆς ὀφθαλμῶν γλαυκῶς· χρυσὸς δὲ ξανθὸς ἐστὶ, πῖον μα-πιδόν, κόκκος χερσοῦς, σπλίον· ἡμίση δὲ κίρρος.]

σζδ'. Ἐκ τῶν χλωρῶν καὶ ἐρυθρῶν ἕως διακρίνει· δρυ-μῶν ποσὶς ἐστὶ, πίπτος ὀφθ-σιν, πόσις ὑάλινος, καὶ ὅτι κυμαίνει καλαμῶς, [ἰσιφάν-θης]· ἐξ ἐρυθρῶν ἐστὶ, κόκκος· πορφυρῶς, μίλ· ποικίλος, φλοῖς πυρώδης, ἀλαμπῆς πυρ-ράς, λέων ὀπίσθιος· [χρυσ-ειδής.]

σζε'. Ἰνα δὲ αἰσθῶμαι αἰσθῶμαι μὲν, τοῖς αἰσθητικαῖς αἰσθητικαῖς κινήσεσιν αἰσθῶμαι· ἡ αἰσθητικὴ κοινὴ ὑπὸ τοῦ πρόσ-θου· β' ἡ φαντασία, ὑπὸ τοῦ μεσοκράνους· γ' ἡ μνήμη, ὑπὸ τοῦ ὀπίσθου· καὶ αἰσθῶμαι τὸ head:]

head:] 3. The memory under the hinder-part: in that place the spirit standing as in a watch-tower [centry] laith hold on the resemblance [catcheth the shape] of every thing seen, heard, smelt, tasted, toucht, [felt:] in that other, viewing them judgeth of them; in this it storeth up those images [resemblances] for after use, and as occasion serves brings them out.

268 The duty therefore of the common sense is to attend [mark:] of the fancy, to imagin; of the memory, to remember, or if it have forgot any thing, to call it to mind,

269 The same animal spirit doth work [produce, cause] local motion: vvhilst running up and down through the nerves, and filling the muscles, it on this side stretcheth the tendons, on that side it pulls them back: upon which stretching and pulling back follows the motion of the part.

270 But being weary, it seeks rest, and therefore (having left the organs of sense) hideth it self into its retirements, which thing we call sleep: and thus to sleep is nothing else, but to have the senses at rest from their outward operations [workings,] to the end that the same spirits being wearied [tired,] and scattered, may gather themselves again vvithin themselves [recruit.]

271 For the natural spirit is then at most leisure for digestion; the vital repairs the in-bred heat; the animal

spiritus tanquam in specula stans, arripit simulachrum cujusvis rei visæ, auditæ, olfactæ, gustatæ, tactæ; isthic easpculans dijudicat; hic illas icones in futurum recondit, & pro occasione depromit.

268 Officium igitur sensus communis est attendere; phantasia, imaginari; memoria, meminisse; aut si quid oblita fuit, reminisci.

269 Idem animalis spiritus operatur localem motum: dum discursans per nervos, & implens musculos, hinc intendit tendines, inde retrahit: quam intentionem & attractionem sequitur motus membri.

270 Fessus autem querit quiescere, ideoque (derelictis sensoribus) occultit se in sua intranea, quod somnum vocamus: & sic dormire nihil est, nisi habere sensus quiescentes ab externis operationibus; quo iidem spiritus defessi, & dispersi, & disperditi, se intra se recolligant.

271 Naturalis enim spiritus maxime tunc vacat digestionibus; vitalis reparat nativum ca-

πινόμενός ἐν τῇ σκοπᾷ ἐστίν, νοήματα διαρεί τ' παλιν ἐρευνᾷ, ἀκούσῃ, ὁσφραίνῃ, γαστρί, ἀπ' αὐτῶν καὶ ἐνθάδε αὐτὰ κατασκοπεῖ καὶ διακρίνει· ὡς ταυτοῦ ὃ τὰς εἰκόνας ἐκείνας εἰς τὸ μέλλον ἀναπύθῃ, καὶ ὁκείως εἰς χρῆσιν ἐκείνην.

σζδ. Τὸ κοινὸν αἰσθητικὸν ἐστὶ πορσίχιν' τῆς φαντασίας, φανταζόμεν'· ἐάν δέ τις καὶ ἐπιλαθώμεθα, τῇ ἀναμνήσει ἀνακλέιν.

σζε. Αὐτὸ τὸ ἡμψυχον πινόμεν τῶν περικλῶ κινήσιν ὡμρεῖ· ὅταν διατρέξῃ διὰ τῶν ὁρίων, καὶ ἐμπαλῇ ἐν τοῖς μῦσας, ἐνθάδ' αὖ ὁπταίνῃ τῶν τείροντας. ἐκτῶν ἀνασφύ· ἢ ὁπταίνῃ καὶ ἐκλυσηθῇ ἡ κίνησις τ' μέλους παρ' ἐπταμ.

στ. Κικιμνός ὃ ἡσυχάζειν ζητεῖ, καὶ διὰ τούτο (τὰ αἰσθητικὰ καταλείπων) ὑποκρύπτεται αὐτὸς εἰς τὸν ὅσον μυῶν, ὅ, π' ὕπνον ὀνομάζομεν· καὶ ὃ καὶ ὑπνός [κοιμώμενος, καθεβίβειν] ἐστίν ἐστιν, εἰμὲν ἔχοντες αἰσθητικὸν ὅπ' ἔξω ἰσχυρῶν ἀναπαυόμεν'· ἐφ' ὃ τὰ πινόμενα χαλάντα, καὶ διασπαρμένα, καὶ καταναλωθέντα ἀναλαμβάνει.

στδ. Τὸ γδ φυσικὸν πινόμεν μέλινον πότι τῇ πύφ' ὁλοαζέ· τὸ ζωτικὸν τῶν ἡμψυχων θερμότητι ὀποκαθε-

refreshing it self in the brain, and running up and down its cells, upon vvhhat vain visions [phantasies] it lights, it re-assumes them to be view'd o'uer, vvhich we call a dream.

272 Seasonable sleep refresheth us, because it increaseth [further, improves] strength; over-much waking [watching,] vvearieth, because it exhausts [spends, dries up:] neither doth want of food so exceedingly weaken, as vwant [loss] of sleep.

273 He that is sleepy, yawneth and stretcheth: he vvhob stumbereth [nappeth,] twinkles with the eyes, and nods vvvith the head: he who sleepeth, dreameth, and sometimes snorteth: he who hath slept soundly, is roused up (or vvakeneth of himself:) and being vvaken'd, wakens (or raiseth) others.

lorem; animalis scisum in cerebro vegetans, & suas cellulas transcurans, in quæ phantasmata incidit, illa re-assumit perspicillanda, quod somnium vocamus.

272 Tempestivus sompor recreat nos, quia vires auctat; nimis vigilia fatigat, quia exhaust: nec tam impense debilitat inedia, quàm insomnia.

273 Qui dormit, is oscitat & pandiculatur: qui dormitat, is nistat oculis, & nutat capite: qui dormit, somniat, & aliquando stertit: qui edormivit, expergiscitur (seu evigilat;) experrectusque expergeficit (seu excitat) alios.

CAP. XXVIII.

Mens quid 174. ratio, voluntas, animus 275. Intelligere, velle conari 176. Gradus intelligentiæ 277. insitiæ 278. intellectusque & fidei 289. Scientia, error, opinio, &c. 280. Voluntas vult bona per se 281. mala per accidens 282. Affectus animi circa objecta bona 283. & mala 284. Compassio 285. Conscientia 286.

The mind with the affections, and conscience.

Mens cum affectibus, & conscientia.

Οὐὶς μὲν ἡδὲ παθόντων τῆς σωτηρίας.

274 Because the senses perceive [take notice of] those objects onely that are present (and indeed but superficially too,) a mind vvas given us; that is, a power [force, ability] of piercing into those things also vvhich are absent, of searching out things hidden, of presaging [guessing at] things to come:

274 Quia scisus percipiunt presentia tantum objecta (& quidem superficialiter,) data est mens; hoc est, vis ad absentia quoque penetrandi, abstrusa indagandi, futura præsagiendi: cum, arbitrio petendi bona agnita, & facultate audendi

σφ. τὸ δὲ ψυχικὸν ἐν τῇ ἐγκέφαλῳ ἡσυχάζοντι καὶ ἐπὶ ταῖς αἰσθητικαῖς ἐκδηλοῦνται τὰ ἐμπροσθέντα ἀναλαβὼν ἐκδοτικῶς σκοπεῖ, τὸ ἐννοεῖν [διδασκ.] νομοθετοῦν.

σβ. Μινωτὴν ὁ ὕπνος βλαπτὸν δὲν ἀναδάσκει ἡμᾶς, ὅτι πῶς ἰσχυρῶς ἀντιπρὸς τῇ ὑπερβολῇ τῆς ἀγρυπνίας καταμεινῶμεν, ὅτι καταναλίσκει ἡδὲ ὅτι ἡσυχίας ἢ ἀσπῆας ὡς ἡ ἀσπῆας ἐξαδυνατοῦται.

σγ. Οὐὶς ἀνθρώπος, χατῆται καὶ σκορδινάται, ὁ νυστάζει, νυστάζει, τοῖς δὲ ὀφθαλμοῖς καὶ τῇ καρδίᾳ ἐκπνέων: ὁ καθεύδων ἐν νύκτι, καὶ ἐν τῇ ῥυτίδι: ὁ ἐν γρηγορίᾳ ἀνεγείρεται [ἐξυπνίζεται] καὶ διὰ γρηγορίας ἀνεγείρεται τὸν ἄλλον.

σεδ. Ὅτι αἱ αἰσθητικαὶ ἡδὲ χημικαὶ τῶν παθόντων μινον ὁποῖον (καὶ τὸ ἐκπνέον) δίδωται ἡμῖν οὐὶς: τὸ δὲ ἐν τῇ δυνάμει τῇ ἐπὶ ταῖς ἀσπῆταις διακρίσει, τὸ δὲ ὑπάρχον ἐξασπῆσαι, τὸ δὲ μιν λῶναι [ἰσχυρῶς] περιεχόμεναι μὲν αἰσθητικῶς ἐν τῇ ὀφθαλμῷ ἡδὲ ἐκπνέοντι, ἀγασθῶν καὶ δυνάμει (ὡς τὸ ἐκπνέον) ὑπάρχει.

with a will [choice] of desiring things acknowledg'd good, and an ability of venturing on the things desir'd.

275 We term that force of piercing into things, reason, which seeks out the understanding of things: that power whereby we desire what which is good, we stile the will, which doth earnestly require the choosing of things: we intitle the vertue of pursuing to those things which are desired the purpose [mind,] which cometh [canvasseth for] the power [mastery] of things.

276 These three make a man differ from brut beasts, ye men from men; whilst some understand, will, and busie [employ] themselves more, and better than others.

277 For he who inquires [searcheth] into many things, is industrious [painful;] he who apprehends a thing readily [with ease] is ingenious [witty;] he that devises it [finds it out,] is cunning [shrewd;] he that knoweth it, skilful; he that hath settled his knowledge by practice, experienc'd [well-seen] he that knows how to use things, is discreet [sage;] he that doth use them, is wise; he that abuseth [misapplieth] them, is crafty.

278 On the other side, he that regardeth nothing, is careless; he that perceiveth nothing, is blockish: he that spieth out but slowly, is a dullard [dunce;] he that weighs nothing, is unwary [without fore-cast.]

279 What any man takes in by sense, that he knows; what by reason, that he un-

concupita.

τα ὁτιθυμητά.

275 Vocamus vim illam penetrativam, rationem, quæ rerum intellectum quarit: vim boni appetitivam dicimus voluntatem, quæ rerum electionem exposcit: vim confectandi desiderata nuncupamus animum, qui rerum potestatem ambit.

276 Hæc tria faciunt differre hominem à brutis, imò homines ab hominibus; dum alii plus aliis, & melius, intelligunt, volunt, fatagunt.

277 Nam qui inquit multa, est industrius: qui arripit rem facile, ingeniosus; qui excogitat, solers; qui noscit, gnarus; qui notitiam firmavit usu, expertus; qui rebus novit uti, prudens; qui utitur, sapiens; qui abutitur, astutus.

278 Contra, qui nihil curat, est socors: qui nihil percipit, stupidus; qui tardè perspicit hebes; qui nihil perpendit, improvidus.

279 Quod quis sensu tenet, id scit; quod ratione, id intelligit;

σοί. Τὴν διώαμιν ἐκείνην τὴν διαποτικὴν, λόγον ὁνομάζομεν, ὅστις τῶν ὄντων τὴν σωστικὴν [διαίτησιν] ζητεῖ τὴν διώαμιν ὁρετικὴν ἀγαθῶν βόλησιν λέγομεν, ἢ τῶν ὀντων ἐκλογῇ [αἵρεσιν] ἐξελίττει τὴν διώαμιν τὴν ἀπολεστικὴν τοῖς ὀφειθυμείοις θυμῶν πορτοφόριον, ὅσων τῶν ὄντων ἐξουσίαν ἀπειποῖται.

σοί. Ταῦτα τὰ τρία τῶν θηρίων ἀνθρώπων διαφέρειν ποιεῖ, καὶ γὰρ καὶ ἀνθρώπων ἀνθρώπους· ἄλλοι μὲν γὰρ σπουδαίον τῶν ἄλλων διανοῶσι, βέλονται, ἐργάζονται.

σοί. Ὁ γὰρ πολλὰ ἐξερδωὴν, ἐπιμαλὴς· ὁ θυχερῶς περὶ πάντων, ἀσυνεὶς· ὁ ὀπρὸν μὲν, ἀγίαν· ὁ εἰδὼς, ὀπρὸν σῆμα· ὁ τὴν ὀπρὸν μὲν τῇ ἐμπειρίᾳ βελούσας, ἐμπειρὸς· ὁ χοῦται διωάμην, εὐνιμὸς· ὁ χρὸν μὲν, σφόδρ· ὁ ὀπρὸν μὲν, παρὸν· ὁ ἀπαταλὸς [ἀπίστατος] ἐστίν.

σοί. Ἐξ ὧν τις, ὁ μὲν νόστος περὶ πάντων, ὁ μὲν δὲν σωστικὸς, ἀσυνεὶς [ἡλιθίος]· ὁ βελούσας, ὀπρὸν σῆμα, βλαδὲς [ἀμαθὴς]· ὁ μὲν δὲν ὁ λὰς κατὰ νόον, ἀφρον [ἀσύνλογος].

σοί. Ὁ, π' ἂν περὶ αἰσθητῶν γινώσκει, ἐπιστάτης· ὁ, π' τῶν λόγων, συνίστην· ἀρβανδὸς



derftanas; what by faith, that he believes; but here the report being likely cauſeth [breeds] a perſuaſion, being prov'd, an aſſent; being entertain'd without evidence, credulity [believ'ontruſt.]

280 Thoſe things, whereof we underſtand not the reaſon, we wonder at: ſuch things as it is a pleaſure to know thoroughly, we pry narrowly into: but apprehenſion of a thing, if true, gives [procures] knowledge; if falſe, error; if weak, opinion [a wveening;] if proceeding from gueſs, a ſuſmiſe; if wavering, a doubt; being hindered, a miſtake; if none at all, ignorance.

281 It is the property of the will, to love and deſire good things, to hate and reſuſe the evil; if at any time it fall out [happeneth] that theſe (ill) things pleaſe, and thoſe (good) diſpleaſe, it is upon the by [by meer-chance] for then the outward appearance [ſemblance] deceiveth her, that ſhe chooſeth the worſe things, and ſlights the better.

282 For out of the miſtakes of the underſtanding, proceed the errors of the will; and from thence (are) the unuſuly endeavours, and vain undertakings of the purpoſe: becauſe the not-knowing of a good thing cauſeth it's ſlighting [diſregard.] too much of it, loathing [cloying;] an overhot love, zeal [jealouſie.]

283 Whence the other paſſions of the mind, or affecti- ons, do alſo proceed: for if good things are away, it deſireth them, wiſheth, hopeth for them, for the attain-

quod fide, id credit: ſed hic relatio veriſſimilis facit perſuaſionem: probata, aſſenſum: admiſſa ſine probatione, credulitatem.

280 Quorum ſuam non intelligimus, miramur: quæ pernoſcere volupe eſt, rimamur: ſed vera perceptio rei dat ſcientiam: falſa, errorem: debilis, opinio- nem: ex conjecturis ve- niens, ſuſpicionem: nu- tans, dubitationem: im- pedita, hallucinationem: nulla, ignoran- tiam.

281 Voluntatis eſt, bona amare ac velle, mala odiſſe ac nolle: ſi quando fit, ut hæc placeant & illa diſpli- ceant, eſt ex acciden- ti: tunc enim externa ſpecies decipit eam, ut eligat deteriora, & ſper- nat potiora.

282 Nam ex aberra- tionibus intellecti- onis veniunt errata volun- tatis: & dehinc animi co- natus enormes, molimi- náque irrita: quia ig- norantia boni aſſert ejus neglectum: fatietas, fa- ſtidium: præſervidus a- mor, zelum.

283 Uude & reliquæ animi paſſiones, ſeu affectus, veniunt: nam ſi bona abſunt, deſide- rat illa, optat, ſperat, pro adipiſcendis nihil

ὁ, π τῇ πίστει, πιστεύει· ἀλλ' ὅτε ἡ πειρασὶς ἐπιγίγνηται, πειρά- ζεται· ἀποδείκνυται, σωθῆσθαι· ἀναποδείκνυται, τοῦ ὁπποῦν ἐκείνου ἀποφράζειται.

σπ'. Θaumάζωμεν, ὡς αἰ- τίαν ἀγνοούμεν. ἀ ἴδω γνώ- ναι, ἐρευνᾶμεν· ἀλλὰ ἡ τῆς ἐν- τῶν κατέληψις· ἀληθινή, ἐπι- στήμην δίδωσι· ψευδὴς, πλά- νη· ἀδυνάτης, ἀπολήψιν· εὐχα- ριστὴν, ὑποψίαν· ἀεὶ ἐκ τῶν σκε- ρέων· ἐμπεδοδυσωμένη, ἀέλι- φια· ἐδιδίμα, ἀγνοία.

σπα'. Περὶ τῆς βελτίους ἐστὶ τὰ κατὰ φύσιν τι καὶ θε- λειν, κακὰ ὅμως εἶναι καὶ μὴ θέ- λειν· καὶ συμβαίνει καὶ τὰ κατὰ ὑποφαινομένην, εὐχὰν τὰ κα- τὰ, ἐξ ἀπατημένης τοῦ ἐξ ὁ- ρήσεως.

σπβ'. Ἐξ ἀποπληροῦσθαι τοῦ τῷ [τῆς διατάξεως] τῆς βελ- λίστης τὰ σφάλματα [παρε- πύματα] γίνεσθαι· ἐ ἐπιβδεν- αὶ ἀνόμελοι τῷ θυμῷ σσεδαῖ· καὶ κατὰ παρεσπιδεῖ· ὅτι ἡ τῷ κατὰ ἀγνοία, ὁλιγώρησι· ἡ πλυσμένη, κόρη· ἡ δὲ ὑφίμα· ηρ· ἀγάπη ζῆλον φέρει.

σπγ'. Ὅθεν καὶ τὰ λοιπὰ τῆς ψυχῆς ΠΑ· ΘΗ ἐρχεται· ὅτι γὰρ ἀπὸς τὰ κατὰ, ὅπου περὶ αὐτῶν, ἐρχεται, ἐλπί- ζει, καὶ τὸ ὁπποῦν πεί- νη πείσθαι λαμβάνει, ἀτυ-  
in



ing [getting] of them tries every thing, yet for all that it feareth disappointment, and if it perceiveth a delay, it grows weary; if good things are present, it is jocund [frolick], it rejoiceth, it applauds, and delighteth it self in enjoying them; yet being laded [glutted] again, loatheth them; if they are taken away, it is sad, it grieveth, complaineth, is afflicted with repentance, despairs.

284 But evil things do more disquiet it, which being to come, it abhors, fears, dreads; when they are coming on, it is afraid, shivers, or is astonished [agast] after they are come [befallen,] it is angry, it grieveth and mourneth.

285 In other mens good or ill fortunes, it is not always after the same manner affected: for there, it rejoiceth, or envieth; here it pitieth [taketh compassion,] or (if it be cross) it skips [leaps] for joy, and domineers.

286 The mind turned towards [upon] its own self, and actions, is call'd the Conscience: which, if it thoroughly perceiveth that she followed after the good things understood and chosen, and hath found the evils disliked, rejoiceth; otherwise, it shaketh [quivereth] and becometh informer, witness, judge, and executioner against it self.

non tentat; metuit tamen frustrationem, atque, si videt differri, habet tardium; si ad sunt, gessit, latatur, plaudit, oblectatque sese perfructuando iis; saturatus tamen rursus illa fastidit; si eripiuntur, tristatur; dolet, queritur, poenitudine affligitur, desperat.

284 At mala inquietant eam magis, quæ ventura abominatur, formidat, tremiscit; advenientia horret, trepidat, aut stupefcit; postquam obvenerunt, irascitur, mœret, luget.

285 In alienis bonis & malis, non semper eodem modo affecta est: ibi enim gratulatur, aut invidet; hic commiserescit, aut (si perversa est) exultat & insultat.

286 Mens obversa sibi ipsi, & actionibus suis, dicitur conscientia: quæ, si perviderit intellecta & electa bona secutam esse, reprobata verò mala averfatam, gaudet; sin, pavescit, & fit contra seipsam index, testis, judex, tortor.

χρὶς δ' ἐδὶν ἡπὸν γὰρ οὐκ ἐπιμύ, ἢ ἐὰν ἀναβῇ ἀλλήλων, ἀποδύ. (πρὸς) ὅτι παύσιν, ἐσ' αὐτοῖς ἀγαλλίται, ὑποφαίνεται, κυδία [κρίσις], τὸ χρίσιν τίμηται· κοροβήσας ὅτι πάλιν αὐτὰ θελήσονται· ὅτι οὐκ ἐπιμύ φρεσίν, ἀπείλυσεν, πολυδραγιδύριται, τῇ ματασίᾳ ἀνιάται, ἀπὸ πλῆζι.

σπδ'. Ταῦτα κακὰ ὅτι μάλιστα αὐτῷ διασπᾶ [τρυχί] τὰ μέλλουσα θεία βδελύσσεται, θειά, τερμεί, τὰ ποροσυχόμενα κακὰ πορορῶσα φρίσσι. ἐκταρδύεται, ὀρρώδει ποροσληλυθῶν πείσσειται ὀργίζεται, λυφείται, πινυθεί.

σπδ'. Οὐχ ὁμοίως ἐν ἀλλοτρίαις ὀτυχίαις τι καὶ δυστυχίαις ἰχί· εἴτι γὰρ συγχαίρει, εἴτι ἐδνείει δυστυχύνει, καὶ τὸ αὐτυχύνει ἰλεεί, ἢ πορνοῦσιν ὀπιχαίρει κακός ἐστιν.

σπδ'. Ὁ νῦν ἐαυτοῦ ἀνί. σερφῶ, καὶ τοῖς αὐτοῦ ἐμνήμασι, ΣΤΗΝΕΙΔΗΣΙΣ λέγει· ὅτι ἐὰν ὀπινοῦσιν αὐτῷ τὰ ἐννοῦντα τι καὶ ἐμνήχθῃται καλὰ διόκυσται, τὸ δ' ἀδύναμα κακὰ ἀποσείρουσαν, χαίρει· ἄλλως, ἀπειροβήται, καὶ ἐαυτοῦ κατηγορεῖ, καὶ μαρτυρεῖ, καταδικάζει, καὶ καλᾷ.

CAP. XXIX.

*Obesitas, macies, deformitas* 287. *Sanitas & morbus* 288. *Male figurati* 289. *male oculati* 290. *male linguati* 291. *male pedati* 292. *Vulneryum species* 293. *& ulcerum* 294. *Oxena, reduvia, morbilli* 295. *luxatio, fractura, ruptura* 296.

Things that befall the body beside nature, diseases; and first outward ones.

*Accidentia præternaturalia, morbi, primò externi.*

Συμβέχοντα τὰ παρὰ τὴν φύσιν, οἱ Νόσοι· καὶ αὐτὰ πρὶν αἰετῶ νόσοι.

287 According to the outward look [complexion, appearance] some are gross, [purfy] and plump [fat,] others slender, lean [meager] and lank starvelings; some fair [beautiful,] others ill-favoured, and foul (for a bunch in the back, the Kings evil, and any swelling knob, [spavin,] do disfigure:) in regard of the inward constitution [plight] some are strong [well-set,] others weakly [sickly,] and tender, [puling, crazy.]

288. The Operations being intire cause health, being hurt [hindered,] disease: whether the hurt be caused by the ill [undue] framing of the parts (as when they are greater or lesser than's meet, or ill-fashion'd, or plaid amiss;) or by a dis-union of parts (as in a wound, ulcer, [fore,] wrenching [putting a bone out of joint, breaking, bursting] or a faulty mixture [an evil temperature] of humours (as in diseases.)

289. Those that are ill-formed [shaped] are, the wry-necked, down-lookt, jowl heads, [jobber-nouls,] copped-crown'd, high foreheaded, chufft, puff-cheek'd, blabber-lip'd & snaggle-

287 Secundum exteriorem aspectum, quidam sunt corpulenti & obesi; alii graciles, macilenti & strigosi; quidam formosi, alii deformes, ac turpes (gibbus enim, struma, & quodvis tuber, deformant:) secundum interiorem habitudinem alii sunt firmi, alii invalidi ac teneri.

288 Integræ functiones dant sanitatem, læsæ morbum: sive læsio fiat à mala conformatione membrorum (ut cum majora & minora sunt iusto, aut male figurata, aut perperam situata;) sive à solutione continui (ut in vulnere, ulcere, luxatione, fractura, ruptura) sive à vitia crassi humorum (ut in morbis.)

289 Male figurati sunt, obstripi, cernui, capito-nes, cilones, fronto-nes, buccones, labio-nes, demones; & qui habent nasum aduncum, vel reduncum (resimium)

σπχ'. Κατὰ τὰ ἔξω οἱ μὲν ὀπισσωμένοι τι καὶ κατωπύματοι [ὀπισσικοί·] οἱ δὲ λειψόκνητοι [λειπόστροκοι] (ζακωδέντ, καὶ μονόγχαρμμοι· οἱ μὲν βουδέντ, οἱ δὲ δουδέντ, καὶ δύσομοφοι (κώττωσι μὲν γδ' ἐχρῆσθαι καὶ παύδγκωμ· δουδέντ) ἔτι τὰ ἴσου εἰ μὲν βουδέντ, οἱ δὲ ἀδέντ καὶ μάλα καὶ ἔχοντις.

σσι. Αἱ εἰρηγίαι ὁλοκληρεῖται ὅταν ὑγιάνῃ [δουξίαν] διδῶσι βλαπτικὰ δὲ νόστι· εἴτε ἢ ἐλάττω ἐκ τῆς κακῆς σχηματοποιίας τῆς μολῶν ἡρώτο (ὅθ' αὖν μέζα ἢ ἐλάττω ὁστὶν ἢ δ'εἴ εἴτε παρὰ τὸ δύναν σχηματίζεσθαι ἢ καὶ κείσθαι·) εἴτε ὅπῃ τῆς ἀναλύσεως· (ὡς ἐν τῷ τραύματι, τῷ ἔλκει, τῷ ἔξαρθεύσει, τῷ κλάσει, τῇ διαρρήσει) εἴτε ὅπῃ τῆς τῆς ἐκ-μείδων κακῶς διαφάσεισης (ὡς ἐν ταῖς νόστοις.)

σσι. Τῶν ἀσχημάτων εἴσσι ὀπικυφίτις, λορδοί, μυχαλο-κίραλοι, ροξοί, δουμύτωσι [μυτωπιδίς,] γαδωνίς, χεῖλινις, αὐροδόντις, καὶ οἱ ῥόνα ὀπικυμπτὴ ἔχοντι· ἢ ὀπικ-γυμφοί, ἢ ἀνόςιμοι· ὡσαύτως  
E 1091h di



gouty-leg'd, very thick calfs;  
he that is baker-kne'd,  
wears away his own knees.

293 A wound is made by  
flashing [cutting,] or stab-  
bing, or biting, (by snips;) a  
blow, by smiting or crush-  
ing; a red wheal by a stroke  
[a/s;] a waterish blister,  
by a burning [scalding;] a  
kibe, [chilblain] by chilnefs;  
a brann [thick skin,] by  
hardning; but black and  
blue is the mark of a blow;  
a skar remains after a  
wound is cured.

294 An ulcer is a cor-  
ruption under the skin: whose  
gathering together of mat-  
ter you shall call an im-  
pistume; but its middle a  
core dropping out filth, gore,  
and matter; but that which  
creeps from place to place, is  
a wolf [ring-worm,] that  
vulch eats out the flesh  
round about it, a canker;  
that which deadens the flesh,  
a gangreen.

295 The ozana, is a  
sore in the nostrils; redu-  
via, at the nails; the mea-  
zles and small-pocks in any  
place.

296 A wrench is caus'd  
when the bones are removed  
out of their hollows; a break-  
ing of them; when they are  
broke asunder; a rupture  
happens to the thin skins; and  
makes a turstness in the rim  
of the belly (that is) the fal-  
ling down of the guts into the  
uid, &c.

293 Vulnus fit cæsim  
aut punctum, aut mor-  
ficatum, (mordicus; ) pla-  
gâ, percussione aut con-  
tusione, vibex verbe-  
re; pustula ulsione;  
pernio gelatione; callus  
induratione: sed livor  
est signum plagæ; ci-  
catrux superest à curato  
vulnere.

294 Ulcus est subcu-  
tanea putredo: cujus  
suppurationem vocabis  
abcessum; centrum ve-  
ro ejus vomicam exfil-  
lantem pus, tabum, &c  
sanien, at quod de loco  
in locum serpit, est her-  
pes; quod circa se  
carnem exedit, cancer-  
quod eandem mortuam  
facit, gangræna.

295 Ozana, est sup-  
puratio in naribus; re-  
duvia, ad ungues; vari-  
oli & morbilli, ubivis.

296 Luxatio fit. cum  
ossa emouentur suis ac-  
tabulis; fractura, diffri-  
guntur; ruptura accidit  
membranis; facitque in  
peritonæo herniam (ra-  
micem) h. e. prociden-  
tiam intestinorum in  
scrotum, &c.

βλασός παχυτέρας τὰς γὰ-  
στρικήμιας· συμπερὶ τὰ γο-  
νᾶτα ἀλλήλοις πρὸς τρεῖς.

σὴγ'. Τὸ τραύμα γίνεται  
ἢ τμησὶ, ἢ νύξῃ, ἢ δὴξῃ· πλη-  
γὴ τυπῇ ἢ θλάσμετι· σκαυδὲ  
μαρτυρὴ φλύκταινα, καύματα·  
χειμῖθλοι, ἐκπύεσις· τὸ πύλ-  
λον, σκληρότητι· ἀλλὰ πηλιδιό-  
της τῆς πληγῆς περικύβητος· ἀλλ'  
ἐνδὲξ, τὸ διεσπασμένον τὸ τραύ-  
μα.

σὴδ'. Ἐλκεῖ ἐστὶν ὑποδερ-  
ματικὴ πῆξις· ἥς ἐμπύωσιν  
δοτίζημα καλεῖται· καί ἐστιν ὃ  
ἐμπύημα, ὅθεν δότωσι τὴν  
αἷμα στοιχεῖον. λύττει τὴ καὶ  
ἐξέρχεται· ἀλλὰ ὃ τὸ ἐρρέσσει ἐνδὲξ  
καὶ ἐνδὲξ, ἔρπητις ἐστὶ τὸ αἶμα  
σπείναι τὸ σῆμα κατὰ δόιν, κατὰ  
κίωμα· τὸ τὴν σῆμα κίωμα  
ἀπὸ παραζωμῶν, γὰρ ἐστὶν.

σὴι. Ὄζα, ἐν τοῖς μυ-  
κῆρσι, ἐμπύωσις ἐστὶ παρὰ  
νύχας, παρὰ τοῦ ὄνυχος· ἐξ  
αἰδομάτων καὶ ἐκ δρασμάτων ἐ-  
καστοῦ.

σὴς'. Ἐξάρθρωσις γίνετα  
ὅταν τὰ ὀστέα ἢ κατὰ τὸν ὀστέον  
ἐκ τῆς θέσεως· καὶ ὅταν, ὅτι δια-  
ρρινωταί· ἢ διαρρινωταί τὴν ὑ-  
μῖνι συμβαίνει, καὶ ἀπὸ τῆς  
θέσεως ἐκ τῆς θέσεως τὴν κίωμα  
[βλαστωκίωμα, ἐν τῇ κίωτι]  
αὐτῇ ἐστὶ, παρὰ τὴν ὀστέον τὴν ἐπὶ  
ἐσθὲν εἰς τὴν ὀστέον, καὶ  
τὰλλα.

## CAP. XXX.

*Series morborum* 297. *Morbi ventriculi* 298. *Intestinorum* 299. *Venarum mesaraicarum* 300. *Hepatis* 301. *Fellis & lienis* 302. *Vasorum urinæ* 303. *Sanguinis exsudati* 304. *defluxionis variæ* 305. *cordis & pectus* 306. *sensuum laesorum* 307. *motus variæ laesi* 308. *somni male affecti* 309. *Aliæ morborum differentiæ, febriumque* 310. *Capitis & dentium dolor, moribundorumque symptomata.*

## The inward diseases.

## Interni morbi.

## Αἱ ἑσω Νόσοι.

297 Now I will declare [relate] the diseases of the temper in the order of the operations.

298 The Stomack if it desires no food [nourishment,] it is a want of appetite; if more than fit, an insatiable hunger [a greedy-worm;] if odd things, the green sickness [or longing;] if it digests those things which are taken but weakly, there arise rejolts [wambings,] breaking forth upwards by hiccoks, or by belches; but downwards by fusts, or also farts; if it digests badly, worms; if it doth not at all digest, but shrou [casts] it out by the upper parts, it is loathing [turning of stomach,] and a vomiting [casting;] but by the lower parts, a looseness [scouring.]

299 If the Entrails do not void, it is called the closing [coming together] of the paunch [the being hard bound:] if with gripings [frettings, wringings] in the small guts, the Lord have mercy upon me, (or the Iliac passion, and the knitting of the guts, when the meat is cast out at the mouth mingled [mixt] with the excrements;) if in the great guts, the colon, the wind-

297 Jam denarrabo morbos temperamentum, ordine functionum.

298 Ventriculus si nihil alimenti appetit, est anorexia; si plus nimio, bulimia; si absurda, pica; si assumpta coquit imbecilliter, sunt fluctuationes; erumpentes fursum per singultus, aut per ructus, deorsum autem per flatus, aut etiam crepitus: si coquit prave, vermes: si plane non coquit, sed rejicit per superiora, est nausea & vomitus; per inferiora vero, lienteria.

297 Si Intestina non ejiciunt, dicitur constipatio alvi si cum torminibus in ilibus, ileos (seu iliaca passio, & volvulus, ubi cibis stercorebus permixtus rejicitur ore;) si in intestino crasso, colica: si vero dejectio nimie crebra est, diarrhœa; si sanguinolenta, dysenteria; si pauca, & cum difficultate (aut inani conatu egerendi)

σζζ. Ἡδη κατὰ ἐξουσίαν τοὺς νόσους τῆς συγκράσεως κατεξέω τῶν συμπτωμάτων.

σζη. Ὁ σῶμαχος ἐὰν οὐ δύναιτο τρεφεῖν ὁρίωνται, ἀνορέξια ἐστίν· αἰσθησώμενος δὲ λαίμαξ ἐὰν ἀτόπων κίτῳ ἐὰν τὰ ληρδύτητα ἀδυνάτως διαπιπῇ, κυσάνσεις γίνονται· αἱ δὲ τοὺς ἐκρήσανται διὰ τοῦ λυγμῶν, ἢ διὰ τοῦ ἐρυγμῶν, κατὰ τὸ δὲ διὰ τὸ βδελύσθαι, ἢ καὶ πορδῶν ἐὰν κηκῶς ἐσθῇ, σκαλῶν καὶ [ἐλμύνθης] ἐὰν μὲν ὀλεως ἐσθῇ, ἀλλὰ διὰ τοῦ αἵματος ἐσθῇ, ταυτὰ ἐστὶ καὶ ἐμῶτος· διὰ τοῦ κατὰ τὸ δὲ, λειντερία.

σζθ. Ἐν τῷ ἔντερι ἐκκρίνεται σπινδαται ἢ κοιλία λήγεται· ἐκ τῶν τοῦ σπινδαται ἐν τῇ λαπαρᾷ, εἰλεός (ἐπεὶ τὸ βεῖσμα τῆς κήλης κακῶς ἐκκρίνεται διὰ τὸ σῶμα ἐκκρίνεται)· ἐν ἐν τῷ παχυτέρῳ ἐντρίῳ, τὸ κωλὴν κοιλίαν διαδύσας· ἐν δὲ ἡ ἐκκοιλία λίαν πυκνὴ τυγχάνει ὥστε, διαβρίμια· ἐὰν αἱματωδὴς, δυσεντερία· ἐὰν ὀλίγη, καὶ μὲν τὸ δυσκολίας (ὥστε λίαν σπινδαται, τὴν ἐκκρίσιν τεταται)

colick;

colick: but if one goes to stool [voids] too often, a lask [lax;] if besmeared with blood. a bloody flux; if but little, and with difficulty (or a vain endeavour [striving] to void,) costiveness; if upward and downward, cholera [vomits and looseness.]

300 The obstruction of the Mesaraick veins, causeth windy swellings, the hypochondriack melancholy [the spleen] and lingering agues.

301 The Liver if it breeds watery blood between the skin and the flesh, makes a dropsy; if half-raw, sickness, and paleness [a bleak look;] if too tart [sharp,] scabs and vuhels; and if a secret malignity mix it self, the scurvy, French pox, leprosie.

302 The Gall infecting the blood, doth cause the jaundis (to wit the yellow jaundis, or black jaundis) bareness, [lankness] & falling away; but the Milt gathering many dregs, brings to the left side a swelling & a hard rising [knob;] but transporting the same to the passage of the fundament, the Hemoroids: now and then with the falling down of the fundament, or the Piles.

303 Urine, kept too long in the ureters [water veins] maketh a pain [ach] in the loins; in the reins and bladder, the Stone; but the urine being kept, causeth a stoppage of it: hard (to void) a difficulty of piss; issuing out by drop meal, the stranguery [strangulation:] bloody, pissing of blood, immoderate, pissing a bed.

304 The assimilation of

tenasmus; si sursum & deorsum, cholera.

300 Mesentericarum venarum obstructio, datinflationes, melancholiam hypochondriacam, & lentas febres.

301 Hepar si generat sanguinem aquosum intercutem, fit hydrops; si semicrudum, cachexia, & pallor; si nimis acrem, scabies & papula; si sique occulta malignitas se admiscet, scorbutus, lues venerea, lepra.

302 Fel inficiens sanguinem, efficit auriginem, (flavā scilicet icteritiam, aut icterum nigrum,) gracilitatem, talem: Lien vero multas faeces colligens, inducit sinistro lateri tumorem & scirrhum; eisdem autem derivans ad ani exitum, hæmorrhoides: aliquando cum procidentia ani, aut fico.

303 Serum, detentum diutius in ureteribus, facit lumbaginem; in renibus & vesica, calculum; suppressa vero urina, excitat ischuriam; difficultis, dysuriam; guttatum exiens, stranguariam sanguinea, cruentam mictionem; immoderata, diabetem.

304 Assimilatio san-

ἐν ἀνω καὶ κατω, χολέρα,

τ'. Ἡ ἡμφορξὴ τῆς ΜΕΣΑΡΑΙΚΩΝ ΦΛΕΒΩΝ ἐμμεσμήλῳ, [ἐντάσει,] μελαγχολίαν τῶν ὑποχονδριακῶν καὶ χροῖνις τοῦ πυριτῆος δίδωσι.

τλ'. Ἡπαρ ἐὰν γῆγεν τὸ αἷμα ὑδατῶδες ὑπερταμιον, ὑδροψὶ γίνετα· ἐὰν ἡμίερον, καχεξία καὶ ὀχρότης [ὠχρόασις]· ἐὰν ἀγρὺν ὄξυ, φώσα καὶ ἰκτερίσματα· ἐὰν δὲ καὶ λαθραία τις πονηρία συμμιχθῇ, σίτυλις, τὸ ἀφροδίσιοι νόσημα, λέπρα.

τδ'. Ἡ ΧΟΛΗ διαφθείρεται τὸ αἷμα, ἐκίτησι ποιεῖ (φθαδὸν δῆτα, ἥγυν τμήματα.) ἰκτερίτητα φθίσιν· ὅς ΣΠΑΗΝ πολλὰ ὑπόστασιν συλλέγων, ἐπάρχει τῇ ἀεριστῇ πλῆθει οἰκον [οἰδημα, θύμα] ἐκ ἰσθμοῦ παρέρχων δι' αὐτῶν εἰς τὴν σπαστικὴν ἰκτερίδα, αἱμωρροῖδας καὶ πύλιν τῆς σπαστικῆς τοῦ σπαστικῆς καὶ τῆς σπαστικῆς.

τγ'. Ὁ ῥῆς σπαστικῆς χροῖνις ἐν ἡντῆσι καποψῆ- μῶν, ποιεῖ τὸ τις ὀσφύου ἀλγος ἐν ἡσθροῖ καὶ μέσῃ, διδίδωσι τὴν δ' ἔσθιν ἐμποδίζοντες, ὡς χροῖαν πικρὰ δύσκολον, δυσχρεῖαν καὶ σπαστικὴν ἰκτερίδα, σπαστικὴν αἱμακρὴν, αἱματῶσαν ἄρυσιν· αἱματῶσαν διασπῆν.

τδ'. Ἀρρομῶσις τῶ αἵμα-



the blood convey'd to the limbs, being none at all, or but little, bringeth leanneſſ [meagernesſ:] too much, windy ſwellings, and inflammations, (which we call in the almonds of the ears the ſquintie: under the tongue, the ranula: in the veins, a vein broke: in the ſkin any where, St. Anthony's fire) being bad, ring-worms: in the face, tetters: elſewhere, pimples (freckles;) and in the head, ſcauli [ſcarfs:] but shedding of the hair, baldneſſ, hoarineſſ, are from the defect [want] of the radical moiſture.

305 The overplus of dig-  
estions ascending to the  
head, and flowing down from  
thence to the parts under-  
neath, make a distillation  
[catarrh:] vvhich if it fal-  
leth [sliideth] down to the  
eyes, causeth bleeredness:  
if to the jaws, the mumps:  
if to the reaxand, hoarsness:  
if it fretteth the lungs and  
where be a filthy spitting  
[hawking,] the tickish: last-  
ly, if a salt flume is thrust  
down to the joints, the joint-  
gout: vvhich in the hand  
you shall call the hand-gout:  
in the foot, the foot-gout: in  
the knee, the knee-gout: in  
the hip, the hip-gout [Sciatica]

306 The motion of the heart being intant, is term'd the beating [panting] of the heart: being none, a swooning [dying away]; a difficult feeling of breath-purseness [a shortness of breath;] too thick, a wheezing: the breast being about to cast forth something that troubles it, by a violent commotion

guinis delati ad membra  
nulla, aut paulula, affert  
marcorem: nimia, infla-  
tiones & inflammatio-  
nes ( quas vocamus in  
tonfillis anginam: sub  
lingua, ranulam: in ve-  
nis, varicem: in cute u-  
bivis, erysipelas: ) pra-  
va, imperitigines: in fa-  
cie lichenes: alibi vitu-  
ligines ( lentigines; ) in-  
que capite porriginis:  
sed alopecia, calvities,  
canities, sunt à defectu  
humidi radicalis.

305 Superamenta co-  
ctionum ascendunt ad  
caput, indèque defluen-  
tia in partès subjectas,  
faciunt distillationem  
(catarrhum): quæ, si de-  
labitur ad oculos, facit  
lippitudinem: si ad fau-  
ces, gravedinem: si ad  
tracheam, raucedinem:  
si exulcerat pulmonem,  
purulentâque exfere-  
ntio adest, phthisis: si  
denique falsa illuvies  
detruditur ad articulos,  
arthritidem: quam vo-  
cabis in manu, chira-  
gram: in pede, poda-  
gram: in genu, gona-  
gram: in coxendice,  
sciaticam.

306 *Mortus cordis intensus dicitur palpitatio cordis: nullus, animi deliquium: respiratio difficilis, anhelatio: nimis frequens, asthma: thorax eiekturus aliquid molestum, excitat vehementi commotione tussim: cerebrum sternutationem: at qui dormiunt, supini*

τ· κ· α· τ· η· χ· ρ· β· ι· σ· ι· ο· ς· ε· ς· τ· α· μ·  
 λ· η· ε· δ· ο· μ· ι· α· · η· ο· λ· ι· ρ· ι· σ· η· τ· λ· ι· σ·  
 σ· α· κ· ι· α· ο· τ· τ· ο· ρ· ε· ρ· ε· · α· ν· α· σ· η· ε· ρ·  
 ρ· ο· σ· η· μ· α· τ· α· κ· υ· φ· λ· ε· γ· μ· ο· ς· α· ς· ( α· ε·  
 ε· ς· τ· α· ε· ς· α· ν· α· σ· τ· α· σ· σ· ω· μ· ε· γ· λ· η·  
 κ· ε· λ· υ· ε· ρ· ο· υ· π· ο· τ· ο· τ· η· ς· λ· ι· σ· η·  
 β· α· ι· α· κ· ρ· ι· σ· ι· ο· ς· ο· τ· τ· η· ς· ρ· λ· ε· ς· ω· ι·  
 κ· υ· ρ· σ· ο· ς· ε· ς· τ· η· ς· δ· ε· ρ· μ· α· τ· η· ι· ν· α·  
 ε· ς· τ· η· ς· ρ· ο· σ· η· π· ι· λ· α· ς· , [ ε· ρ· ο· ς·  
 π· ε· λ· α· ς· ] ) κ· α· κ· η· λ· ε· ι· χ· υ· ρ· α· ς· ε· ς·  
 τ· η· ς· σ· ω· σ· ω· μ· ε· ς· λ· ε· ι· χ· υ· ρ· α· ς· α· λ· η·  
 λ· α· χ· δ· , φ· α· κ· ε· ς· κ· α· ς· ο· τ· τ· η· ς· κ·  
 ρ· α· η· , π· α· τ· υ· ρ· α· ς· ε· ς· α· λ· λ· α· ς·  
 α· λ· ο· π· η· κ· ι· α· , ρ· ο· λ· α· κ· ε· ς· τ· η· ς· , π· ο·  
 λ· ι· σ· η· ς· , ε· ς· τ· ο· ς· ο· τ· τ· η· ς· ι· λ· λ· ε· ς· μ· ε· ς·  
 τ· η· ς· ι· μ· ε· ρ· ο· υ· ς· ρ· η· ς· τ· η· ς· ο· ς·

[illegible]

τς· Ἡ κίνησις τῆς καρδίας  
 ἐστὶν ἡ ἐξουσία, λόγιον παλαιὸν  
 [σκαρβμὸν] τῆς καρδίας· ὁδε-  
 μίς, λεπτοθυμία· ἡ χελεὶνὴ  
 ἀνδρῶν, οὐσωνία· ἀγα-  
 στήν, ἀδμία· ὁπάρξ· ἀνι-  
 στήν τὸν βασιλῆα, ἀνέστην τὴν  
 δευτὴν βασιλῆα· τὴν βασι-  
 λεύσαν, τὸν πᾶν  
 οὐκ ἐκείνην, οὐκ ἐκείνην, οὐκ ἐκείνην  
 ἀνακλινόμενοι, βασι-

fires up a cough: the brain, sneezing: but those who sleeping with their face upward or downward, are easily troubled with short-windedness.

307 Those that are maimed in their sense, are the blind and purblind: the deaf and thick of hearing: and those that have their smelling [sent] or taste dulled: and those that have no feeling, that they do not discern the thing touched: but in the inward sense to be able to conceive nothing, is blockiness: with difficulty, duncery: absurd [foolish] things, dotage: (but dotage with a fever joined unto it, is a frenzy: with sadness, melancholy: with rage, madness;) to be able to remember [call to mind] nothing, or hardly, is forgetfulness.

308 An involuntary motion of one part, is a convulsion: if suddain and often, quaking [trembling:] but razing the skin, chiliness: shaking the body strongly, an epilepsie [the falling-sickness;] waxing stiff in a limb, the cramp: taken away from the whole body, an apoplexie: from one side, the one-side palsy: from one limb, the palsy: all which proceed from the obstruction of the nerves [sinews,] and the flowing of the animal spirit being hinder'd: which if it be carried [whirled] about in the brain, is a giddiness [dizziness, meagrom.]

309 No sleep, or but a little, is watching: too much, drowsiness: a continual one, Lethargie: with the breath stopped and a troublesome

vel proni recubantes, facile infestantur anhelitu.

307 Sensu laesi, sunt cæci & surdastri: & quibus est obtusus odoratus vel gustus: & qui stupent, ut aistacta non dignoscant: interno sensu autem nihil imaginari posse, est stupor: difficulter, hebetudo: absurda, delirium: (delirium vero, cum adjuncta febri, phrenesis est: cum tristitia, melancholia: cum furore, mania:) nihil reminisci posse, aut ægre, obliviositas est.

308 Involuntarius motus unius membri, est convulsio: minutus & creber, tremor: cutem tantum stringens, horror: corpus valde jactans, epilepsia: obri-gescens in membro, spasmus: ademptus toti corpori, apoplexia: unilaterali, heiniplexia: uni membro, paralysis: quæ omnia proveniunt ab obstructione nervorum & prohibito affluxu spiritus animalis: qui si in cerebro ipso circum-agitur, est vertigo.

309 Somnus nullus aut paucillus, est insomnia: nimius, somnolentia: continuus, veternus: cum respira one inter-

α: αειπνοδουλον.

τζ'. Οἱ τὰς αἰσθητικὰς βλαμῶνται, εἰς τυφλὰ καὶ ἀκούστα καὶ ὀσφραίνονται καὶ οἱ ἀμειβλῆσθαι ἐστὶν ἡ ὀσφραίνονται ἢ γούσθαι: καὶ οἱ ἀναίσθητοι, ὥστε τὰ ἐκ τῶν ὀσφρῶν μὴ διαγινώσκουσιν· τῇ δὲ ἴσῳ αἰσθῆσθαι, ὥστε οἶόν τι εἶναι φαντάζεσθαι, ἀναίσθητόν ἐστι· δυσκόλως, ἀφ' ὧν σιῶν (παρεσφρασίῳ) ἢ, μὴ ὥστε ἐκ τῶν πύρεων, φρενῆσι, ἐστὶν· μὴ παρὰ φρεσὶς μανία· ὥδ' ὅπως ἢ χυδόν ἀναμνησκόμεναι, ὅπλις μούσῳ [ἀμνησία] ἐστίν.

πθ'. Ἡ κίνησις ἐν τῷ μέλει ἐκ ἰδίων καὶ ὀπίσσω· σπασμὸς περὶ πύρεων, ὁ ὅμοιος· ἡ χεῖρα ἢ μένιν σφίγγουσα, φορὴν· τὸ σῶμα σφίγγουσα, πάλιν, ὁ πηλὴν ἐκ τῆς μίλλης κατὰ ῥίζαν, σπασμός· ἀπὸ κινήσεως ἐκ τῶν σῶματι, ὁ πηλὴν ἐκ τῆς πηλὸς, ἡ μὴ πηλὴν ἐκ τῆς μίλλης, παρὰ λυσι· τὰ ἀπὸ τῆς γυνήδεως ἐκ τῆς ἐμφροῦσεως τῆς ὀπίσθου, καὶ διακωλυθείσης τῆς ὀπίσθου, ἡ χεῖρα πηλὴν ἐστὶν· ὥστε ἐκ τῆς ἐγκυρῆς ἀπὸ τῶν ῥιζῶν [κυκλοφοροῦσιν] ἐκ τῆς ἐστίν.

τθ'. Τῶν οὐκ ὄντων ἢ ὁλῆς γινώσκουσα ἀγνοῖα ἐστὶν· πηλὸς, ὡς παρὰ τὴν διάνοιν [συνεχῶς, ἐν τῇ λαχῇ, ἀδιδάκτοι] πηλ· ἡ δὲ παρὰ τὴν [ἰσχυρῶς] ἐστὶν.





dreaming of some body lying upon one, the Night mare; he that riseth [gets up] in a dream, and walks up and down, is call'd a Night-walker; he that's awake with his senses turn'd inwards, and his eyes not shut, and in a rapture of mind, an Ecstasick [one in a trance.]

310 Some diseases then cause pain, as the stone, &c. others an itching, as the itch [scab,] &c. others a numbness and insensibleness, as the palsy; some are sharp, immediately killing [dispatching,] as the plague; others lingering [slow,] putting one to a long pain, as the consumption of the lungs, &c. others contagious [catching,] as any common murrian; others torment by heat and cold, as the fit of a fever [ague,] which coming only but once, is call'd a fever of a day; lasting for some time, a continual one; coming again by turns, an intermitting one; and this again, either a quotidian [every day,] or tertian [every other day,] or quartan [every third day;] or lastly, the spotted fever, shooting out blotches and plague-sores; or at length secretly and most inwardly consuming the bones, an hec tick not to be cured.

311. The head-ach doth enveile the whole head; the megnum the one part [side] of the head, the tooth-ach the gums; most sharply when little children [babes] breed teeth, because their little gums are cut: the pleurisie picketh the sides: but the signs [symptoms] of those thus are

cepta & turbulenta formatione compressoris alicujus, incubus: surgens per insomnium & obambulans, noctambulus nominatur; vigilans introverfis sensibus, & oculis inconnivis, & in animi raptu, ecstaticus.

310 Alii ergo morbi faciunt dolorem, ut calculus, &c. alii pruritus, ut scabies, &c. alii stuporem & insensibilitatem, ut paralysis; alii sunt acuti, citissime perimurientes, ut pestis; alii lenti diuturnitate affligentes, ut phthisis, &c. alii contagiosi, ut quævis lues yaga; alii affligunt calore & frigore, ut in paroxysmo febris; quæ fœnel tantum veniens, ephemera dicitur; aliquandiu durans, continua; repedans per vires, intermittens: & hæc rursus vel quotidiana, vel tertiana, vel quartana; vel denique pestilentialis, bubones & carbunculos ejaculans; aut tandem late enter ac penitissime ossa depascens, hec tica, incurabilis.

311 Cephalalgia infestat totum caput; hemi-crania, alteram partem capitis: odontalgia gingivas (acutissime, cum infantes dentunt, quia gingivula scinduntur:) pleuritis pinguat latera: symptomatica verò moribundiorum sunt, stertor

μὲν τῆς ἀναπνοῆς περιμποδίζουσα, καὶ παρεχόμενα ἐν πνιγίᾳ τὸ ὀπικέειναι τὰς, ἐρεάλας· ὁ ἀνίσταμενος καὶ οἶα καὶ παύεται, νυκτερινὸς τῆς ὕπνου ἐστίν· ὁ γρηγορῶν ὅππαι τὰ ἴδια ἐρεάλας τῆς αἰσθησεως, καὶ σκαρδαμύτιαν τοῖς ὀρθαλμοῖς, καὶ ἐν κινήσει αὐτοῦ, ἔκστατικός.

τί. Τῶν νόσων μαινομένη αἰσθησὶς ἀλλὰ [τὰ ἀλλὰ τῶν νοσημάτων] ἀλλὰ ποιεῖσιν, οἷον λιθίασις, κλ. ἀλλὰ δὲ καὶ θύμην, ἴσον ψάρα, κλ. ἀλλὰ ἐκπληξίν τε καὶ ἀναισθησίαν, οἷον παρὰ λυσις· αἱ μὲν ὀξείαι εἰσιν, ὥς τὰ χυτὰ ἀποκλίνουσιν, οἷον λοιμός· αἱ δὲ ὀρεσθεῖαι, τῇ πολυχρονίᾳ κατὰ τὸ ὑχέσθαι, οἷον ἐφίσις, κλ. ἔναι ὅππαι μαινῶν, οἷον ἀπασα κοινὴ λύμα· ἀλλὰ τῇ θερμότητι καὶ ψυχρότητι ἀνίστιν, ὥς ἐν τῇ παρὰ ἔυσμῶ τῇ πυρετῇ· ὅς ἀπαλῶ μόνον ἐπὶ πρὸς μὲν, ἐπὶ μὲν ἁλῶν, ἐπὶ χροῶν, διατελῶν συναντῶν· ἐπὶ πρὸς μὲν ἐπὶ ἀλλήλων διαλείπων· καὶ οὗτος σπῆλαι καὶ κρημνολογῶν, τεταταῖος, καὶ ταπεινῶν· καὶ τὸ ὑπερβολικῶς, ἐκείναι καὶ ἀνδραγαθῶν ἐκείνων· καὶ τὸ τελεῶν, λατρείαις τὸ ἐς κατὰ τὸ ἴδιον, καὶ τῶν, ἀπὸ ἐκπληξίν.

τίς. Κεφαλαλγία τὴν ἑλμυσσάλλω καὶ ἡμικρανία, τὸ ἡμῶν τῆς κεφαλῆς μέρους· ὁ δὲ κεφαλαλγία τὰ ἑλμυσσάλλω (μέγιστε καὶ ἐμφανὲς ὀδοντοφυΐαν, ὅππαι τὰ μαινῶν ἐλμυσσάλλω) πλεονεξία δὲ διανύσσει τὰ δὲ συμπτῶματα τῶν ἀποδυνάμειον ἐστὶν· ὁ δὲ ὀξεία καὶ δευτερεύουσα, καὶ τῶν μαλῶν ψυχρότης



about to dye are a deadly snoring [ rattling in the throat, ] the limbs key-cold, the falling of the eyes, &c.

lethalis, membra infri-  
gidata, procidentia ocu-  
lorum, &c.

της. ἢ ἥδ' ἐφθαλμῶν πρὸς πῶ-  
σις, κλ.

C A P. XXXI.

*Monstra dantur ubique* 312. *ut in messoris* 313. *& vegetabilibus* 314. *& animalibus* 315. *hominibus* 316. *Quædam tamen sunt incerta* 317. *quædam ficta* 318.

The defects of natural things, with monsters.

312 Nature doth err now and then in the generation of things: and causeth, that in each kind some prove abortive [ come before their time ] or bring forth their young with too few limbs, or too many, or monstrous [ ill-shaped ] ones; as also degenerating into some other thing: which also it is profitable to know.

313 Strange direful meteors are, when it raineth blood, brimstone, stones, frogs, and other unusual things; & when fiery balls fall down, when armies are seen in the clouds, and such like strange sights.

314 Also vegetables, when wheat changeth kind into Rye, yea into darnel; barley into drudge, oats into wild-oats, &c.

315 A monster is in the kind of living creatures, a living creature born double, or treble-headed; double, or treble-bodied; also of ravenous kinds, such as are mules, begotten of an he-ass and a mare; and leopards of a Libbard and a lioness; and mongrels of a wild and a home-bred swine.

316 Among men Her-  
maphrodites [ Will-Gills ]

*Defectus naturalium, cum monstris.*

312 Natura deerrat interdum in generatione rerum: facitque, ut in omni genere quædam abortiant; aut partum producant membris defectis, vel superfluis, vel monstrosis; vel etiam degenerantem in aliud: quod scire etiam con-  
fert.

313 Portentosa meteora sunt, cum pluit sanguinem, sulphur, lapides, ranas, & alia insolita; & cum igniti globi decidunt; cum acies armatarum visuntur in nubi-  
bus; similiaque ostenta.

314 Ita vegetabilia, cum triticum degenerat in secale, imò in lolium; hordeum in ægilopem; avena in avenam fatuam, &c.

315 Monstrum in animalium genere est, animal natum biceps, aut triceps; bicorpor vel tricorpor: item bigener, quales sunt muli, prognati ex asino & equa; leopardique ex pardo & leæna; & hybrida ex fero & domestico sue.

316 Ex hominibus monstrosi habentur ai-

Ἡ Ἑλληνικὴ τ' οὐσιαστικῶς, μὴ τ' Τετραπλῶν.

τῆς. Ἡ οὐσία ἐν τῇ χυ-  
σει ἥδ' ὄντων, ἰδ' ὅτι ἀφαιμαρ-  
τῶναι, ποιεῖ τὴν ὥς ἐρ' ἀπαγί-  
της γῆρας ἵνα ἀμείλισκεν ἢ  
τὸ τέκνον ὁπότεν [ χυτῶν ] τοῖς  
μάλιστα ἐκλείπον, ἢ περὶ αὐ-  
τοῦ, ἢ περὶ αὐτοῦ ὅτι αὐτὸς ἀλ-  
λο πῶς αὐτὸν γινώσκον, ὅ, π  
ὁπότεν αὐτὸν συμφέρει.

τῆς. Ταῦτα περὶ αὐτῶν ἡδ'  
ματιώρον ἴσται, ὅτι οὐ αἷμα,  
δαίμον, λίθος, βλάστησις, καὶ  
ἄλλα ἀνδρῶν ἐστὶν διὰ πύρεος αὐ-  
τοῦ ὅπως ἀποπύρεται ὅτι αὐ-  
τοῦ ὅπως [ ἀποπύρεται ] παρ-  
τάξιν ἐν τῇ νεφελῇ ἀναγί-  
σκει, ὅ, πῶς αὐτὰ σημεῖα.

τῆς. Ὡσαύτως ἡ οὐσία, ἡνίκα δε πῦρ σφύρει τὴν καὶ  
ζιζάνια, ἐκ περιττοῦ ἀγροῦ,  
ἢ ἀπὸ αὐτοῦ ἀγροῦ ἀπὸ  
ἐν κλ.

τῆς. Τὸ τίς ἐστι ἐν τῇ ἡμῶν  
ψυχῇ γινεῖ ἴσται, ζῶν διὰ φα-  
λον ἢ τετραφάλων παρὰ  
δύο μοῖραι ἢ τετράμοιροι αὐτῶν  
δύο μοῖραι, ὥς ἡμίονοι, ἢ ὄν καὶ  
τῶν ἵππων λεοπαρδαλῆς τὴν ἐκ  
παρδαλῆος καὶ λεωνὸς καὶ  
ἰβριδῶν ἐκ ἀγροῦ καὶ περὶ αὐ-  
τοῦ γινώσκον.

τῆς. Ἐκ τῶν ἀνθρώπων το-  
ποθεσίαι; νομίζονται οἱ ἀν-  
θρωποι



are accounted monstrous, who have a doubtful sex, and those that are maim'd, or exceed in any limb, or are otherwise unusually shaped; among whom you may reckon the huge giants, and the little dwarfs [dandiprats.]

317 What they report of the phoenix a bird (burning her self, and reviving out of the ashes:) also of the pelican (giving life to her young ones kill'd by a serpent :) of the Boa (a serpent growing to the length of 120 feet, and eating up whole fags at a bit :) and of the seven headed Hydra: and of the griffon a four-footed bird: and of the Harpies, filthy birds: and of the Centaur, half-man half-horse; and of the Pygmies waging war with the cranes, &c. they seem fictions.

318 But the Fauns [Robin-Good fellow] wild and shaggy [hairy] men, half-men and half beasts; Meer-men also, and meer-maids; if they were not fables, they were devils.]

drogyni, quibus est am-  
biguus sexus; & mutili  
aliquo membro; aut ex-  
cedentes; aut alias in-  
fuetè formati: quibus  
annumerare licet imma-  
nes gigantes, nanosque  
pumiliones.

317 Quod narrant de  
phœnice ave ( exurente  
seipsam, & reviviscente  
ex cineribus: ) item de  
pellicano ( vivificante  
pulsos à serpente occi-  
sos; ) & de Boa ( ser-  
pente ad 120 pedes ex-  
crescente, integrosque  
devorante cervos; ) &  
de Hydra septicipite; &  
de gryphe, volucris qua-  
druped; & harpyiis, ob-  
scœnis avibus; & de cen-  
tauro, semihomine equo  
& de pygmæis, cum grui-  
bus belligerantibus, &c.  
videntur fabulosa.

318 Fauni verò, homines silvani & hirsuti, semiviri & semiferi; tritones item & sirenes; si-  
figmenta non fuerunt, dæmonia fuerunt.

δρόγῳ, οἷς ἀμφιέδωκεν ἡ  
 γῆ, [φύ]τε ἔσονται καὶ οἱ καλοὶ  
 οἱ χῆτε μέλας, ἡ πλοῦτος  
 τις ἡ ἄλλως πῶς αὐτῶς μεμε-  
 ραμένῳ, οἷς περιεσθμῆται  
 δὲ χεῖρα τοῦ παμμαγέθους ἡσ-  
 τας, καὶ τὰ αἰσθητὰ πάντα, τοῦ  
 ἐλαχίστου αἰσθητοῦ πᾶσι.

[illegible]

πῶς. Οἱ δὲ Παῖδες, ἀρχαῖ  
 τε καὶ λαοὶ σὺν ἄνθρωποις, ἡμῶν  
 δρόμῳ τε καὶ ἡμῶν δροῖς· ὅσα αὐτῶν  
 οἱ Τελῶναις, καὶ Σερβῶναις, ἀν-  
 μῶναις ἐκ λῆγας ἐκ ὑμῶν, ὅσα  
 ὅσα δαμῶναι.

## CAP. XXXII.

*Transitus à naturalibus ad artificialia* 319. *Villa cum hortis, &c.* 320: *Species hororum* 321. *& sepimentorum* 322. *Operationes olisoris* 323. *& arboratoris* 324. 325. *Punctum collectio* 326. *& usus* 327. *in specie olei* 328. *topiarii opera* 329.

**Country arts:** and first  
Gardening [the trim-  
ming, dressing of a  
garden.]

319. Let us pass over to humane affairs [ the works of men; ] that you may see, after what manner Countrymen in villages, Tradesmen in Towns, Learned men in

*Rusticana artes: primium-  
que horticultura.*

319 Tranſeamus ad  
humana opera; ut vi-  
deas quomodo ruſſici in  
villis, opifices in oppi-  
dis, literati in ſcholiſ,  
transferant opera natu-

Αἱ γὰρ ἀγγελικαὶ τέχναι, καὶ τὰ  
θεῖα ἢ Κρηττά.

πθ'. Εἰς τὰ ἀνθρώπινα [ἀν-  
θρώπινα] ἴσα με τοσαύτων  
ὡς ἂν βλέπῃς τίνα τρεῖς οἱ  
ἀνθρώποι ἐν τοῖς χυδαῖς, οἱ δι-  
μυροὶ [πχιζ] ἐπὶ πόλεον,  
παιπιδυμοὶ ἐν ταῖς σχολαῖς,  
school

*schools do change the works of nature to their own uses [turns.]*

320 *The work-house [shop] of country-works ( or drudges ) is a village, with gardens, fields, meadows : where they take care, that natural things may more happily grow [spring up.]*

321 *Gardening is practis'd [follow'd] by Gardeners : either for food sake, in a kitchen garden and orchard [apple-garden;] or for pleasures sake, in a green grass-plot and an arbour.*

322 *We fence gardens with fences : either lower ones ; as are a mound made of ground thrown together ; a stone wall, piled up of a heap of stones ; a rail set up of one or two poles : or higher ones, as is an hedge, platted together of stakes and twigs [hedging stuff, withers;] or planke packt together of wooden boards : or lastly, a mud-wall, raised of mortar and lime.*

323 *The Gardiner, being to plant his pot-herbs, rids the earth of stones, and dungs it ; then he digs it with his spade or spattle-staff, & heaps up the beds with his shovel ; and scatters the seeds over the plots ; and rakes it with rakes ; then he waters it, afterward he weeds it, that is, nips off with his hands or weeding-hooks, the little weeds impertinently growing by : at length he gathers his pot-herbs being ripe, by cutting [cropping] them, or plucking them up, or digging them up.*

*in usus suos.*

320 *Officina ruralium operarum est villa, cum hortis, agris, pascuis : ubi curatur, ut naturalia procrecant felicius.*

321 *Horticultura exercetur ab hortulanis ; vel eduliorum causâ, in olitorio & pomario ; vel deliciarum ergo, in viridario & topiario.*

322 *Hortos sepimus sepimentis : five humilioribus ; ut sunt agger, ex congestio humo factus, maceries, è congerie lapidum acervata ; vacerra, ex una & altera pertica constructa : five altioribus, ut est sepes è sudibus & vitilibus plexa ; vel plancæ è lignis tabulis coagmentatae ; vel denique murus è cemento & calce structus.*

323 *Olitor, sator, saturus olera, elapidat terram, stercoratque : tum fodit ligone aut bipalio, adaggeratque pulvinos pala : & spargit femina per areolas : confartitque rastellis : tum rigat, post exherbat, hoc est, runcat manibus aut sarculis, adnatas impertinentes herbulas : tandem colligit matura oluscula, subsecando, aut evelendo, aut effodiendo.*

*ματρίεσι τὰ τῆς φύσεως ἔργα καὶ εἰς τὰς αὐτῆς χεῖρας.*

τκ'. Τὸ ἐργαστήριον [δημικόν] ἧν ἐν τῇ ἀγρῷ γινόμενον χωρεῖν ἐστὶ, καὶ κώπων, ἀγρῶν, τομῶν· ὅπου μέλει, ἵνα τὰ φυσικὰ ἀφθύνῃς αὐτῶν.

τκβ'. Ἡ κωρεία ὑπὸ τῆς κωπῶν ἀσκήσεως [γυμνασίου] ἢ τῆς ἐδωδιμῶν χεῖρας, ἐν τῷ λαχανῶν καὶ μυκῶν [ὀρυζάντῳ] ἢ τρυφῆς ἔνεκα, ἐν τῷ ἀσπιδί καὶ φοιτητῇ.

τκγ'. Τὰς κώπας τοῖς θεογυμνασίοις διαφερόμεναι· εἴ τι παρηνότεροι εἰσιν, ὅτι ἀνὴρ χωματόν, ἐκ συσκευασίας τῆς γῆς ποιομένην· τεκτονικὴ θεογυμνασία, ἐκ συμφορήσεως [συμβαθροῦσιν] τῆς λίθου συσπυρμένης· κληῖδρον, ἐξ ὀλίγων τῶν καυμένων [παπύλων] συσκευασμένων· εἴδ' ὕψιστοις, οἷον ἡ αἰμαστιά, ἐκ δρυφάκτων καὶ λυγρῶν πτωλεγμαίων· ἢ πλάκας, ἐκ ξυλίων τῶν πινάκων συνηρμοσμένων· ἢ τὸ τέλει τείχεος, ἐξ ἐντέριμου [πυλῶ] καὶ κανίως κατεσκευασμένων.

τκδ'. Ὁ λαχανοπωλὴς ποτὶ τῇ σπέρμῃ τὰ λαχανά, ἐκλιπτολοδ εἴ τι γλυκὺ καὶ ποτίζει· τῷ σκαρῶν ἢ διὰ λακκάσας [ἐρύπης], καὶ ὅπου ποτίζει τὰς σκαρὰς τὸ τρέφειν· καὶ ἐν τῷ σκαρῶν τὰ αἰμάματα κατὰ σπέρμα· ἐν τοῖς λίθου σκαρῶν· τῷ βρέχει, μετὰ σπέρμα ἐκδοτερίζει, πῶς· εἰσιν, εἴ αἰρεταῖς χερσὶ, ἢ σκαλίστῃ, βλάπτει τὰς αὐτοπτελῶς ποσφορμῆς· τὸ δὲ τῇ τῷ πῶσι καὶ [ἀραιᾷ] λαχανάρεα συλλέγει· ὑποτρυφᾷ, ἢ ὑποπλάττει ἢ ἐξορύττει.



some-time pulled off with the branch that they grow on: or rotten-ripe, or parched, as are dry figs, and raisins of the sun, the bigger and the lesser sort, &c. but some are of their own nature hard skinned.

328 Oil is strained [squeezed] out by pressing of the olives, into oil-vials [jars:] but the oil-tees [mother setting below are thrown away with the dregs [husks.]

329 The Pleacher prepares a green plot, of the choicer flowers, and rarer plants; and adorns the garden with pleach-work, that is, with pleasant walks, green allies, bowers, &c. to conclude, with purling [bubbling] fountains and water-work.

termites devulsi: aut fraxidi, aut torridi, ut sunt ficus aridæ, & uva solem passæ, majores & minores, &c. quidam vero naturâ suâ duracini sunt.

328 Oleum exprimitur pressurâ olivarum, in olearias ampullas: amurca verò subtrahitur, abjicitur unâ cum fratribus.

329 Topiarius apparatus viridarium, è selectioribus floribus, rarioribusque plantis: & exornat hortum topiario opere, id est, amœnis ambulacris, virentibus pergulis, stibadiis, &c. denique salientibus fonticulis, hydraulis.

ἀδιντε· (ὃ παρὰ τοῖς ἡ φρυγίοις, οἳ ἐστὶ τὰ σῆμα ξηρὰ καὶ ἀγασφύλας) ἡλιωθίσαντες αἱ τι μερίζετε καὶ αἱ ἐλάσσονες, κλ. πινὲς δὲ καὶ τὴν εὐσίαν αὐτῶν σκληροδερμοὶ εἰσιν,

τκή. Τὸ ἔλαιον τῷ πείσματι τῶν ἐλαίων ἐκπρίζεται εἰς λευκὸν οἶνον ἔλαιον δὲ χυτὸν ἢ δ' ἀμωρὴν ὑπερέχοντα (ὕψικαυθον) μὲν τὴν τρυφὴν ἐκβάλλεται.

ταθ. Ὁ Κηπουρὸς τὴν ἀλυσὶν κατὰ σκοθιάζει, ἐκ τῶν ἐκλεκτῶν αἰσῶν καὶ φυτῶν σπανιωτέρον, καὶ διακοσμεῖ [φαιδρωῖ] τὴν κήπον τιχράσματος κηπουρικῆς, ἐπερὶ τὴν διητα τῆς τοῦτοῦ πιν, ὁ δὲ θαλίαν τῆς τριχάλει, πινὲς στέκαδεν, κλ. τὸ τὴν τρυφὴν ἀναπιδώσας καὶ ὑδραυλικῶς.

C A P. XXXII.

Agricolationis summa 330. Agri præparatio 331. Arationis modus 332. Arvi paratura 333. actiones seminantis 334. & messiorum 335. & tritorum 336. Agri varia locatio 337.

Husbandry [ tillage of the field.]

Agricultura.

Ἡ Γαιοργία.

330 The husbandman tills the ground for bread: that is, he prepares the field for seedness; & sows it round with seed; and mows down the corn, and threshes it out.

331 He prepareth it, whilst in land unplow'd he roots up the briers [brambles,] but being plough'd he dungs it; that it may be a field every-year-sown, fit to be sown with grain for two years time: but fallow-land (which is sown only every other year) and land newly-broken up (which is the first time ploughed,) because they lay fallow, and are fruitful,

330 Agricola colit agrum panis causâ: hoc est, præparat arvom sementi; & obferit semine; frugisque demetit ac extemit.

331 Præparat, dum in solo inarato extirpat vepres, aratum verò stercorat; ut fiat ager restibilis, idoneus conferi farreo spico biennii tempore: sed vervaustum, (quod alternis tantum annis perferitur) & novale, (quod primum demum profcinditur, quia requieta & feracia sunt, haud indigent stercora-

τα. Ὁ Γαιοργὸς γαιοργεῖ τὸν ἀγρον χάριν τοῦ εἶναι ἀγρον τὴν ἀγρὸν παρασκευάζει καὶ ὅπως περὶ τὴν σπορὸν αὐτῶν τὰ ἀπαιτούμενα διεκρίνει καὶ ἐκτελεῖ.

τλα. Παρασκευάζει, ὅταν ἐν τῇ ἀναρῶν γῇ ἐκκαθίσται τὰς ἀγροτάς, τὴν δ' ἀρῶν τὴν κατὰ τὴν ὥσιν ἡμετέραν ἀγρὸν παρὶ μάλιστα, ὅπως περὶ τὴν σπορὸν τῇ διατίτῃ ἀλλὰ δὲ ὁ νείατος, (ὅς τοῖς ἐπαλλοίς μόνον ἔστιν διασπείνεται) καὶ νείατος, (ὅς περὶ τὴν ἀνακατασκευὴν τῆς καὶ ὑποκατατίθεται καὶ κατὰ τὴν ἀγρὸν θῆται).

they stand not in need of dunging.

332 The plow-man with his oxen yoked to the plough, and driven with a goad, holds with his left hand the plough handle [stir] (that he may not as he ploughs, balk [run besides the furrow:] but in his right hand the plough-staff; (with which he removes the clods) in the meanwhile the plough-share (fastened unto the plough-beam) with the coulter, cutting the ground makes a furrow: which being done there is made a turning at the lands end, returning so often furrow by furrow, till the acre be finished, and the dung under furrowed: for then he unyokes them again.

333 The ground being so ploughed throughout, a little while after he ears it: then he ploughs it again, and gives it a third earing: and if it prove cloddy, he plains [evens] it: either with rollers rolled over it: or with barrows hurried and drawn over it: in in a vuet [oozie] ground he makes trenches [water furrows,] to drain away the wetness [moisture:] and at length he hath a corn-field, land prepar'd.

334 Then the sower sows upon the plain seed corn, (which must not be above a year old:) and when he has done sowing, he harrows it in: then he weeds the corn, when it grows into ears [shoots up into blades,] lest it be choked by tares, (seed-corn sown in the spring, is called munkcorn: maslin, dredge.)

335 When the standing-

tione.

332 Arator bobus junctis ad aratrum, & agitatō stimulo, tenet levā stivam, (nē inter arandum deliret) dextrā verō rallam) quā amoveat glebas:) interim vomer (insertus buræ) cum dentali, proscindens terram, facit sulcum: quo peracto fit versura, toties redeundo sulcatim, donec jugerum sit absolutum, fimsusque subaratus: tum enim rursus abjugat.

333 Fundum sic peraratum, aliquanto post offringit: tum iterat & teriat: atque, si glebosus est, inæquat: sive cylindris supervolutatis, sive occis tractim raptatis: in uliginoso agro facit elices ad derivandam uliginem: demumque habet arvum agrum paratum:

334 Hinc sator seminat per areas sementicum frumentum (quod non debet plusquam anniculum esse:) peractaq; seminatione inoccatur: tum sarrit sata, dum fruticescunt, ne à zizaniis suffocentur. (Frumentum sementivum verè satum, dicitur alicastrū: miscellaneum, farrago.)

335 Quando segetes

οιτας.

τλβ. Ο ἀρετὴρ τοῦ βεῖ-  
ζογυ ὡς ἐπ' ἀρετῇ καὶ ἡλ-  
λων [κινεῖζον] τὸ βέπληγ-  
τῇ ἀρετῇ ἔχῃ τὴν (αἰ ἐ-  
τῷ ἀρετῇ μὴ διαμαρτύν-  
τῷ δὲ δέξια βολοκοπον ἔχει  
(ὡς τοῦ βόλῃς ἀποκινεῖ·)  
μὴ αἰδῶ ἢ ὄντι (τῇ καρδίᾳ ἐμ-  
πιστευμένη) μὲν τῆς μαχάρας,  
τὴν γὰρ ἀνακόπῃς, τὴν αὖ-  
λακα ποιεῖ· τέττε δὲ χρονοῦ  
σερὸν γίνεται, ποσῆς καὶ  
αὐλακας ἐπαρτοχρῶν, ὡς  
τῇ πλείστον ἐκτελεσθῇ καὶ κό-  
στος ὑποαδῶν· τὴν αὖτε  
γὰρ πάλιν ἀποζῶντος.

τλγ. Τὸ χρονοῦ τῶς ἀρε-  
τῇ μὴ ὀλίγον κατὰ τὴν γῆν  
πῶς δὲ περὶ τῇ περὶ· ἐν  
δὲ βολῶντι ἢ ὀμαλοῦ· εἴτε  
κυλινδρῶν ἐπισκευασμένων,  
εἴτε βολοκοποῦ τῶν δὲ ποσῶ-  
αζῶν· ἐκκυδέντων ἐπ' αἰ-  
κμῶ γῇ ὑδρερροίας ποιεῖ τῇ  
τὴν ἐκκυδῆς μὴ τοχρῶν  
καὶ τὴν τὴν ἀρετῇ  
περὶ αὐτῶν ἐν τῇ ἔχει.

τλδ. Ἐπιδέξιν ὁ ἀπορ-  
εῖ τῆς ἀλυσίος κατὰ ποσῆς  
σῶρεμον σῶν, ὡς δὲ δέξιν  
ἡ αὐτοῦ τῇ τῇ) καὶ σπρματι-  
σμῶ τῇ τῇ τῇ τῇ τῇ  
πῇ τῇ τῇ τῇ τῇ τῇ  
αὐτῇ ἐπ' αἰ τῇ τῇ τῇ  
μὴ ὑποζῶντι ἀποπνιγῇ· (ὁ  
σῇ τῇ τῇ τῇ τῇ τῇ  
σπρματικῶς τῇ τῇ  
σπρμῇ, τῇ τῇ τῇ τῇ  
μῇ τῇ τῇ τῇ τῇ τῇ

τλδ. Τῇ τῇ τῇ τῇ τῇ τῇ  
εἶν



corn looks yellow, harvest comes: when the reapers reap [mowers mow] down the corn with sickles [sifters,] and bind mo'nd [cut down] lay it orderly by gavels [handfuls,] and with rakes gather the gavels into sheaves: and bind [tye] them with bands: and gather them on heaps, by fiftens [stacks,] and catching them up with a pitch-fork, fling them into carts, and carry them into barns (or at least throw them together into a rick :) the gleanings being left for the poor, but the stubble [halm] for pastures.

336 Then the Threshers do thresh the corn with flails, in the floor: (heretofore [in times past] they did beat it out, that is, rub [crush] it out with a threshing cart, or tread it out:) and by winnowing with fans the outstruck grains, they clean it from the chaff, and with a wing [feather-brush] clean it from the tailings: (for whom can unminged bread delight?) and sift it in a sieve from the gurgins, and at length put it into sacks, and carry it, rich folks into garners, poor folks into corn-vessels, those that fear an enemy into vaults: the straw is bound up into bundles.

337 An hereditary possessor [owner] of ground [land] now and then lets out a farm to a farmer, (the lessor to the lessee, the landlord to the tenant,) for a yearly rent, or the use and benefit of it to a tenant for years, (in which case sureties are wont to be demanded and accepted :) & to

flavescent, messis adest: ubi messorum demerunt frumenta falcibus: demissaq; disponunt manipulos, & manipulos colligunt rastris in mergites, colligantque tomicibus: & congerunt acervatim per quindecenas: & injiciunt prehenso mergâ plaustris, & convehunt in horrea, (aut saltem congestant in nubilarium) spicilegio relicto egentibus, stipulâ verò pascuis.

336 Tum tritorea trituran frumentum, flagellis, in area: (olim tribulabant, hoc est, tribula exterebant, seu excalcabant:) excusâque grana subiacendo ventilabris, emundant à paleis, & pennato verriculo expurgant ab acerbis (panis enim acerosus quem delecter?) & fecernunt incerniculo à recrementis: demumque instipant fassis, & inferunt opulentiores granariis, pauperiores cumeris, hostem metuentes cryptis: stramenta religantur in fasces.

337 Hæreditarius possessor fundi elocat quandoque colono prædium, (locator conductori,) pro annua pensione: aut usum fructum mancipi ad aliquot annos (ubi prædes postulari & accipi solent:) aut par-tiario, ad dividendos

των, διότι ἐστὶν ὅτι καὶ οἱ διερ-  
γασά διέρχονται τοὺς διαπαινοῦ-  
σας τοὺς ἀπὸ τοῦ διεργασίου καὶ  
διεργασίας διαπαινοῦσας [διερ-  
γασίας] καὶ τοὺς διεργασίας  
συλλέγουσιν καὶ ἀφαιροῦσιν εἰς  
αὐτὰς [ἐκείνους] καὶ σωφρονισ-  
τὴν καὶ σωφρονιστὴν ἀφαιροῦ-  
σιν ἀπὸ δικαστηρίων καὶ λα-  
βοῦντες τοὺς διεργασίας καὶ ἀφαι-  
ροῦσιν τοὺς ἀφαιροῦσιν, καὶ οἱ  
συνεργασταὶ [ἐκείνους] δια-  
γασίαν, ἢ ὅτι παρὰ τὸν, (ἢ  
γὰρ εἰς τὸν ἀφαιροῦσιν ἀφαι-  
ροῦσιν) τὴν διεργασίαν ἀπὸ τῆς  
πύλης ἐκείνης ἀφαιροῦσιν, τῆς  
ἢ καὶ αὐτὴς εἰς τοὺς τοῦ.

[illegible]

ταξ. ὁ ἐκ κληρονομίας  
καταβήσας τὸ χροῖον, ὡς ἴσται  
τὸ κίλημα [χροῖον] ἀπομακρῖναι·  
(ὁ μακρὸς καταβήσας) τῷ μακρῷ  
τῷ ἀντὶ ἐναισθησιν κατὰ ὁλοκλή-  
[ρον] ἀποφύγει, ἐκίεταί [αὐτον].  
ἢ τίμω χρεῖσται ἀποκρίσται ἰσχυ-  
ράς ἐξ ὧς ἴσται (ὅσα ἐκί-  
μω ἀπαρτίειται) ταύτῃ ἀποσ-  
λαμμένην εἰσάγει· ἢ  
ματὶ χροῖ [καταβήσας] ἀπομακρῖναι·  
α παρ.



a partner [*halver*] for dividing [*sharing*] of the income; or to a bailiff for the managing of husbandry for set wages.

proventus ; aut villico,  
ad villicandum pro con-  
dicta mercede.

εἰς τὸ διανεῖμα τὰ ἐκφοῖμα-  
τα ἢ καὶ ἀγροτόμω εἰς τὸ ἀ-  
γραιοεῖν, ἀντὶ μὲν δὲ τῆς ἐκ-  
κυωθῆκης.

CAP. XXXIV.

*Pecorarii munia* 338. *fatūra* 339. *stabula varia* 340. *Tabula* 341. *fenum* 342. *Bubulcus, equis, subulcus, caprarius* 343. *opilio* 344. *Lact & butyrum* 345. *cafei* 346. *Alilia* 347. *Veterniaria medicina* 348. *Aves cohortales, pisces piscinales* 349. *Apes, mel, saccharum* 350.

**Grazing, or looking  
to cattle.**

**Pecuniaria.**

**Κτλινστροφία.**

338 *A Grazier* [*herdsman*] is he who by looking to cattel, gets his living: as, by white-meat, wool, and flesh; therefore he takes care (by those that tend the cattel) for the cattels breeding, staking, pasturing, &c.

338 Pecotarius est, qui pecorum curâ victum quatit : puta lacticiuiis, lanicio, & carni- bus : providet ergo (per pecuarios) pecoris fœtu- ram, stabulationem, pa- bulationem. &c.

πλή. Ὁ Κτίτω τρέφει· ἵσται,  
ὁ ἥν Βιοσκεύαται φερει πάλι  
βίον ζητῶν· δύναι τῷ γαλακτι,  
τῷ εἶρει, καὶ κρίει· ἀπονοή  
μι· ἔν (δια τῆν νομίαν.) τῷ  
βιοσκεύαται τὸν τόκον, τῷ  
ἐν αἰσίει, τῷ νομίω, κλ.

339 Cattel breed luckily,  
if their wombs be of a good  
breed.

339 Pecudes foetant  
feliciter, si matricēs sunt  
seminis boni.

τλθ'. Τὰ βοσκήματα ἐν-  
τοκά ἐσιν, ἵαν αἱ μήτρας ἐν-  
δρυαὶ ὑπὸ ἀρχουσιν.

340 *The Stalls*, are a sheep-fold, a goat house, a hog-sty, an ox-stall [*cow-house*], and folds removable sheep-coats [*hurdles*], in which at night the flock of sheep use to be shut pent up to dung the fields in order; but in some places the company [*crew, gang*] of shepherds carry about all their bowels [*beds*] in carts [*carts*].

340 *Stabula* sunt ovile, caprile, suile, bubile. & *caula* *tratalitiæ* *mandræ*, quibus solet includi noctu ovinus grex, ad agros ordine stercorandum: sed alicubi pastoria turba etiam *mapalia* sua *carrucis* circumvehunt.

[illegible]

341 The Pasturings are, either fresh pastures, (whether the flocks and herds by publick acts use to be driven, and feed together on Commons; but if one place be not sufficient for their feeding, to be parted up and down,) or things serv'd them at home of herbs, chaff, straw, &c. sometimes also corn.

341 *Pabula sunt, vel*  
*recentia pascua. ( quo*  
*greges & armata per*  
*publicos actus solent*  
*prodigi, & in compa-*  
*sceis locis compasci; si*  
*verò unus pastui non suf-*  
*ficiat, hincinde dispe-*  
*scit: ) vel domi ministra-*  
*ta, herbacea, paleacea,*  
*stramentitia; interdum*  
*& frumentacea.*

τιμα. Αἱ τρεῖς αἱ εἰσι, ἡ  
 νομα τοῦ σαραντα τοῦ ποιο  
 νία ἐκ αἱ ἀγία ἐκ νομοσίου  
 βαλῆς σιωπῶνται, ἡ ἐκ πῶς  
 συνωμοσίου τοῖς πῶς ἐκ  
 ταῖς ἐκ μίᾳ τοῦ τοῦ νόμο  
 νου ἐκ ἡ ἐκ μίᾳ, ἡ ἐκ τοῦ  
 διακρίνωται) ἡ οἱ οἱ οἱ  
 τῶν οἱ, βοτάνῶν, ἀχρῶν  
 τῶν, κρηφῶν, ἐκ τοῦ πῶς  
 οἱ οἱ οἱ

342 Meadows are set

342 Prata dicantur

τῶν. Οἱ, λαμβάνεις [ τὴν  
ἀρετήν ]

part for hay: and if they be drie, they are watered by running streams: where grass cut down with fishes, is gather'd by swaths, being dried it is raked together with rakes into heaps, and is pitched (heaped) with pitch forks [prongs] into cocks; at last it is carried in drags [sleds] to the hay stacks [hay-mows: ] of grass growing [springing] up again comes the inmath [later crop, rowing.]

343 A neat-herd gives food to his kine [oxen] (whilest they are stabled in out-houses, or any other inclosed places) in a crib [boofy, manger] or cratches [racks;] as also the groom [querry,] ass-keeper, mulietier due to their drove [herd] of horses, asses, and mules; but the swine-herd to his swine in a trough: the goat-herd feedeth his she-goats with the twigs of green boughs [leaves.]

344 The sheep-herd (being appointed [furnished] with a sheep-hook, & vubip, yea and mastiff dogs, vubich against the wolves he guards with a collar) leads forth his flock of sheep to feed, among which he hath his cullet [astock of his own] mark [brand:] but at the time of shearing, the little sheep are vubashed, and sheared by the shearers, and the fleece shorn off is sold to the vubool merchants [clothiers.]

345 Cows give milk: vubich the milk-maid by milking takes in her pail, but she pours it out of the milk-pail into the milk-pann

fœno: sique siccanæa fuerint, irrigantur corivatis rivulis: ubi gramin defectum feculis, aggregatur per strigas; siccatum corraditur rastro in cumulos, & acervatur bidentibus in metas; denique vœstatur vehibus ad fœnilia: è renascente gramine fit chœrdum.

343 Bubulcus exhibet pabulum suis bubus (dum in præstegis, aut quibuscunque septis stabulantur;) in præsepi vel cratibus; sicut & equiso, agaso, mulio, suo equino, asinino, mulioque; subulcus verò suis bubus in aqualiculo: caprarius pascit capellas suas virgulis frondium,

344 Opilio (apparat pedo & flagro, imò & molossis, quos contra lupos communit millo:) educit pastum suum oviariam, in qua quoque habet suum peculium, insignitum caractere peculiari: tempore verò tonsuræ oviculæ lavantur, & à tonstricibus tondentur, vellusque detonsum lanariis venditur.

345 Vacca præbent lac: quod villica mulgendo excipit mulctra, è mulctrali vœllo infundit suis per

χορτοκοπήα] τὸ χορτὸν διαπύνηται· ἐν δὲ ἐπρότερον πυργίσμασιν ὄντες, αὖτοχορτοκόμοι βυακίους διαβήρηνται· ὅπκα ἡ χλόη, τοῖς δριπτοῖς ἀναταμείσται, καὶ χορτολογήματα ὁπσωμάτῃται· ἐκαινοαυτῷ δὲ καὶ κενεδοτήσιν [ὀρεφίταις] εἰς σὺρὸς συλλήγεται, ἔ τοῖς διδῶσιν εἰς κώας ὁπισσώβηται. μιτίπεντα εἰς τὰ χορτοβόλα τοῖς ὀρχήμασιν ὀχέται· ἐκ τῆς πῶας βδάλως ἀναβλαστὸν χορτὸν ὀψιμὸν γίνεται.

τμγ'. Ὁ βοηλάτης [βέκλος] ταῖς βοτῆν αὐτῷ προσβῶ παρίχει· (ὅταν ἐν προσεγίον, ἢ ὁσπερ ἀν' ορχηματίοις ἱπαυκίζονται) ἐν φάτνῃ κατὰται· καδῶς καὶ ὁ τπεκόμετος ὀνλάτης, ἀσραβηλάτης, τῇ ἱππείᾳ, ονείᾳ, καὶ τῇ ἄσραβῶν ἀγλήᾳ· ὁ δὲ σὺβωτὴς τοῖς ὕσιν αὐτῷ ἐν κονεὺλῳ· ὁ αἰρνόμτος [αἰπολτος] τὰ αἰγρίδια αὐτῷ βέσκει τῆς βαςδίοις τῆς κλωταρίαν.

τμδ'. Ὁ μολοσῆτης (βέκλος κληρ [λαγνέλος] καὶ μάστρη ἐρωπλισμέντος, καὶ ὡς ἡ μολοσῆς ἐς τὴν τῆς λύων τῶ προσδερταῖν ἱπαμύει) τῷ προσκατεῖται αὐτῷ· προσ τὸ μῶν [βοσκῶ] ἐξάγει, ἐν δὲ καὶ τὸ ἰδοκλήτον κατὰσκακλήρσμελόν ἔχει· ἐν καμῷ δὲ τῆς κωρὸς τὰ προσβῶπια νήπνται [λέεται], καὶ παρὰ τῆς κωρῶν κείρεται, καὶ ὁ σέκτος ἀποκακωμέντος τοῖς ἐρεγκόποις πωρῶσνται [πώλεται].

τμε. Αἱ διωυθῆς χόλα παρέχεν, ὁ, π ἡ παυδίσκη ἐν τῷ ἀμείλῃ τῇ πέλῃ [σῶ αἰμῇ] ὑποκδέχεται, ἐκ δὲ τῆς πῆλης [αἰμῇ] γίνεται.

through a strainer [ a sie-  
boxle : ] the next day after  
the skims [ takes off ] the  
cream which swims on the  
top, and from it ( by churning )  
makes butter, the butter milk  
remaining.

346 Of the second [two-  
meat] milk being thickned  
[clotted, curdled] by the  
help of the runner, she makes  
in cheese: at cheese of cows,  
goats, sheeps milk) or cheese-  
wards crused only with her  
hand; the wuhay running out  
again: at last she dries the  
cheeses in a cheese lofe.

247 Cattel appointed for  
sackill [for slaughter] are se-  
parated from the rest, and  
are plumped with fattening  
meat in a frank [fattening-  
place.] and that they may  
grow fat the letter, their  
stones are cut out. [they are  
gelded: vulture are vrea-  
thers, burrow hogs, ca-  
bott, &c.]

Now because cattle  
now and then prove diseased,  
(the sheep diseased in the  
lungs [rotten,] the swine  
swelled, oxen hide bound,  
horses troubled with the stag-  
gers, &c.) he must not be  
ignorant of the horse-leaches  
& vermin, physick, that looks  
after [sallows, manages] the  
business of cattle [grazing].

350 Bee: send forth

colum: postridie demit  
pinguedinem innatan-  
tem, & inde conficit  
(succussatione vasis) bu-  
tyrum, remanente oxy-  
galâ.

346 E' secundario lacte densato ope coaguli, format in caseariis formis caseos (vaccinos, caprinos, ovillos,) aut pressas manu solum metas; iterum defluente fero: tandem desiccant caseos in caseali.

347 Pecudes destinatae  
mactationi segregantur  
ab aliis, opimanturque  
faginâ in faginario : ut-  
que pinguescant melius  
genitalia illis incidun-  
tur ; undè arietes, maja-  
les, capones, &c.

348 Quia verò pecudes quandoque fiunt morbidæ, (oves pulmonariæ, suæ grandinosæ, boves coriaginosi, equi hippomane infestati, &c.) veterinaria medicina non est ignoranda illi, qui rem pecuariam curat.

349 Pecoribus accen-  
sentur aves cohortales.  
quæ in cortibus, galli-  
nariis, columbariis, a-  
luntur, & è quibus plu-  
ma velluntur, pro lectu-  
lis & culcitis explendis:  
deinde pisces piscinarij,  
qui asservantur in pi-  
scinis, seminariis, vi-  
variis, &c.

350 Apes emittunt

τοῖς ἀγίοις διὰ τοῦ ἡθμοῦ τῆς  
ἐπίσης ἡμεῖς τὴν λειτουργίαν  
[μερίαν] ἐπινοήσαμεν ἀπο-  
ρίται, ἐν τῷ (ἐν τῷ)  
ἐκαστοῦ (ἐκαστοῦ) ἐκαστοῦ  
ἐκαστοῦ, ἐκαστοῦ ἐκαστοῦ  
ἐκαστοῦ.

τμς. Ἐκ δὲ πρὸς γὰρ  
κλ. τῷ ὅτι ἐκ πυκνωτέ,   
ἐκτυπὼν ἐν τοῖς τύποις [πῶς  
τυροποιεῖς] τυμὲς βούκας,  
ἀγρίους, ἀσβεπικὰς, ἢ πῶ-  
σασα τῇ χειρὶ μόνον κόμης·  
τὸ ὅριον πάλιν ἀναπύρει·  
τὸ δὲ πρὸς, ὅτι τυμὲς ἐκ  
ροκς μίαν ἐκράνεις.

τμζ. Τὰ βοσκήματα ἐν  
 ὄρει καὶ ἐν πεδίῳ ἀπὸ τοῦ  
 κυρίου ἀφορίζεται, καὶ ἡ  
 ἐκδοὺς αὐτῶν οὐκ ἐκδοῦνται  
 αὐτῶν, καὶ ὅτι πᾶσι τοῖς  
 ἱσραηλῶσι ἐκδοῦνται [ἐκδο-  
 ῦνται] ὅτι καὶ ἐκδοῦνται,  
 ἐκδοῦνται, κλ.

τμν. Ὅπ δὲ βοσκήματα  
 ἐν ὅττιν ἀνδρῶν τω, (τὰ φοβ-  
 ῶσα ἐξαρπένοντα γὰρ οἱ οὗ-  
 χαλαζῇ σπυλτοὶ οἱ βόες θνῶ-  
 δισμοι. εἰ ἴπποι περὶ πόρας  
 πεποιθότες, κλ.) τῶν ἠτῶμα-  
 τρικῶν τεχνῶν ἐδιδάχοντι,  
 αὐτῇ φοβώσιν, μίλει.

τμβ'. Τῶς βοσκίμασιν ἰ-  
 καταλίσσονται αἱ ὀρνίθες αἱ ἀ-  
 γαλαίαι, αἵ πους ἐν οἰκίαις  
 ὀρνίθοβοσκίαις, ἀπεστερη-  
 φέαις τέρων, ἧ καὶ τὰ πῦρ  
 αἰττίζεται, πορὶ τοὺς ἀγρο-  
 τῶν κρεσσάτια καὶ εὐρυμα-  
 ματιπέτα ἰχθύες οἱ παλαί-  
 δες, οἱ ἐν ἰχθυοτεταρατοῖς, οὐ-  
 γήθηρες, ὡς αὐτοτεταρατοὶ καὶ π-  
 ρέειν οἱ.

ΤΥ. Αἱ μέγιστα ἰσμοὶ ἐκ-  
στρατῆς

swarms every year, with a leader added to them (they stile him the King-bee) that they may look out for a new hive; by building the sticks with six-corner'd little cells, and that by filling them with hony dew they may make honey-combs: out of which (at the time of taking hony out of the hives) flows live-hony: but the ribs [sticks] are melted [dissolved] into wax. (Sugar is a made hony, boiled out of the juice [sap] of Indian canes.)

examen quotquot annis, cum addito duce (regem vocant) ut quarant novum alvear; struendo crates cellulis sexangularibus, & complendo melligine, faciant favos; è quibus (tempore mellificationis) mel sincerum effluit: crates vero liquantur in ceram. (Saccharum est factitium mel, excoctum è medulla canarum Indicarum.)

πέμψουσιν καὶ ἐπιστῶν μὲν τῷ ἡγεμόνι, (βασιλῆϊ ἀντιτάσσοντι) τῷ δευτέρῳ σμῶντι καὶ τοῖς ἐκ τῶν σωπεδίων τοῖς ταύροις οἰκίσκοις ἰεραγίοις, καὶ συμπληροῦν μελιτῶν, τῷ κεράϊ ποιῶν, ἀφ' οὗ τῷ τῆς μαλίσκρας καιρῷ ἀκέραιον τὸ μέλι διαφέρει. οἱ δὲ ταύροις κερὸν τίκονται. (τὸ σάκχαρον ἐστὶ σπασθὲν τι μέλι, ἐκ μωκῆς τῆς Ἰνδικῆς καλαμῶν ἰφθίμης.)

CAP. XXXV.

*Mechanicæ artes 351. alimentariæ primum 352. Apparatus pistini 353. Mola 354. Molarum species 355. Pistor & panes 356.*

Trades of corn-provision [whit-meat.]

351 Now let us look [pry] into the works of handicrafts-men, who bring in new shapes upon natural things, for attaining [getting] the several conveniences [accommodations] of life.

352 Such were the first contrivances, about food made of corn, the pounders, grinders, bakers trade.

353 In old time they did only beat [pound] corn with pestles in a mortar, taking from thence the pistan: afterward they did bray it in another kind of mortar with a rough, or Greek pestle [pounder] from whence proceeded groats [cutlings;] whose work-house was a bake-house.

354 Afterwards corn-mills were found out [invented] by engineers; where a moving stone being turned about swiftly upon an im-

Artes alimonia frumentacea.

351 Jam inspectemus operas mechanicorum, qui introducunt novas formas rebus naturalibus; pro comparandis variis commoditatibus vitæ.

352 Ejusmodi machinationes fuerunt primæ, circa victum frumentaceum, pistanaria, molitoria, pistoria.

353 Antiquitus tundeant solummodo pistillis in mortario, accipientes inde pistanam: deinde pinfebant in pileo (ruido, aut Græco) unde prodibat alica; quorum officina fuit pistrinum.

354 Postea sunt excogitata à machinatoribus mola farinaria: ubi circumagitatus velociter laps mobilis super im-

Αἱ τέχναι αἱ περὶ τῶν τροφῶν τῶν σιτικῶν.

τνα. Ἦν τὰ πρῶτα βασιλευσάντων ἰσοράδην ἔργα, οἱ τὰ τῆς φύσεως καιροτομῶντες, καὶ ἀλλοιῶντι: πῶς τὸ εἶδος, παρὰ τοῦ ἀζῆτοι ποικίλα σύμφορα παρὰ τῷ βίῳ.

τιβ'. Τοιούτοισιν μηχανήμασι τὰ πρῶτα, περὶ τῶν σιτικῶν τροφῶν, τὸ τῆς πλίσσεως, τὸ τῆς μύλης, καὶ ἡ ἀρτοποιία.

τιγ'. Ὑπέστει [τριπλοῦσι] πάλα ἐν ὁλωμόνι ἐκπλοκάπην [ἐξέλαστον] τὰ σιτία, λαμβάνοντες ἀκέραιον τὸν πλίσσαν, τὸν πεπτετα χρίνον ἐν ὁλίμω, τὸν τριβιδίον αἰέπυστον. ὅθεν ἐξήγαγον χροῖδρον. ὅν τι τὸ ἐργασίον αλφειοποιῶν.

τιδ'. Μετὰ ταῦτα οἱ μηχαναὶ καὶ θαυμαστὴ ἀγχινοῖα ἀνέστη μύλας ἀλευροποιῶν ὅπου κωλινδύμφοι ὅπτηρον χροῖδρον αἰέπυστον. ὅν τι τὸ ἐργασίον αλφειοποιῶν.

moveable one, grinds the  
grist into meal; but a hair-  
sieve sifting the flower,  
throws it forth into the meal-  
trough; the bran and gur-  
gins to some other place.

355 Such mills were first  
hand-mills [querns;] horf-  
[as] mills followed next:  
at this day we use wind-  
mills, turning with the wind;  
and water-mills, to which  
water is convey'd [brought,]  
a dam [or sluice] being set in  
the river: but upon greater  
waters there are two, three,  
four mills; whence so much  
the more gain [profit, toll] ac-  
crueth to the millers. (Starch  
is meal made without the  
mill, only by steeping and  
hulling the wheat.

356 The baker bolts the  
meal again in a bolting  
sieve, and water being pour-  
ed to it, and leaven, he  
kneads it with a wooden  
[reen] slice: and moulds  
loaves [cakes] pulled or cut  
off from the dough, or scraped  
from the kneading trough,  
which being put on a peel, he  
sets into the oven through the  
mouth of the oven (but first  
he rakes the fire from it with  
a scovel [makin, cole rake;]  
because he doth not bake  
bread with ashes underneath  
as heretofore;) and so it be-  
comes white bread, or man-  
eket, and sometimes also bif-  
ket, lest it grow soifsey [mu-  
ssey;] leavened bread hath a  
double crust, and the crum  
light [heaved, puffed, full of  
holes] within: unleavened is  
more close [sad] and tough,

mobilem, comminuit  
frumenta in farinam;  
cilicium verò excussio-  
rium, excernens polli-  
nem, in farinam eje-  
ctat; fufurem, & ap-  
pludas, alio.

355 Mola istiusmodi  
erant primum manuariz  
(trufatiles; ) succedebant  
jumentaria (afinariz: )  
hodierno die utimur ala-  
tis, vento versatilibus;  
& aquariis, ad quas a-  
qua derivatur, posito  
objectaculo in flumine:  
sed ad majores aquas  
fiunt moletrina binæ,  
trinæ, quadrinæ; unde  
molitoribus pro molitu-  
ra tanto plus emolumen-  
ti accedit. (Amylum est  
farina sine mola, factâ  
solâ maceratione, & ex-  
calculatione.)

356 Pistor cernit ite-  
rum farinam farinario  
cribro; affusâque aquâ,  
& fermento, subigit lig-  
neâ spathâ; & deplit  
massulas (decerptas de  
subacta massa, aut abra-  
sas de macra,) quas im-  
positas palæ, ingerit fur-  
no per furnium (sed  
unde prius ignem pro-  
rui rutabulo; quia non  
coquit panes subcinericio-  
sis, ut olim: ) atque ita  
fit panis filigineus, aut  
similagineus, quando-  
que etiam bis coctus  
(buccellatus,) ne muce-  
at: fermentatus habet  
duas crustas, medullam-  
que intus porosam; azy-  
mus est densior & lenti-  
or.

νιτοι, διαδρυσή τὸν σῖτον εἰς  
ἀλεφιν [κρίνον, ἀλδορον] ὃ  
ἔστι κόσμησι καλῶς, ἐκέρ-  
ναν τὴν σπυρίαν, εἰς ἀλ-  
δοροχεῖν ἐκβάλλει τὸ ἔπι-  
σπυρον τὸ ἀχυρον. ἄλλῃ πω.

τὴν. Αἱ μύλας πορῶν χει-  
ρὶ μύλας ἵσαν· ἱστίαι δὲ μύλας  
οἰκασί· τανυὺ δ' ἀνεμοδαίμοις  
χρόμεται, ἀνέμος δὲ μεταρ-  
ροισ· καὶ ἰσορρομεῖται, ἐν αἷ-  
τὸ ὕδαρ ὀρεῖσθεται, πρὸς ἀλ-  
δοροχίαν ἐν τῷ ποτάμῳ· ἄλλῃ  
δὲ πορῶν τα μείζω ἢ δὲ ὕδατων  
μύλας δύο, τρεῖς, τέσσαρες πε-  
ποῖται· ὅθεν τοῖς μύλαδμοις  
ἀντὶ τῶ ἀλῆμαθ, πρὸς τὴν  
μείζον τὸ κέρδιον ἐγγίνεται·  
(Ἀμυλὸν ἐστὶν ἀλδορον ἀπὸ  
τῆς μύλας ποιηθὲν τῇ συντήξῃ  
μύλου τῷ πυρὶ, καὶ ἐκέρψῃ.

τὴν. Ὁ ἀρτοποιὸς πάλιν  
ἀλεφιν ἐστίει τῷ ἀλδορῷ  
κρίνον καὶ ὕδαρ· πορῶν  
ἐστὶν, ὃ ἐξ ὕδατος, τῇ συντήξῃ  
ἐγγίνεται· καὶ πορῶν  
ἐστὶν (δὲ πορῶν ὅτι τὸ  
πορῶν, τὸ χεῖρον ἐστὶν,  
ἢ δὲ πορῶν τὸ πορῶν τῆς  
μύλας,) ἀπὸ τῆς πορῶν ἐγγίν-  
εται τῷ κέρδιον ἐκβάλλει δὲ  
πορῶν τῇ (ἐκέρψῃ δὲ πορῶν  
ἐν τῷ πυρὶ πατῆρι [πα-  
τῆρ] πορῶν ἐστὶν ἐκ ἐκέρψῃ  
κρίνου ἀπὸ τῆς πορῶν  
καὶ ἐστὶν ἀπὸ τῆς πορῶν  
ἐγγίνεται, πορῶν δὲ διασπῆρ  
[ψαμμοφί]· αἱ μὲν ἐστὶν  
ἐξ ὕδατος δύο φάλαγες, μύλας  
δὲ ἐκ τῆς ἀπὸ τῆς πορῶν  
ἀζυμοῦ παχυτέρου τῆς  
μύλας ἐστὶν.



CAP. XXXVI.

*Alimonia carnae artes quinque* 357. *Piscatoria* 358, & 359. *Aucupatoria* 360. *Venatoria* 361. *Lanionia* 362, 363. *Coquinaria* 364, 365, 366, 367, 368.

The Trades of Flesh-pro-  
vision [flesh-meat.]

*Artes carnae alimonia.*

Αἱ αὖτις πλὴν τερφῶν τέχνην  
ἐκ κρεῶν γινώσκουσιν.

357 Moreover observe  
[take notice of] the trades  
which procure [get] us nourishment [food] of flesh from  
creatures such as are man's  
meat: fishing, fowling, [bird-  
ing,] hunting, butchery,  
cookery.

357 Observa porro ar-  
tes procurantes carneam  
alimonia ex animalibus  
vetscis: piscatoriam,  
aucupatoriam, venato-  
riam, lanioniam, coqui-  
nariam.

τις. Σκέπτεσθαι μὲν τοὺς  
τέχνας πλὴν κρεῶν τερφῶν  
σοφισσόμενοι ἐκ τῶν ζῴων τῶν  
ἐδωδίων· ἀλιθηνικῶν, ἰσθ-  
μικῶν, θηροποικῶν, κρεουργικῶν,  
μαγειρικῶν.

358 The Fisher doth se-  
veral voyages in airt for  
fishes: the greater ones swim-  
ming [playing] on the top  
he strikes through with an  
eel-spear; the lesser swim-  
ming thus, he enticeth in  
traps with little snares  
[tricks] or wheels [wicker  
pots sunk] [ducked, plunged]  
under water (there is no get-  
ting out for a fish got into  
the wheel: those which he  
more deep he draws out of the  
river with a bow net [wear,]  
or casting net; out of the meer  
[lake, pool] with a trammel  
[drag] and draw [sweep-  
net]: which are sunk down-  
ward by the leaden plummetts  
that hang on them. are rais-  
ed [kept above water with  
corks: but they have a several  
wideness of the meshes [holes]  
according to the bigness [bulk]  
of the fishes.)

358 Piscator obsidia-  
tur piscibus variè; ma-  
jores supernatantes con-  
fodit fuscina; minores  
obnatantes illicit scirpi-  
culis, aut demersis nassis  
(in nassam ingressi non  
datur exitus:) profun-  
diores extrahit ex amne  
sagenâ, aut fundâ; è  
lacu tragulâ & verriculo:  
(quæ infernè merfantur  
ab appensis plumbeis  
massulis, supernè alle-  
vantur tubereis: laxita-  
tem verò macularum ha-  
bent diversam, pro gran-  
ditate piscium.)

τῶν. Ὁ ἀλιθὴς ἐνδεδυμένος  
τοῖς ἰχθύσι πολυτρόπως ἐκ-  
μίσγει· ὑπερνηθίους κελ-  
οῖσιν τῶν δικεῶν τῶν ἐλάττων  
ὀπτηχέων ἐφελκύνει τοῖς  
σπαρτίοις. ἢ τοῖς ἰσθμίοις  
καταπεντιπιδέσιν· (οἱ ἰχ-  
θυες ἐνδύσαντα ἐκδύωσιν  
ἐνδύχων) τῶν βαθυτέρων ἰσ-  
θμικῶν ποταμῶν τῇ σιγῇ καὶ  
σεισθῇ· ἐκ λίμνης γὰρ ἀμυ-  
γμικῶν (ἀπὸ κατωτέρων  
ἀμυγμικῶν ποταμῶν μολυσθέντων  
βολίδων παρὰ κρημαδεύων,  
ἀναδύνει αἰσθητῶν ὑπο-  
δαμνῶν τὸ ἵχθυος τῶν διαση-  
μῶν ἰχθυσὶ σομικῶν ἀναλ-  
λῶν τῶν μεγίστων ἰχθύων.)

359 Then part [some] of  
the fish he sells, part [some]  
he shuts up in his shuts (that  
as he needs he may take them  
out with a purf-net) part  
[some] he pickles for salt  
fish: (angler fisheth with  
a hook; whatsover fish bites

359 Dein partem pis-  
cium divendit, partem  
concludit in secluforiis,  
(ut cum opus est depro-  
mat excipulo) partem  
condit muria pro salsa-  
mentis: (hamiota pesca-  
tur hamo, cui inditam

τις. Μετέπειτα τῶν ἰχθύων  
τῶν μὲν πωρεῖσθαι [πωλεῖν]  
τέτις ἐν δόμοις καὶ ἐξω: δόμο-  
κλήν (ἀπὸ, ὅταν ἀναγκάσθῃ  
ἢ, πορχειεῖσθαι ἐκδεχέμεν)  
τέτις τῇ ἀλμυρίᾳ, καὶ τὰ  
εἰς τὴν γῆν (ὁ ἀγκυρεῖ-  
αλιθὴς ἀγκυρῶν ἀλιθῶν  
F 3



The bait that is upon it he is  
took [ caught. ] )

360 The Fowler (about  
to fowle [catch birds]) either  
makes a shrape covered over  
vvith the fowling-net, in  
vvhich he pours the meat; but  
till he hiding himself in a close  
place inticeth the little  
birds flying up and down  
vvith a whistle[call] or vvith  
the singing [playing] of de-  
coys: and those that fly to  
it he surprises, casts the net  
ouer [hampers;] or intan-  
glath them vvith lime twigs,  
set forth on a pole [perch]  
vvhen they sit upon them; or  
ensnares them in gins, pit-  
falls, and traps [springes]  
and halters them vvith the  
wooges [loops] of snares, or  
throwes off at them birds of  
prey: and those vvhich he  
sees safe [alive] (being taken  
by any fowling vvhatsoever)  
ke shoves up in a cage; and  
there gives them meat in a  
little trough, drink in a  
water-pot.

361 The Hunts-man hunteth  
wild beasts: whilst he either  
allureth them into ditches &  
pit-falls, and running them  
through with an hunting-staff  
[bar-spear] he kills them:  
or traceth [tracketh] them by  
the scent of the well scented  
dogs; for hounds [draught-  
blood-hounds] see's out by  
opening, and chase them out  
of the dens [coverts]: tum-  
blers being loosed [let loose]  
from their slips, and encour-  
aged [put on] by the hunters-  
[bugle-horn, pursue] run as-  
tor: 1) or besetting the thick-  
ets with an bay, he forces  
them into coils, and what he  
gets alive, he puts into a park  
[harron.]

elcām quisquis admorse-  
rit, captus est. )

360 Auceps / aucupaturus aut exstruit aream, reti aucupatorio superintectam, cui escam ofundit; ipse verò se abdens in latibulo, allicit fitulâ, vel illicum cantu, transvolantes aviculas; advolantésque adobruit, circumrexit; aut implicat viscaris calamis, expositis amiti, dum illis insidunt; aut impedit pedicis, tendiculis, & decipulis; illaqueâtque laqueorum transfennis, aut is immittit prædatrices aves: & quas videt incolumes(quoocunque aucupio captas) includit cavea, ibique passionem præbet in canaliculo, portionem in poristri.

361 Venator vena-  
tur feras: dum aut  
pellicit in scrobes fo-  
veasque, & venabulo  
transladigens inficit:  
aut vestigat odoratu sa-  
gacium canum: (odo-  
ratores enim nisten-  
do indagant, & è late-  
bris expellunt; verragi  
autem nupellis exfo-  
luti, & venatorio cor-  
nu incitari, persequun-  
tur:) aut cingens ar-  
busta indagine, 'perpel-  
lit in casses; quodve  
vivum caput, transfert  
in vivarium.

[ἰχθυόει·] ὃ ἐπιπλεῖν τὸ δέλαρον.  
οἷσι δ' ἂν ποσειδάμων ἀλίσκοιται.  
τῆς· Ὁ ἱερότης [ὀρνιθο-  
γροῦται·] (ἀγροῦσιν) κατε-  
σκόδαζεν ἢ ἀλίσκων καὶ δολφί-  
νων ἱερότης ἐπιγαλυπτοῦσιν,  
ἢ κατὰ τοὺς δέλαρον· αὐτοὶ δ'  
ἐν ὁμαλῇ κρυβέντες, ἐπὶ τῶν [ὅτι  
καλῶς,] τῶν σύμβολων ἢ ἐπαγ-  
γών ἰδοὺ, τῶν ὀρνιθαρῶν καὶ  
παρὰ τὰ ἄλλα· καὶ ὅτι πλεῖ-  
στα ἐπιγαλυπτοῖς, ποσειδάμων  
ἢ ποσειδάμων τοῖς καλῶς  
ἱερόταις ἐπὶ τῶν δέλων πλεῖ-  
στον ὅταν αὐτοῖς ἐκείνησιν ἢ  
πλεῖστον, πλεῖστον, δέλας δ' ἐκ  
συμμετρίας· ἐν τοῖς δὲ βέλτε-  
ροι καὶ ἔργον· πλεῖστον ἢ αὐτοῖς  
ἱερόταις τῶν ἡγερέων ὀρ-  
νιθων· καὶ πάντα αὐτῶν ὁμοίαν ἂν  
ἴδω, ταῦτα δ' ἐκείνων τῶν  
ὅτι ἐργῶν ἐκ σωτηρίας, πλε-  
στον δ' ἐκ ποσειδῶν παρὰ τῶν.

[illegible]

362 *A Butcher being about to kill fatlings* [fat uare] (not lean meats [starvelings,] or diseased) brings them into the slaughter-house, and there knocks them down with a club [truncheon;] then he sticks them [cuts their throats] with his knife, and flays them, or pulls off their skins [hides,] and cuts them out by pieces [quarters them:] but he scalds faine all over first with hot water, and scrapes them with a scraping-knife; afterwards he cuts them into peffles, gammons, fitches, harslets [gobbers,] and the intrails being fired into small pieces, he stuffeth puddings with hogs bloud; both thicker ones, bluddings [black-puddings,] liverings [liver-puddings,] (or links,) and haggis, and also the thinner ones, sawsages, and chitterlings.

363 There are sold then in the shambles [flesh-markets] commonly beef, veal, mutton, kid, lamb, pork; very seldom buffal, brawn, or otherwise unuuld-flesh [venison.]

364 The Cook dresseth meat of all sorts; but yet he first pulleth birds, and bowelleth [draweth] them; he scaldeth fishes and flisteth their backs, and now and then plucks out their bones; he beateth the dried ones, [stock fish] with hammers, the salt ones he steepeth [layeth to steep] in water, &c.

365 He boyleth those things that are to be boyled in pots and kettles, or posnets covered with a lid: being boyled he seasoneth with salt and spices

362 *Lanio mactaturus altitia* (non vescula, vel morbida,) deducit in lanienam, ibique prosternit clavâ, mox jugular clunaculo, & exco-riat, seu deglubit, conciditque frustatum: sues tamen prius perfundit candente aquâ, glabrâtque radulâ; mox dissecat in pernas, petasones, succidias, offas penitas: concisisque viscibus minutim, effar-cit suino cruore farci-mina; tum crassiora, apexabones, tomacula, (seu issicia,) & fali-scum; tum graciliora, botulos (Lucanicas) & hillas.

363 *Veneunt igitur in macello communiter bubula, vitulina, vervecina, hædina, agnina, fuilla; rarerit bubulina, aprugna, vel aliâs ferina.*

364 *Coquus coquit esculenta omnis generis: aves tamen deplumat prius, & exenterat; pisces, desquamât & ex-dorsuat, interdum & exossât; induratos contundit ruditis, salitos macerat aquâ, &c.*

365 *Elixanda elixat ollis & cacabis, catillifve, operculo, tellis; elixata condit sale, & aromatibus (com-*

τῆς. Ὁ κρεατοῦς τὰ ὄν-  
κλιων διπρεσθ[σιν] σφα-  
ξαι, (ὅταν τὰ ἀπικλῶν, ἢ νο-  
σώδη) εἰς κρεσπώλιον ἔλθῃ, ἐκ-  
τὶ τὰ ῥοπαλῶν ἐδασίζῃ, ἢ περὶ α-  
τῶν ἐξέφειτα χαλίζει καὶ ἀνα-  
δρεῖ καὶ συρρίπει μισύλων  
σῶας ὃ ποιῶσιν διαβρίχει  
θερμῷ ὕδατι, καὶ τὰ εὐστροφ-  
μαδίσει μετὰ τὰ εἰς πῖον-  
νας, πτασώνας, παρὰ χεῖρας ὑπὸ  
ἀνατέμνει, καὶ ἀπὸ κλῶν  
σκληρικῶν λεπομαρῶς, τὰ  
εἰς αἵματι ἀλλύτας ποιεῖ  
τὴν παχυτέρας, ὁματέας,  
τυμᾶξιν (ἢ ἰσμία) καὶ δα-  
φνας τὴν λεπτότερας, ῥο-  
σκας καὶ ἰγκαιλίας,

τῆς. Πολεῖται ὃν κρε-  
νὰς ἐν ὀψωπλίῳ [μακρῶν]  
κρίας βόειον, μόρειον, κριόειον  
[προβάτειον], ἐρίφειον, ἀρ-  
τερον, χοίρειον, ἐλκῆρας βοῶ-  
διον, καὶ αρτερον, ἢ ἄλλας θή-  
ρων.

τῆς. Ὁ κρέατος τὰ ἐ-  
δίσματα παντὶ καὶ μακρῶς  
τὰ δὲ ὄντια ποιῶσιν πῖον, καὶ  
ἐντερίζῃ τὴν ἰσχῆρας λεπ-  
τῇ καὶ ἀπικλωτίζῃ, ἢ ὅταν  
ἐξοσίζῃ τὴν σκληρικῶν  
[λεπομαρῶν] τὰς σφύρας  
σωλρίζῃ, τὰς ἀλυστῆρας ὅ-  
ντα μακακώσιν, κλ.

τῆς. Τὰ ἐν τῇ ἐφῇ ἐν ᾧ  
χρῆται καὶ κακᾶς, ἢ κα-  
ταίοις, τὰ ἐν τῇ μακρῇ  
καὶ ἰσχυρῇ τὰ ἐν τῇ  
καὶ ἰσχυρῇ τὰ ἐν τῇ  
F 4 (δυνάμει)

(bruised with a pestle in a mortar, or shaken in a platter [dish] with a ladle, or grated upon the grater: he lardeth roast meat with lard, and roseth it on spits [broches] (which are to be turned round upon cob-irons,) and a dripping-pan being set under, lest the fat melting should waste: some things he also broileth on a gridiron, or fryeth in a frying-pan, (but if overmuch, they are burnt to a coal:) of meat shred into small pieces, he makes mince-meat, i. d. bits, jieggets.

366 If any thing be seething hot and boyls, he lades [cools] it with a ladle, lest it should boyl over, if it gathereth scum, he scummeth it off with a scummer or slice: but he draws out hot things with a flesh fork; he strains things sod in broth with a cullander [strainer.]

367 The fire maker that he may light [kindle] the fire, hath a tinder-box with tinder, matches, a flint, and a steel: then he blows [puffs] with his cheeks, or with a pair of bellows, gathering up the live coles in a fire-shovel: the kitchen-maid makes clean, and sweeps away the sweepings with a besom [broom,] and scoweth the kitchen-vessels, [brass and pewter:] when they are rinsed [washed] a stabber is made, to be washed away through the sink-hole, that it may have passage.

368 The same thing doth nourish more being boyled with pottage, than roasted; more being roasted than fried: but being fried, hung, dried in the smoke, powdered,

minutis pistillo in mortario, aut conquassatis tudiculâ in catino, aut tritis super radulam:) assaturas trajectat lardo, & affat verubus (super crateuteria versabundis.) suppositâ sartagine; ne pingue eliquans pereat: aliqua etiam torret super craticulam, aut frigit in lebetes seu frixorio; (at si prænimum, sunt cremia:) è particulatim confectis carnibus facit minutal, pistillos, turundas.

366 Si quid effervescent ac bullit, futat trullâ, ne ebulliat; si spumat, despumat tudiculâ aut rudiculâ: fusciculâ verò extrahit fervida; fuscellâ colat jusculenta.

367 Ciniffo, ut accendat ignem, habet igniarium cum fomite, fulphuratis, filice, & chalybe: tum sufflat buccis, aut fiabello, prunas collectans batillo: focaria verrit culinam, & everrit scopis quisquilias, purgatque coquinaria vasa: quæ cum colluntur, fit colluvies, eluenda per fusorium, ut effluat.

368 Eadem res alit magis jurulenta, quam assa; magis assa, quam frixa: totta verò, infumata, muriatica, est difficilis concoctionis,

τῷ πεπτηνείῳ ἐν ὀλμῳ, ἢ συσσειομένῳ τῇ πρὸς τὴν τρυβλίαν, ἢ τῇ ξύστρεφ τρεβλῇ μὲν τὰ ἐπιμάματα διαπρᾶ χροῖα σαρκί, καὶ ὀστέοις ὀπίσθ' (ὅππ' ἂν κρατῶνται) περὶ τρεπομένων, τὴν τῶν αἰνῶν πιδίηθαι, ἵνα μὴ λιπαρία ἐκπνέωσιν ἀπληται· πρὶν δ' ὅππ' ἔλαρα ἐφύπται, ἢ ἐλὶ-βητὶ ἐπὶ θρυγίτρῳ (ἐπὶ δ' ἐπὶ λίαν, φρύγαν γίνετα) ἐκ κρεῶν μερικῶς διαπαμνῆται ποιεῖται μελικομματα, τρεχίστους, ψαμνός.

τῆς. Τὰ ζιόνθ' καὶ βελζόνθ' τῇ τορῇ τὸν ἐκσεσμὸν παύει. τὰ ἀρρίζον τῇ τρυπῇ ἀπαρρίζ' τῇ δ' κρεῖν γὰρ τὰ ζέοντα ἐξέλκει· τὸ παλᾶρον τὰ ζωμῖδια διίδει.

τῆς. Ὁ βοσφυχοπλόθ', ὡς ἐν πυρὶ δαίνει, πυρεῖν ἵχθ' καὶ ζαπύ, θειωδὸν, πυρεῖ πιδθ', καὶ χάλυθ'· τότε τοῖς γινάθους ἐμψύσθ', ἢ τῇ φύσῃ, ἐπὶ αὐθρακας πυρεῖα συλλέγειν ἢ οἰκίδια [θραπέτης] τὸ μαγειρεῖν· σάειν καὶ ἐκσπρῶν τοῖς σπέρμασι τὰ περὶ ματῶν, καὶ τὰ μαγειρεῖν οὐδὲν καὶ εἰς· τῶν δὲ πολλῶν οἰνῶν κλυσις γίνετα, ὡς πρὶν τῇ ἀπὸ τῆς ἐκ ἐκλείνῃ δ' αἰ, ὡς ἐκπρὸς φέρειται.

τῆς. Τὸ αὐτὸ τρεῖς μᾶλλον ὀξέμενον, ἢ ὀπρόν· ὅππ' ἔλαρον, ἢ καπνὸν τὸ δ' ὀππ' ἔλαρον, καπνὸν, τρεῖς ἔλαρον, ὀππ' ἔλαρον ἐστίν, εἰς τὸ περὶ τῆς ζωμῖδας πρὸς τὴν

is hard of digestion, unless by the help of pepper-broth or black-broth [brine,] thick-broth [sow,] jelly, or some pickle [sauce:] but gallimaufries [lumber pies] flesh pies [pasties,] tarts are made at pleasure [as one will]

nisi adjutu juris pipera-  
ti, aut juris nigri, juris  
spissi, juris gelati, vel  
alicujus intinctus: ve-  
rum tuceta, artocrea, tortæ, ad placitum fiunt.

ζωμὴ μέλας, ζωμὴ πα-  
χέ, ζωμὴ γλοιώδης, ἢ πο-  
σίδης πιεῖται ἰσχυρὰ καὶ  
ἄλλα ἀρρηκρίατα καὶ σερ-  
βίται καὶ τὸ διαιτῶν ἰσχυρὰ  
γίνονται.

CAP. XXXVII.

Porus varii 369. Vineæ plantatio 370. & cultio 371. Vindemia 372, 373.  
Vini accidentia 374. & genera 375. Paratura lupuli 376. & pole-  
tæ 377. Cerevisia & acetum 378. Vina distillata, 379.

The Trades of things be-  
longing to drink.

Artes potulentorum.

Αἱ μελὶ τὸ ποτὸν τίχεται.

369 The natural drink  
is water (spring-water,) well-  
water, river-water,) then  
milk or whey; after that they  
learn to get fuddling drinks,  
strong-drinks, as meath, and  
(yder: at last vūine, beer  
[ale,] and burnt vūines  
[brand-vvines] came in fa-  
shion, vvhich after vvhat  
manner they are made let us  
see.

370 The Vine-dresser  
planteth a vineyard: & whilest  
he sets a sunny hillcock [bank]  
vvith little young vines; or  
spreadeth the old vines by  
their shoots, or sticks the tops  
of them under ground, that  
being rooted on both sides,  
and afterward cut asunder,  
they may become two.

371 Then he pruneth his  
vine every year (lest it should  
grow barren by over-bea-  
ring) that new tendrils  
[sprigs] may bud out of the  
pruned branch: vvhich sith  
they are but seldom raised  
[upright] of themselves  
(though they catch hold of a-  
nything they may vvith their  
little vvigs) he raises them,

369 Naturalis potio  
est aqua, (fontana, pu-  
teana, fluminea;) tum  
lac, serumve lactis: de-  
hinc didicerunt parare  
inebriantes potus, teme-  
ta; ut mulsū, poma-  
tūmque mustū: tan-  
dem invaluerunt vinum,  
cerevisia, crematāque vi-  
na, quæ quomodo fiant  
videamus.

370 Vinitor plantat  
vineam: dum obserit  
collem apricum novel-  
lis viticulis; aut propa-  
gat vites veteranas tra-  
ducibus; aut earum ca-  
mina mergit terræ, ut  
utrinque radicata, post  
discissa, duæ fiant.

371 Tum deputat vi-  
tem quotannis, (nè  
sterilescat ubertate,) ut  
è resece pullulent novi  
palmites: qui cum ra-  
rò per se surrecti sint,  
(licet capreolis quic-  
quid possunt apprehen-  
dant) arrigit eos, &  
alligat statuminibus:  
(nempe arboribus, aut

τῆς. Ἡ φυσικὴ πόσις ὕ-  
δωρ ἐστὶ, (πηγαῖον, ποταμὸν,  
ποτάμιον) τότε τὸ μέλας, ἢ ὁ  
ὀρεῖ καὶ γάλακτι καὶ μετρίτη-  
τα θαυμαστῶς ἀγχινοῖα ἀνδρῶ-  
ν καὶ μεθύοντι πόματα, καὶ  
ἀκρετὰ [αἶμα] καὶ ὅτ' ὀνόματι,  
καὶ γὰρ καὶ ἐκ τῆς μέλαις τὸ  
πῶμα, οἶνον ἰξινόου, ζύζον  
τι καὶ οἶνος ἱσχυρὸς οἷσιν ἐν  
τρίπον γίνονται σκαπόμενοι ἡ δὲ

τὸ. Ὁ αἰμπληρὸς τ' αἰμ-  
πλητὰ φυτεύει ὅταν τ' εἶναι  
σερρήλιον νῆας αἰμπλοῖς πο-  
σειφυτεύει ἢ τὰ κλήματα μό-  
σχαίνει ἢ τὰς κορυφὰς αὐτῶν τῇ  
γῇ βαθεῖα ἐπιθήσκει, ὥστε αἰμ-  
ποτῶσθαι ῥιζοθεῖσαι, ἵκετα  
διασχέσθαι, δύο γίνονται.

τοῦ. Μετρίτητα τὴν αἰμ-  
πλοῖν καὶ ἱσχυρὸν ἐπαιτὸν  
κατατμήσει, ὥστε μὴ εἰσέδωαι  
τῇ ἀκαρπείᾳ, ὅπως ἐκ τῆς το-  
μῆς ἀναφύονται νέοι κλαδί-  
σχοι ἐστίας καὶ αὐτὲς ἀκα-  
ρπῆς ἀπορρυμῆς, (καὶ τοὶ γα-  
ρ τοὶ ἐλπίειν ὁ, τὰ ἐν ἐν τῇ ὀθι-  
λαβομένη) ἀνορθοῖ, καὶ σεση-  
σθεῖ [σεσείηται] σπείγματος  
τοῦ (καλοῦσι τὸ δένδρον ἢ ἐν-  
ανδ

and ties them fast to staves [supporters:] to wit to trees, or props [forks,] or cross-beams and frames: from whence it is call'd a climbing, propt, cross-bar'd, or framed vine.

372 He delves the vineyard also with a two tined fork, and delves it again; then he pruneth it; at length he gathers the vintage, the gleanings of the boughs being left for the poor-folks.

373 They carry the clusters of grapes, cut off from the stalks, into the wine-press in baskets, and sting them into the wine-trough; then they trample on them with their feet, and bruise them with a wooden pestle, and pour it into the keel fat: from whence the must [neuv made wine] runs through the strainers into the fats: the rest of the juice is crushed [strained] out of the kernels by the press: but (vine) running out of the grapes before they be pressed is more sweet [luscious] than that which is pressed, the must or wine in the lees more pleasant than rackt, [clarified:] neat [unmixt] wine more strong than mixt wine; white wine more warming than red or claret.

374 It is laid up close in cellars, the hogsheds and butts being raised upon stalls [rafts, treffels:] then it is broached, caned [or is drawn out by a gimlet or tap cock:] and sometimes also it is rackt [prought off the lee:] but wine of this year [vintage] as dreggish: being of a year old it is pure [neat:] vine boyled to the third part they call sapa: being stale it is

pedicis, aut transversis cantheriolis, & jugis: unde vitis arbutiva, pedata, cantheriata, aut jugata, dicitur.

372 Fastinat item vineam bidente, & repastinat, mox pampinat; tandem vindemiat: racematione pauperculis relictâ.

373 Botros, scapis abscissos, comportant pitinis in torcularium, conjiçuntque in forum vinarium; tum calcant pedibus, aut contundunt ligneo pilo, & effundunt in lacum: unde mustum defluit per quolos in orcas: reliquus uvor ex acinis exurgitur torculari: sed (vinum) lixivum est suavius tortivo; musteum dulcius liquato; meracum fortius diluto; album magis caloricum rubello, aut helvolo.

374 Abditur in cellas, cadis & doliis elevatis super cantherios: tum relinitur, & promitur siphunculo, aut epistomio; interdum quoque elutriatur: sed hornum feculentum est; annotinum defecatur: defrutum vocant sapa; exoletum vappam; ex aqua & vinaceis factum loram (vinum acina-

λίνοις ἰρσίμασι, ἢ πλεξίαις δοκαίς, ἢ ζυγαίς: ὅταν ἀμπέλῳ διδραμῆς, ἢ τριῶν κλῖλῳ.

τοῦ. Τὸν ἀμπέλωνα τῇ κλῖλῳ σκάπτει, καὶ ἀνασκάπτει: ὁ δὲ βλαστολογεῖ τὴν τέλα, τρυγᾷ: ὅταν τρέπων τοῖς πίνησι βοτρυῖν.

τοῦ. Τὸν βότρυα, τῇ σκάπτῳ ἀποκακομαίνας, τοῖς πυτίνος συμφορεῖν εἰς λαῶν, καὶ εἰς οἶνον ἐν ὧν βαλλασί: τότε τοῖς ποσὶ πατῶσι, ἢ συμπείσῃσι τῇ ξυλῖνῳ ὀλμῳ, καὶ εἰς τρεπίπῃσιν ἐκχυροῖν: ὅταν τὸ γλῶσσῳ διαρρεῖ διὰ τῶν τρεπίπῃσιν εἰς οἶνον, καὶ τὸ λοιπὸν τρέπτῃ ἐν τῇ ῥαγῇ τῇ λαυδῖκῇ πίεσται: ἀλλὰ δι' οὗτοῦ αὐτὸ μάλῳ γλυκύνει: τὸ ἐκ πίεσται γλῶσσῳ ἢ διὰ τὴν πτηγμῆν ἀλατῳ [αἰμαρῆς] χρεῖσται [ζωοποιεῖ] αὐτὸν: ὁ δὲ καὶ διμαρῆς ἐστὶ μέλλων τὸ ὑπερδρῆν ἢ κῆρρε.

τοῦ. Ἀποκαταπίεσται ὁ ὀποθῆναι καὶ εἰς τὴν καὶ πίνῃσιν [πιδάκναις πινῶν] καὶ μῖνις ὅταν τῇ ὑπερδρῇ τῶν πῆται ἀλατομεῖται καὶ ἀρῖναι σπῶν, ἢ ὀπῆσται: ὅταν καὶ διαχρεῖται, ὁ δὲ αὐτῶν τῶν τρυγῶν εἰς τὸν οἶνον αὐτῶν τῶν ὑπερδρῇ τῶν πῆται ἀλατῳ [ἐκ τρυγῶν] ἐξ ὑδατὸς τῆς σπῶν τῶν λῆγῃσιν, ἐξ ἑστῆσται ὁ δὲ ἰλῳ [ἐκ τρυγῶν] ἐξ ὑδατὸς τῆς σπῶν τῶν λῆγῃσιν, ἐξ ἑστῆσται [ὁ δὲ τρυγῶν] ἐξ ὑδατὸς τῆς σπῶν τῶν λῆγῃσιν, ἐξ ἑστῆσται ὁ δὲ ἰλῳ [ἐκ τρυγῶν] ἐξ ὑδατὸς τῆς σπῶν τῶν λῆγῃσιν, ἐξ ἑστῆσται



dead-wine; made of water  
and the husks of grapes, pi-  
quet; mixt of water and  
vinegar posca.

375 The better (sorts) of wine are, Muscadel, Malma-  
sey, Canary (sack,) Ali-  
cant [tent,] &c. but v worm-  
wood-wine, enula-campana-  
wine, and other medicinal  
wines, are artificial. Hip-  
pocras, is the most pleasant of  
all spic'd wvines.

376 The hop - Merchant  
serves for the boyling [brew-  
ing] of beer [ale,] whilest  
fastening into the ground hop-  
roots in ridges [rows,] at  
the severall stalks [wires] he  
sticks poles, that by twining  
about them they may grow  
[creep] upward; the buds  
[blossoms] whereof he strips  
off when they are grown ripe.

377 The Maſter ſoketh  
[waſteth, ſoddeth] the grains  
of the corn[barley] until they  
plump[riſe, ſwell]; then he  
drieth them on a floor and  
turneth them to and fro very  
often, until by buſting they  
begin to ſprout; and then he  
drieth them being ſpread  
over a malt-kiln, and turn-  
eth them into ſweetiſh malt,  
and grindeth them in a malt-  
mill to (malt-) meal.

378 Then the brewer ming-  
ling the hop vwith the malt,  
boyleth in a brass [cauldron]  
beer [ale] at one gail [brew-  
ing] ten, twenty, thirty bar-  
rels) which being carried  
down into the cellar worke  
itself clear: but if it grow  
sour, or musty, it is posred  
into vinegar bottles, and be-  
comes vinegar.

379 At length the distil-  
ler draws [feicheth forth]  
with fire from the grounds

ceum;) ex aquâ & aceto  
mixtum, polcam.

375 Præstantiora vina sunt, Apianum, Malvaticum, Canarium, Alicanticum, &c. sed absinthites, helenites, aliæque medicata, factitia sunt. Hippocras, omnium aromaticorum delicatissimum.

376 Lupularius infer-  
vit coſturæ zythi, dum  
indens turiones lupuli  
terræ liratum, ad ſing-  
ulos cauliculos depangit  
palos, ut circumplicando  
ſe his ſerpant ſurſum:  
quorum flores abſtrin-  
git, quum permaturue-  
runt.

377 Polentarius macerat grana frumenti, donec intumescant : tum afflicat in pavimento, versat & reuersat sæpius, usque dum diffiliendo cœptent producere gemina ; atque tum ea toret superstrata farrario fumario , convertitque in bynem dulciculam, & permolit polentario molendino in polentam.

378 Tum cerevisiarius permiscens lupulum polentæ, excoquit in ahe-  
no cerevisiam (uno factu decem, viginti, triginta cupas) quæ in cellam deportata defecatur: si vero acefcit, aut myce-  
fcit, infunditur acerariis ampullis, & fit acetum.

379 Tandem distilla-  
tor prolicit igne è feci-  
bus cerevisiæ, aut vini.

τοὺς. Οἱ βίβλινται τῶν οἰων  
εἰσι, φαλεῖνται, ἀρεῖσινται,  
καταρεῖνται, ἀλινάπινται, καλ.  
ἀλλ' ἀψινθίτης, ἐλινθίτης, ἀλ-  
λοι τι φαρμακείῃς, ποιη-  
τοὶ εἰσιν. Ἀρομαπῆτης, ἀρο-  
μαπῆται, πάντων ἀρώματων.

τος'. Ὁ βρωσιώτης ἀπα-  
ντᾷ τῇ ἐκκλησίᾳ τῷ ζῴοντι, ὅταν  
ἀντιπρὶς τῇ γῇ τοῦ λυόμενου καὶ  
αὐλάμας βύου, πορὶ ἐκείνου  
καυλὰς κρατύνουσιν ἐκλό-  
πας [ πιασάντας, χείρας ]  
ὡς ἐὰν τῷ ἀντιπρὶς αὐτῶν  
αὐτοὶ ἀνταῖοι ἔπρεπεν. ὡς ἀπὸ  
αὐτῶν ἀντιπρὶς αὐτῶν, ὅταν αὐ-  
τοὶ ἀντιπρὶς αὐτῶν.

τοζ. Ὁ Ἀλεξανδρῆς  
 σίτω τὸς κότες ἐν ὕδατι μα-  
 χωμένους, ὡς ἀνίστησι· ματί-  
 πειται δὲ τῶν ἰσχυρῶν καὶ ταχέως  
 ἰσχυρῶν, σφρίσκει δὲ αὐὰς σφρίσκει πολ-  
 λάκις, ὡς ἀνδρῶν τῶν διαδρα-  
 μέων βλαστάνουσιν ἐπὶ αὐτῶς  
 τῶν σιτικῶν καὶ πνεύματι πνεύματι  
 ὁρμῶν ὑπὸ τῶν [φύσιν] καὶ εἰς  
 τὴν ἰσχυρὰν πρὸς ὑποτακτικὰς, καὶ  
 τοὺς ἀλφειῶν μὲν εἰς ἀλφειῶν  
 ἀλφει [ἀλφειῶν].

τοῦ. Ὡς οὖν οἱ Ζυθοποιοὶ τὸν  
βρῦον ἀναίρουσιν, ἐν τῇ  
χαλκίᾳ [λίθῳ] ζῶσιν ἐφι-  
ψί (τῇ μᾶλλον ποιήσας δίκας,  
ἐκείσας, τραχύνοντάς αὐτάς) ὅπως  
ἐν οἴνοισιν ὀππότε καταπίνε-  
ται διαπρυγῆται [διακλύ-  
ται]. ἐὰν δὲ ὀξύνῃ, ἢ ἐροσπῇ,  
εἰς ἐξοδῶν ἐρχεται, καὶ ὅτε  
ζίνεται.

ταβ'. Τὸ δ' ἕτερον ὁ χυμ-  
κός ἐσθλὰ κη [ἐπαγγ.] τῇ πυρὶ  
ἐκ τρυγῶν ζῆσθ, ἢ οἶκ. ἢ μὲν  
[dregs]



[dregs] of the beer [ale] or wine, or also leavened corn, hot water called brandy wine or spirits of wine distilled [dropt forth] through a copper still, and an alembick set over it.

vel etiam fermentato farre, extillatam (per cuprinam vesicam distillatoriam, superimpositum, que alembicum) ardentem aquam distam vinum crematum seu sublimatum.

καὶ σίτη ζυμωμένη, δοσιμετρῶν (διὰ χαλκῆς κύστεως δοσιμετρικῆς, καὶ ὑπερκεκλιμένης τῆς ἀμβύκης) τὸ ὑδρὸν, λευκωδὸν οἶνον κρυδύντα, ἢ ὑψιδύντα.

## CAP. XXXIII.

Vestitus nobis ab antiquis diversus 380. Virilis à famineo distinctus 381. Indumenta & amictoria non idem 382. Pedum calceamenta 383. Materie vestium 384. Cannabis & lini paratura 385. Nectrices 386. Textores 387. Insolatores & sartrices 388. Pannifices 389. Sericarii 390. Sartores 391. Connodatores 392. Cerdones 393. Veramentarii & interpolatores 394.

Trades belonging to Cloaths.

Vestiarie artes.

Τίχνη ἱματιστικαί.

380 To cover our nakedness against tempests [storms, foul-weather] we stand in need of cloathing [apparel, attire, raiment] which was plain (of one fashion) amongst the Ancients who contented themselves to cover their head from the sun with a hood [cool,] their body from the cold with trowes [a mantle,] their feet from the dirty or gravelly way, with [felt-socks] or chabots: in our times all things are of another mode, neat [fine, spruce, even to excess; and in a habit of several fashions [shapes,] flashy, embroidered, plumed.

381 The men in some places wrap [lap] their heads with a bonnet [turban, shawl] otherwhere they cover them with a cap (adorn'd with a hat-band and bow,) or for the shadows sake with a beaver; or sitting at home with a plain hat; or for cold sake with a fur-cap: The women do dress [delight in] their hair, being variously

380 Ad tegendam nuditatem adversus tempestates opus nobis est amictu: qui simplex fuit antiquis, acquiescentibus velare caput à sole cucullo, corpus ab algore bracca, pedes à cœnosa aut scruposa via sculpoucis, vel carbatinis: nostro ævo omnia aliis modi, usque ad luxuriam nitida, & habitu multiformi, segmentato, acupicto, plumato.

381 Viri obvolvunt alieubi caput tiarâ; a libi contegunt pileo (ornato spirâ & offendice) aut umbellâ causâ petasû; aut domi desidentes galero; vel frigoris causâ pileo pelliæ: fœminæ colunt capillos, variè pexos & plexos, in plegmata concinnatos, variis

τῶν. Ἐκ τῶν ἡμετέρων κομῶνται σκευαὶ διὰ τοῦ εἶδεν μεταβολῶν τῷ αἵματι. δεῖ ἡμῖν ἰδυμεῖν [ἐντύμω-70] ὅσα πολλὰ μὲν τῷ νῦν ἀρχαίοις ἦν ἀνδράσιν, οἵτις ἀγαπᾶται τῷ κεφαλῷ ἀφ' ἡλίου ὀπταλμῶν πλὴν πινύσκειν τὸ σῶμα διὰ τὴν κρύαν ἀναβολῇ, τοὺς πόδας διὰ τοῦ χορδαῖς ἢ καὶ πολυψήφιδος ἱμπτίλοις, [ποδείλοις] ἢ καρβάναις καὶ ἡμῶς δὲ πάντα γύναι αὐτοὺς πάντως τρέπονται καὶ τρυφεῖς κοσμίως, ἐκ χήματι πολυειδέϊ [ποικίλῳ μέρῳ] ἐντύμω, διαδιδυλῶ ἢ πλινκτῶ.

τῶν. Οἱ μὲν ἄνδρες τῷ κεφαλῷ ἐντύμω σκευαὶ τῷ παρὰ ἀλλὰ καὶ ποικίλῳ τῷ πλῆθι (κοσμητικῶν τῶν ποικίλων καὶ τῶν λευκῶν) ἢ σκευαῖς χερσὶν, πεπλεγμένῃς καὶ μόνον: πλινκτῶ, ἢ ψήφιδος χερσὶν τῷ διαματίνῳ πλῆθι. Αἱ δὲ γυναῖκες ἐντύμω καὶ πολυψήφιδος ἐκ τῶν ποικίλων τῶν καὶ πλῆθι γυναικῶν, ἐκ ἐντύμω καὶ πλινκτῶ.

kenbed and platted, put into  
curls, and knit [tyed, bound]  
up vvith ribbands [fillets,]  
and chaplets; or vvrap [bind]  
their head about vvith hair-  
laces, coifs, knit-kerchiefs,  
and cover their face vvith  
hoods.

382 The raiments of the body (to pull off and on) are next to the skin [most inward] a shirt: then a doublet down to the girdle fitted to the waist [breast,] and at the bottom set off with skirts: or a coat [jumps, jacket] longer than a doublet, being let down to the legs, and to be girt [tuck'd] up, if it be large and wide; below the girdle are the breeches, that is, loose-flops [gallagaskins] (hose, [stockings] to be tyed underneath with garters,) or trusses [drawers] somewhat frast, guarding the legs together; lastly to cloath withall (for comlineß [handsomeness] sake) were invented over and beside these, a long sleev'd gown, or a cloak without sleeves [a rocket:] on women call'd a loose bodied-gown, and mantle.

383 For the shoeing of the feet are prepared [provided] soft socks, or felt socks [patterplashes] and cork slippers [pantofles,] and shooes [which if they be something strait, they are drawn on the feet by the help of a shoeing-horn [fur:] now the parts of a shooe are the upper leather, and the quarters, with the latches,) and boots with tops [straps:] or half-tops [startops:] to conclude, buskins [pumps] to shife, [that will serve either foot.]

384 The upper clothing

corollisque redimitos ;  
aut caput obvolvunt vit-  
tis, calanticis, ricis, fa-  
ciemque prætegunt pe-  
plis.

382 Indumenta corporis sunt, (ad induendum & exuendum) intimum indusium; tum thorax cingulotenus pectori aptatus, & laciniis subornatus; aut longior thorace tunica, demissa crurum tenuis, succingendaque, si fuerit sinuosa; infra cingulum sunt subligacula: hoc est, laxiores braccæ (caligæ, subfringendæ fasciis tibialibus,) aut arctiora femoralia, crura simul munientia: ad amicum denique (honestatis ergo) superinventa sunt manicata toga, vel sine manicis pallium; foeminis palla, & amiculum dicta.

383 *Pedibus calcean-*  
*dis parantur molles soc-*  
*ci; vel cilicini udones, &*  
*suberæa crepidæ; & cal-*  
*cei (qui si fuerint angu-*  
*stiores, inducuntur pe-*  
*disbus ope indutorii:*  
*partes verò calcei sunt*  
*iola, obstragulum, &*  
*anfa cum corrigiis;) &*  
*ocrea cum eruralibus,*  
*aut semieruales perone-*  
*s; mutatorii denique*  
*cothurni.*

384 *Vestitus superior*

φρούχῃ] συναλεγκμένης, ταπεινῆς καὶ σταθαιστικῆς πεινιᾶς· ἡρώου τὴν καθαρὰν πεινιᾶν καὶ κυφάλοις, ἁμ-  
 πυξιν, ἁμπεχοῖς, ἐπὶ τοῖς ποσὶν πῖπλοις καὶ πῖψι.

[illegible]

τῇ. Πρὸς τὴν ὑποθέσιν  
 τὴν σόφειαν παρεσκεύαζοντες  
 μέλλουσαι αἱ ἡμέτεραί, ἡ αἰ-  
 κήεις ἐκ τρυφῶν, καὶ φι-  
 λήλων περιπατοῦσαι καὶ ὑποδύματα  
 ἁπλῆ ἐν γεννητοῖς ὑπορχο-  
 ντες ὅσων ἐπαύεται τὸ λα-  
 οπαιγνῶν τὰ ἐν μέσῃ ἀνυ-  
 λαντος ἐστὶ τὸ ἐξ ἑνὸς ἀνδ-  
 ρῆ, καὶ αἱ λαοὶ μὲν ᾧ ἡμῶν-  
 των ) καὶ αἱ κτηνίδες μὲν ᾧ  
 ἐρικνημῶν, ἡ ἡμικελεῖς πα-  
 λοδακῶν τὸ ἐν ὑποκα-  
 τήν ἐπαμφοτέρω.

ἡ δὲ ἐκείνη ἐξουσία  
ἐν εἰρήνῃ

is either made of linnen or woollen; of cotton or silk; of skins, or leather; nor can they be made [prepared] with-out thread [spun-threads:] but the parts [pieces] of our cloaths we fasten together ei-ther with points [thongs] by knitting [tying] knots; or with buttons, by buttoning them into the loops [button-holes;] or with hooks [clasps;] by hooking [clasping] these into eyes [violet holes] of the other side.

385 Flax and hemp are sown in the country, being grown ripe they are plucked up, stripped of top-knots, with the stalks remain- ing they are soaked [steep- ed, rotted in ditches, and again laid a drying, they are pun'd with beetles, bruised [tewed] with a brake [tew- tow,] and hitch'd [carded] with an iron hatchel [card:] where that which falleth down, as it is braking, are huls; that which is parted [divided] as it is hitchelling is hurds and tow.

386 The spinsters do give out by parcels their [wrought] flax, and by bind- ing their parcels [tasks] on a distaff [cork-staff,] they do draw it out with the left hand thread by thread, with the right they turn about either the spindle (to which the wheel hanging on, adds a little weight that it may the more easily turn [whirl] round) or a whorve [spin- ning-wheel,] from whence the threads are drawn on the reel, and from thence on the spooling-wheel [quill-turn,] from which bottoms [clues] are wound up, and a web

fit to be woven is made up.

est lineus vel laneus; gossipinus vel sericus; pelliceus vel coriaceus; nec potest ullus parari sine filis netis: partes autem vestium connectimus aut ligulis, adstrin- gendo nodos; aut fibu- lis, infibulando illis un- cinulos; aut nodulis, in- nectendo hos ocellis ora alterius.

385 Linum & canna- bis ruri seruntur, matura evelluntur, calycibus destinguntur, residuis scapis in lacunis mace- rantur, rursúmque tor- rentur, stupariis malleis contunduntur, frangi- bulo conteruntur, fer- reoque carmine carmi- nantur: ubi quod inter frangendum didicit, sunt cortices; quod inter car- minandum fecernitur, flocci & stupa.

386 Netrices distribu- unt sibi linum factum, superilligandoque pensa colo, trahunt sinistrâ filatim, dextrâ torquent; sive fustum cui appensum verticillum addit pondusculum ad facilius se- versandum,) sive girgil- lum, unde fila ducuntur in alabrum, & hinc in harpedonem, è qua glo- mi glomerantur, sitque ad texendum idonea te- la.

ἔστιν ἢ λινόν, ἢ ἐρεσίδες ἢ μαζού- λινον ἢ σερικόν· ἀναμαρτύνει ἢ σπυτύνει ἐθ' ἰσομετρίαις τὰς ἐσθ' ἡται· αὐτὰς ῥαμματύνει· τὰ δὲ μέρη τῶν ἰσθ' τῶν σπυτύνει ἢ (φαιερσησθαι, δυσλῦτος· συμπαλέκοντας τοὺς ἀμμοστῆν, ἢ περιστῆναι, παρρηί- εροντες αὐταῖς τοῦ ὀγκῆ· ἢ ἀμματοῖς, φεροσάσαντες αὐ- τὰ ταῖς ἰσθ' ὅθεν κειμήλια ὀπαῖς.

τῆς. Τὸ λινόν καὶ ἡ καννα- βίς ἐν τῇ ἀγρῷ ἀπείρται. ἀ- ρύα [πέτεια] ἡδὴ ὄντα ἀνα- τίλλεται, τῶν χαλκῶν γουμ- τῶν (ὡς τοῖς σκαπτοῖς τοῖς χαλκῶν τοῖς ἐν ὑδρῶν τοῖς ἀποβρίχεται, καὶ πάλιν ἐρη- νίται, ταῖς συτοκόποις κατὰ κόπινον τι καὶ κλαδύντα σπυ- τύνεται, καὶ τῶν χαλκῶν ὀργῶν σιδηρῶ κινεῖται [διακινεῖ- ται] ὅπως ἐν τῇ διακινεῖται ὀργῶν, φλοιοῖ [λαπίσμα- τα] τὸ δ' ἐν τῇ κινεῖται [διακινεῖται] ἀφορίζοντες, κερσίδες [κνέφαλα] καὶ σπυ- τύνει.

τῆς. Αἱ χειρῶν τοῖς διατί- μεν αὐταῖς τὸ λινόν· ποιεῖται καὶ τὰ κλάσματα τῇ ἀπείρῃ [τῇ ὀπνίτῃ] περιδύσας, κατὰ κλάσιν [νῆσιν] ἀπὸ τῆς ἀερίσεως, τῇ δὲ διακινεῖται σπυ- τύνει τὸν κλάσιν (ὡς σπυτύνει ὀπνίτῃ [σπυτύνει σπυτύνει] βαρύνει ἢ ἰσομετρίαις τοῖς ὀ- γκῆ τοῖς περιστῆναι) ἀπὸ τῶν νήματα ὅταν τὸν ῥόμον κατὰ γὰρ, καὶ τὸ ὄνειν ἐκ ἀπ- ὀργῶν, ἔστιν αἱ ἀγὰς ἰσθ' σπυ- τύνεται καὶ γίνεται εἰς τὸ ὑφαίν- εται ὅταν τῇ διακινεῖται.

337 Afterward the weaver wrappeth the warp about the beam, and sitting 'tith shop treadeth down the treadles one after another : whereupon the shuttle threads open themselves, and he hands the shuttle through, in which there is a quill of yarn : and thus he weaves the woof [weft] into the warp, and thickens the linnen with the sley drawn to it (especially flaxen ; or ordinary canvas or dowlas, or cambrick and lawn,) the little flakes falling down here and there.

338 The wuisher dryeth in the Sun [bleacheth] cloth after 'tis weav'd, until it be white: but the seamster makes shirts [smocks,] caps, bands [ruffs,] muffs, handkerchiefs, neck-cloths [gorgets,] wushirts, and other linnens ; in which the washerwoman [laundress] washeth clean again, as often as they are dirty [soiled, soild.]

339 The clothier [clothworker] cardeth the wool, and in a weavers loom weaveth cloths (London cloth, coarse cloths, fustian, [bom-bast] &c.) which are carried into the Fuller's shop (especially the slight cloths) and there by the Fuller flung into a tub, and being soaked [steeped] in water, are beaten close [thickened] with a pounder : & being taken from hence they are stretched out on a rack [cloth-pegs] that they may dry ; and are delivered to the weaver into the shop, who sheareth them being spread upon a table with shears, and foldeth them in to please [folds].

340 In like manner wush

337 Dehinc textor circumvolvitur stamen jugo ; insidensque officina, deculcat alternatim infilia : quo facto licia se diducunt, illéque trajectat radium, cui panus inest : & sic intexit stamini tramam, densatque adacto pectine linteum (præsertim carbasum ; sive vulgare cannabinum vel stupæum, sive byssum & sordidum,) decidente hinc inde titivillitio.

338 Insolator insolat detextum linteum usque dum candefiat : fartrix verò inde sinit intercalas, capitia, collaria, focalia, muccinia, strophia, aliâque lineamenta ; quæ rursum lotrix eluit, quoties sordidantur.

339 Pannifex carninat lanam, contextitque super machinâ textoriâ pannos (Londinenses, pingues, xylinos, &c.) qui mittuntur in fulloniam (præsertim levidenses) ibique injecti à fullone in pilam, & perfusi aquâ, stipantur pilo : hinc autem exempti extenduntur pannitendio, ut exsiccescant ; & traduntur tonfori in tonstrinam, qui super mensam expansos tondet forcice tonforiâ, & complicit in volumina.

340 Similiter texnatur

τῆς. Μετεπειτα οὐφαντὶς σελάρη τὸν σῆμονα τοῦ ζυγῶ, καὶ ἐκκρίνων ἐπικαθάρσας, παταεῖ ἀμειβάτως [ἐναλλάξ] τὰ κατωτῆς μηχανῆς, καὶ αὐτὴ αὖ παρὰ τοῦ διέταιν, κακείῃ ἑλθὶ ἐμβάλλει τὴν καρίδα [τὸ κάρμβλον] ἐν τῇ πηλὸν ἐστὶ καὶ ἐπὶ ἐμπλήκειν [ἐυφάινει] τῇ σῆμονι τὴν κερκιδίαν, πυκνοῖ τὴν τὴν ὀδόντων, ἐπὶ γὰρ τὸν κλίνα (μολοστα κάρβασον, εἰς κοινὴν κεννάσινον ἢ πρὸς πῆσον, εἰς βύσσον καὶ σινδόν) τὴν σελήματις [ἀποκαμύει] ἡ δὲ καὶ ἡ δὲ ἀπὸ πηλὸν ἐστὶ.

τῆς. Ὁ Ἡλιαστὴς ἐλατίζει ἐξυκαθεῖσιν τὴν ὀδόντων ἵως ἀν λυκαίνεται ἡ δ' ἀκρίτε συρράπτει ἐξ αὐτῆς χιτωνίσκας, καλύμματα τῆς κεφαλῆς, σελιτερχίλια [σελιδέχια] σελιτερχίλια, ῥηθόμακτρα, σφόδρα καὶ τὰλλα τ' ὀδόντων ἀπὸ αὐτῆς ἡ πηλὸν τετρακκλείει ἐκ πηλὸν ἐστὶ καὶ ἀν ῥυπαίνῃ.

τῆς. Ὁ Ἑοικέπτης κτερίζει [διαζαίνει] τὸ ἔλεον, σμυθεύει τὴν ἐπὶ μηχανῇ, ὕφαντὴς ἐδιδάται (Λονδινenses, παχείας, ξυλίας, &c.) αὐτὰς σελίζονται εἰς γναφεῖον (μέλισα αὐτὰς ἀρρόπται) ἔχει δὲ ἐπὶ βλεθῆσαι ὑπὸ γναφεῖος εἰς τὸν ὀλμιν, καὶ διακρίνει τὴν τὴν ὕφαν, τὴν ἵανον παχυνοται ἡ δὲ δὲ ἐξηρημαίνει ἐκτείνονται οἱ οἱ τὸν τὸν πηλὸν ἐστὶ ἐπὶ ῥαίνονται καὶ παρὰ τοῦ διέταιν τοῦ κερκίος εἰς τὸ κερκίον, εἰς ἐπὶ τῇ τεραπείῃ κτερίζονται τὴν καμίδει κτερίζει, καὶ εἰς ἐκλήματα συμπλέκει.

τῆς. Ὁ δὲ αὐτὸς ὕφανται

the silk weaver are woven  
silks and whole silks [vel-  
vets,] and half-silks [Pa-  
dua-seys] and satins, da-  
masks, scarlets, cobweb-  
lawn, tabbees, taffaties,  
bombazines, mow hairs,  
[chamlets] &c. with that  
floth, into which the Embro-  
derer weaveth golden vvoofs  
(i. e. tiffue.)

391 At last the Tailor  
cutteth out the cloth (being  
measured according to the  
 stature [size] of the body,)  
and seweth together (vvith  
the help of his needle and  
ghimble) the pieces with a  
thread twisted [doubled] and  
waxed: flatting [smoothing]  
the seams vvith a pressing-  
iron [goos,] that they may  
not stick up so as to be taken  
notice of: but on the borders  
[edges] of the suits [lest they  
should tavel] he seweth a  
hemme; or garls them vvith  
fringes [ribbands] and here  
and there [up and down] he  
setteeth laces (especially in  
the skirts.)

392 The Knitter knitteth  
of yarn (by the vvinding  
[turning] of three iron knit-  
ting needles) gloves, spec-  
kings [hose,] waist-coats, &c.  
but the batter [cap-maker,]  
of vvoool beaten together vvith  
flaves, maketh felts, and  
thence caps, and other things,  
that cannot be reet through.

393 They are Skinners  
who steep the skins [hides] of  
living creatures in lye, and  
shear [fetch off] the hairs  
vvith a shaving-knife, a-  
mongst whom the Tanner  
prepares the harder hides (of  
vvhich the shoe-maker ma-  
keth shoes by the help of an  
awl and waxed thread [lin-

apud sericarium panni  
serici, & holoserici, &  
subserici, & Attalici, Da-  
masceni, purpurei, scu-  
tulati, undulati, floru-  
lenti, xylini, cameli-  
ni, &c. cum panno, cui  
segmentarius intertextit  
aurea subtegmina.

391 Tandem sartor  
pannum (ad staturam  
corporis demensum,) dis-  
cindit, consuitque  
(ope acus & digitalis)  
scissuras duplato & ce-  
rato filo: suturas com-  
planas pressorio ferra-  
mento, ut ne existant  
notabiliter: sed extre-  
mitatibus vestium cir-  
cumsuit (ne filamenta  
diffuant) limbum; aut  
præsuit lemniscos, pas-  
simque obsuit (præser-  
tim in fimbria,) insitas.

392 Connodator ne-  
xat è filis (contorsione  
trium ferreorum filo-  
rum) chirothecas, tibia-  
lia, subuculas, &c. pileo  
autem facit è lana bacu-  
lis coacta impilia, & ex-  
inde pileos, & alia ne-  
queuntia permadere.

393 Macerantes exu-  
vias animalium lixivio,  
& depilantes scalpro ra-  
sorio, cerdoneſ sunt: in-  
ter quos coriarius præ-  
parat duriora coria (è  
quibus futor conficit  
calceamenta ope su-  
bulæ & fili picati, setâ  
cuspidati, & mastico-

[ισχυρῶνται] παρὰ τῆς Σχε-  
καλοκωῆς ἰσχυρῶς Σχεκαῖ, καὶ  
ὁλοσερικῆς, καὶ υποσερικῆς, καὶ  
Ἀτταλικῆς, δαμασκωῆς, καὶ  
πορφυρεῖς, σκοτυλάται, κυ-  
ματωρεῖς, ἰαῦθναί, ἐριοῦ-  
λαι, καμύλαι, κλ. μὲν τῆς  
ἰσχυρῆς, ἢ οἱ ποιικλῆς συναι-  
νῇ κρόκος χρυσῆς.

τῇ α'. Τὸ τέλει, ὁ ἀκέρως  
ἰσχυρῆς (καὶ ἡλικίαν τὴν σῶμα-  
10 διαμετρηθεῖσαν) διατι-  
μῇ, καὶ ἀναρράπτῃ (τῇ βελόνῃ  
καὶ δακτυλίδει) τὰ ἄσματα  
διαπλαστῶ καὶ παροκωνήσῃ  
τὸ ἡμάτι· τὰς ῥαφὰς ὁμαλί-  
ζων καυτηρίῳ σιδήρῳ, ἵνα μὴ  
ὀπισθίμως, ἐξέχωνται· ἀλλὰ δι-  
τὰς οὐκ ἐπὶ ἰσχυρῶν περιρρά-  
πτῃ (ἵνα μὴ τὰ ἡμάτια διαρ-  
ρῇ) θύσονται [κερσῶν] ἢ καὶ  
πορρράπτει ληνίσκος, ἔπει-  
τα καὶ κατὰ ῥάπτει (μάλιστα ἐν  
λίγναις) κεκρίσται.

τῇ β'. Ὁ συμπλέκτης συν-  
ατατίζει ἐκ τῶν νημάτων  
[ῥαμματῶν] (τῇ διασερῇ  
τῇ τελευτῇ σιδήρῳ βελόνῃ)  
χειρὸν ἡκας, περικάλια, ὑπο-  
δύτας, κλ. ὁ δὲ πλοποιὸς ποιῇ  
ἐκ τῆς ἐρείς τοῖς βέλτεροις σπι-  
νημῶς ἐμπίλια, καὶ ἐν τῷ δι-  
πλῶς, ἔπειτα ἀδωατὴ μὴ  
διῶραινα [διακρίσται].

τῇ γ'. Οἱ μαλακωμένοι  
πλοῦς λινθέρια [τὸ σῶμα] τῶν  
ζώων τῇ κονίᾳ στεκίῃ, καὶ ὑπο-  
πλοῦντι τῶν κοπῆς κερτῆ,  
βυροποιοὶ εἰσιν· ἐπὶ δὲ ὁ σκυ-  
τοδότης τὰ σκύτα τὰ σκλη-  
ρότερα παροκωνίζει (ἐπὶ οὖν  
ὁ σκυτοτόμος ὑποδήματα  
συρράπτει, καλῶτερον καὶ ῥαμ-  
μὰ παροκωνήσῃ τῷ ὀπτιῳ  
gri.]



gel] headed [pointed] with a bristle, and of a last: ) The leather-dresser softer & curled leather ( using the off par pieces for the making of glevu: ) but the furrier of (baggy skins [ furs ] pre- pareth furre-gowns, furre- cloaks, and furre-caps.

394 The Cobler under- layeth hold-soes; the Butcher whippeth clothes that are worn-bare, and have lost the nap, and turning them he dresseth [trimmeth] and sew- eth them up again: The Beg- gar maketh himself a tatter'd [ragged, patch'd] coat, of scraps, [raggs] and clouts, picked [gathered, raked] here and there [up and down.]

lx:) alutarius alutam molliorem & crispatam, (subsecivas particellas glutino conficiendo ad- hibens: pello autem è villosis pellibus parat pellicea, rhenones, pi- leosque pelliceos.

394 Veterementarius refarcit lacera calcea- menta; interpolator dis- suit tritas & defloccatas vestes inverfalsque inter- polat & resuit: mendi- colus confarcinat sibi ipsi centonem, ex recisa- mentis & panniculis hinc inde collectis.

αλευδων, καὶ ἰδιαν ἔχων) ὁ βυροδότης τῶν βύρτων, μα- λακωτέραν καὶ σφιγνὴν [ το- κιατὴν τῆς ] (ἐκ μερίων ὑπο- ταμνίων τῶν καλῶν ἀπορρα- ζόμενος) ὁ δὲ ἰδιοποιεῖ δὲ ἐκ πολυτελείων [ τριχώνων ] διμνύων, καὶ διμνύων τὰς δὲ ἰδι- ούς, καὶ διμνύων τὰς χιτῶνας τὴν καὶ πύλας.

γλδ'. Ὁ ὀπισθομαστὴς μι- τασιβάλλει τὰ συντεταγμένα τῶν ὑποδημάτων ὁ ἰδιοποιῶ- λος δὲ τὰ ῥάπτει τὰς τριχυμνύ- ας καὶ βακωδὲς ἰδιώτας, καὶ αὐτὸς σμύλλας τὴν σκαλίζει καὶ ἀναρ- ράπτει ὁ σερσαυτὴς σιρρῶται αὐτῶν τὴν τριχύναν ἐκ τῶν ὀπο- τεμνύων, [ ὀπισθομαστῶν ] τὴν καὶ ῥακίων, ἰδιῶτα καὶ ἰδιῶτα συλλογίζονται.

CAP. XXXIX.

Arts fabrilis olim rudis 395. Materiationis tempus & modus 396. Adiones fabri signarii 397. & parietarii 398. & lapidarii 399. & murarii 400. & architecti 401. Structura domus 402. partes ejus anteriores 403. par- tes ostii 404. Atvii 405. Conclusis 406. Testi 407. Edificationes ad pompam 408.

The arts of building.

Architectura.

Τίχνη οἰκοδομητικῆ.

395 At first they dwelt in caves [dens,] and green tabernacles [bowers,] booths covered with green leaves [boughs:] afterwards were raised cottages of turf [sods,] and hovels [sheds] of hurd- les darr'd over with dirt: at last Carpenters [Masons] begun to build for firmness and state, whose buildings [fabricks; let us view.

396 The wood [timber] fit for buildings is cut [hevv- en] down in the winter time, and when the moon is in the vuane, that it may not be worm-eaten [rotten:] when the wood cutter selleth a tree

395 Primitus habita- batur in specubus, & frondeis tabernaculis: postea construebantur tuguria calpinitia, & gurgustia cratita, luto cir- cumlita: demum fabri coeperunt edificare ad stabilitatem & magnifi- centiam; quorum fabri- cas lustremus.

396 Ligna edificiis apta caduntur hiberno tem- pore, decrefcentēq. lunā, utne fiant terebinofa ubi lignator arborem securi sternit, ramos decacu- minat & trunco tigna

τῆς. Ἐν ἀρχῇ κατὰ κλίμα ἐκ σπηλαίων καὶ σκηνῶν [ σκη- νωμάτων ] ἐκ τῶν στεφάνων μιτιπεται καλὴς, καὶ κα- λὴς αὐτὰς παρὰ αὐτοῖς, τὸ πᾶν ἡμεροτέλειον κατὰ σκαλίζον τὸ δ' ἵσανεν οἱ τέκτονες ἐκ τῶν χείρων ἐκ: βεβαίωται τὴν καὶ μεγαλοπρεπὲς οἰκοδομὴς, ὡς τὰ, γὰρ τεκτονικὰ ὀρμη- ῖσιν.

γλδ'. Τὰ δένδρα τὰ τὰς οἰκοδομίας ὀπτηθῆναι τὸ χεῖ- μῶν ἐκὸς πύλας, καὶ τῆς τε- λῆς ἐκ τῶν ἡμερῶν ἵνα μὴ σα- ρκοφάνηται ὅσα ἔχουσιν ὁ τὸ δένδρον πᾶν ἐκ κατὰ ἀλλοῦ καὶ ἀκροατικῶν ἐκ τῶν αὐτῶν



With his axe, cutteth the  
boughs [branches] off at the  
top of the trunk [stock] he  
maketh rafters; the arms be-  
ing split, and laid on stacks  
[piles;] but the brush-wood  
[small sticks, baven] being  
gathered into faggots [bund-  
les,] and kept for the use of  
the fire.

397 The Carpenter maketh fast a rafter with iron hooks [cramp-irons] upon treffels: then he marketh it with his plumb line, and cuts at end thereof with a chip-ping axe, the chips falling off: sometimes cuts it in two with a whip-saw (great saw) the saw dust falling down; and at last maketh the walls fastning the rafters [transoms] with great nails [pins,] and filling up the chinks between the rafters with moss.

398 Then the Pargetter  
[T'raisterer] daubeth the cor-  
rage with mortar [leam]  
temperd with chop'd straw,  
or claffe; sometimes too ma-  
king mortar without stuffe,  
of mud-valls.

299 But in a stone building it proceedeth oihervrse: vvhich are the stone digger getteth up stones with a pick ax, or breaketh them off vvvith bars [crosses] out of the quarries: vvhich the stone-cutter squareth vvvith a chizzell and mallet to the rule, that they may hand somely sute with the building. If in any place there is no plenty of stones, bricks are burnt, vvhich are stones baked of clay.

400 The Mason (having  
laid a solid [second founda-  
tion) buildeth upon it wvalls,  
(the first or outmost, the  
middle wvalls, the partition

deformat; dissectis ramalibus, & compositis instrues; sarmentis vero collectis in fasces, & servatis in usum foci.

397 Faber lignarius  
affigit sibi tignum ferreis  
anlis, super cantherios:  
tum illud lineat amussi,  
deasciâtque & exasciât  
ascia, assulis decidentibus:  
interdum dissecat  
runcinâ (setrâ majore)  
scoabe recidente: demum  
que compaginat parietes,  
conficiens tigna clavibus  
trabalibus, explensq;  
intertigna musco.

398 Tum parietarius  
delutat casam luto pa-  
keato, vel aceto: quan-  
doque etiam sine mate-  
riatione lutamenta ef-  
fingens, è formaceis pa-  
rietibus.

399 At in cæmentitia  
ædificatione proceditur  
aliter: ubi lapidarius e-  
ruit lapides ruto, ut  
effringit vestibus è lapi-  
dicinis: quos lapicida  
conquadrat ad normam  
cælo & tudire, ut qua-  
drent structura bene:  
sicubi non est copia sa-  
xorum, conquant late-  
res, qui sunt lapides co-  
ciles intrin.

400 *Faber murarius*  
(posito fundamento solide), superstruit parietes, (primarios, medianos, intergerinos) ca-

καρμῶ [σελήχαι:] τὰς δὲ  
ἐκπλάσει, ἣν κλαδίσκων  
ἀναπτισιμωμένη, καὶ συντι-  
θειμένων εἰς σωρὸς [δημῶνας,  
ἣν ὁ κληυσίτων [κληματίδων]  
εἰς τὰς ἀγκυλίδας συλλεχθί-  
των, καὶ ἀναπτίσιντων εἰς τὴν  
χρησὶν τῆς ἐξάρας.

τῆς. Ὁ τῶν ἄλλων ὑπερῆς  
 ποσοσθένος αὐτῶν τίμω δοκῶν  
 ἀνελκίσθαι σιδηροῦς, ὅτι ἡ  
 ὑποδομήματα· τότε αὐτῶν  
 ὑπερτιπτοῖ τῇ εὐθυμῇ, ὅσο-  
 ῦν τε καὶ ἡμελευμένη τῇ  
 ἀείδειν, ἥτις πελαγισμένη δπο-  
 πιδύωνται· ἰδί' ὅτι σκεπταίρ  
 διαπνέει, τῷ ῥιπῇματι· εἰς  
 τὴν γλῶσσαν καταπτόσι·  
 καὶ τοι τοῦ τοῦ χάριτος· πᾶ-  
 ρει· σωματικῇ, σωματι-  
 σίων τὰ ἰσχυρά ἡλως [λαβῶν]  
 ποῖς μετ' ὅτις, καὶ ἡμπαλ-  
 δίων τὰ μετὰ τῇ δοκῶν τῷ  
 μιν [βύβου].

τῆς. Τέθ' ὁ πειραγρὸς πη-  
λὺς πῦρ χαλύβειν, τῇ πηλῇ  
[βορέει] ἀγρυπεί, ἢ ἀγρυ-  
πεί ἐνίοτε ἀπ' αὐτοῦ τοιαύτης  
ὕλης πηλώματα ἐγασσάμε-  
[καίτοι] ἐκ τῆς πηλιδῶς τῆ-  
νῶς.

τῷ. Ἀλλὰ ἐν τῇ χαλι-  
κείᾳ οἰκοδομία, ἄλλως περὶ  
ἐξουσίας ὅπως οὐ λησθῇ  
ἐξ οὐσίας λίθων τοιαύτης, ἢ  
διαρρήνυσθαι μέγλους ἐν τῇ  
λατομείᾳ [ληστομείᾳ] ἐν  
ληστοτόμῳ τετραγώνῳ ἐν  
μέτρῳ τῇ κολαπτικῇ καὶ τῇ  
σφυρᾷ, ὥστε σιωασμένῳ τῇ  
οἰκοδομίᾳ καλῶς ἐπικεῖται  
καὶ τῇ τῇ λίθων, οἱ σπλίνδυ  
ἐκπύουται, οἱ οὖτως λίθοι ἐρῶν  
ἐκ πύργου.

ὁ. Ὁ ποιητοὶς (τῷ θυμῷ  
λίαν βιβλίου πειραχθῆναι) τῶν  
πύχας ὑπὸ τῷ θυμῷ, (τῶν ἱσθ,  
τῶν ἱσθ, καὶ τὸ μισότατον)  
καὶ μαρτυρῶν τὸς μύχας [τῶν  
πύχας]

υἰαὶ) and arched [emboweth] the chambers [rooms] with a roof [vanle,] which the dirt-dawber rough-casteth over with plaister, and cieleth it with parget or alabaster, and strenteth the floors (with rubbish old or new:) then he paveth, or layeth it with square stones [chequer-wise.]

401 The master-builder is the directour of the building [edifice,] vvhvho directeth the building according to the pattern [draught] forethought on, or also represented, they term [style, call] it an idea, or model.

402 An house deeply founded, and well-materiald, and firmly beamed or vvalled, and vvithin [in the inside] propped finely vvith pillars (that the roof [cieiling] may not fall [go to decay,]) and vvithout [on the out-side] upheld [under-set, shored up] vvith props [shores, staves:] that the vvalls may not totter [reel] remaineth a great vvhile safe [firm, found] or if it falleth [sinketh] it is under-propped again: but being fallen already, or destroyed [demolished, gone to rotack] is built raw'd anew. N. B. a Column consisteth of one shank, and resteth upon a base [pedestal,] pillars are piled upon one another.)

403 The parts of a house conceive thus: being set in the entry [porch, portal] as the fore door, you have before you the front-piece [fore-front] of the house: as you come to the gate on both the sides are the posts; and in one of them the hinges, upon vvvhich the doors hang, and

ineratque conclavia restitue: quæ testor trullisat testorio & gypsato, marmoratove dealbat, ruderatque pavimenta (ruderu veteri aut novo:) tum pavit, aut consernit tessellis.

401 Architectus est director ædificii: qui dirigit structionem secundum exemplar præconceptum, aut etiam delineatum; ideam vocant, & modulum, seu modelum.

402 Domus profunde fundata, & bene materiata, firmæque trabeara vel murata; & intus columnis affabre statuminata (ne laquear ruat: extra verò pilis fulta (ne parietes vacillent) perstat diu columis; aut si labat, suffulcitur denuo: collapsa verò, aut destructa, restauratur. (N. B. Columna constat scapo uno, insistitque basi, pilæ sunt struchiles.)

403 Partes domus ita concipe: in vestibulo constitutus, ad anticam, habes ante te ædium frontispicium; accedenti ad januam erunt utrinque postes; & in altero quidem cardines, à quibus pendent fores, & super quos aperiantur

ταμίαι] τῇ καμάρῃ οὗς ἡ καπνῆς [στρώτης] καὶ τῷ καπνῇ, καὶ γυψῷ, ἢ καὶ λίθῳ καπνῇ διαδοκαῖται, καὶ ἑρεποῖς τὰ ἰσόδια (τῷ ἑρεποῖ παλαιῷ ἢ νέῳ [καπνῇ].) τότε ἢ ἰσοφίξει, ἢ καταβάλλει ῥομβοειδῶς.

υα. Ὁ Ἀρχιτέκτων τῆ κτίσεως ἐστὶν ὁ διευθυντὴς τῆς οἰκοδομίας· ὅστις διδωὶ τὸ οἷκον καὶ τὸ πρῶτον ποῦν ποσειδημεῖον, καὶ πικρὸν ποσειδημεῖον· πῶς ἴδεν αὐτὸ οἰκοδομῆσαι [καταστ.] καὶ τὸν ὑποδομῆον.

υβ. Ὁ οἶκος ὑψιζήμενος, καὶ ἐξ ἀγαθῆς ὕλης καὶ βελούτων ἢ δακτύλων ἐκτεταταῖος, καὶ τετραμερῆς, ἐστὶν ἐν τοῖς ἰσοδίοις ἰσομετρῶς ἐκτεταταῖος (ἵνα μὴ τὸ φαίτημα [σταθισμα] καὶ πῆλη) ἐξωθεν ἢ ἰσομετρῶς ἐκτεταταῖος (ἵνα μὴ οἱ πύλοι παραστῶσι) ποσειδημεῖος ἐστὶν ἐν τῇ κατασκευῇ ἢ πάλιν κατεστῆται. Συμπεπῶς ἢ καθαρῶς αἰσθητῶς. [Ἢ ἂν γὰρ ἵνα τὸν καταπονεῖται, τῇ βελούτῃ ἰσοσταθῇ· τὰ δὲ ἰσομετρῶς ἐκτεταταῖος.]

υγ. Τὰ μέρη τῆς οἰκίας ἐπὶ τὴν συλλαβὴν ἐν τῷ ποσειδημεῖῳ [σταθισμῷ] κατατάθει, ἡς ποσειδων, κατεστῆται· ὅς ἐστι πῶς ποσειδων ποσειδημεῖος ἢ ποσειδων ποσειδων ποσειδων καὶ ἐπὶ τὰ μέρη οἰκίας ποσειδων, ἐξ ὧν τὰ ποσειδων ποσειδων, καὶ ἐξ ὧν οἰκίας ποσειδων καὶ ποσειδων ἐπὶ τῇ οἰκίᾳ.



the baulks [walls] shelving [shoring] either on one side only, or on two; or on four) it is covered either with turf, or thatch, [straw] or shingles, or tiles [slates:] all which are put upon laths, the laths upon baulks, [spars] but the crooked shanks of the spars rest upon the transoms [side-posts:] the transoms again lye on the ends of the beams [summers] those ends, if they are reacht forth any whit long, make wide [large] eaves: especially in cloysters design'd for walking; or in a gallery or walk over head; or at least in a corner-jetting, a balcony [tarras].

408 But the industry of man hath tried also to build out of sight [under-ground] dark vaults; and up into the air on the top of houses, banqueting rooms open to the air, and turrets with exceeding high tops; and pyramids [spires] obelisks, and colosses [crosses and statues] of a vast [strange wonderful] bulk; and intricate buildings, Labyrinths [mazes;] and houses to remove up and down, pageants, &c.

nitur columni, (devexum vel in unam partem tantum: vel in duas, vel in quatuor) regitur aut cespitem, aut culmine, aut scandulis, aut imbricibus: quæ omnia impo-  
nuntur tigillis; tigilla cantheriis; cantheriorum v. divaricata crura incumbunt transiris; transtra rursus incumbant proceribus trabium: proceres si longius progeruntur, faciunt suggestundia ampla: præsertim in circumcolumniis, ad deambulandum destinatis; aut in pensili podio (feu pergula) vel saltem in projectura angulari, Me-  
niano.

408 Tentavit verò humana industria etiam in abdito substruere cryptoporticus; & in ærem supra domos, cœnacula subdialia: & cum præaltis fastigiis tures; stupendæque molis pyramides, obeliscos, colossos; & perplexa ædificia, labyrinthos; & ambulatoria ædificia, pegmata, &c.

ματι ὀπῶνται, (κατακλιθεὶς εἰς τὸν μίαν μόνον, ἢ εἰς δύο, ἢ εἰς τρία, ἢ εἰς τέσσαρα) ἢ τῇ γροτοπλίνοφ, ἢ τῇ κελεύμα, ἢ σχιδεῖν, ἢ γείσοις [συνάσιν] ἢ πάντα ταῖς δοκίσιν ὀπῶνται, ἢ δὲ δοκίαις τοῖς καμάξι. ἢ δὲ καμαύων τὰ ὀπῶνται σκέλη ταῖς ζυγαῖς [κατασρόμαπιν] ἐπὶ κα. αἱ δὲ ζυγαῖς κατακλίνοιν ἐπὶ ταῖς ποσσὶν ἢ δὲ δοκίαις [ζωμύζων] οἱ δὲ ποσολογίαν εἰς μακροτέρων ἐκείωνται, γεισάματα ποσὶς μεγάλα, μέλαινα ἐν ποσσὶν τοῖς ποσὶς τὸ ἀντιπῶν πταγμῶν ἢ ἐν καμαύων ποσὶς (ἢ γων περὶ κα) ἢ ἐν ἐκτορῇ γων αἱ δὲ, ποσὶς ματι.

υἱ. Ἐν ἑκτορῇ δὲ ἢ ἀνδραπίν σπῶν [ἀρχίνοια] καὶ ἐν κρυπῇ ὑποκαταστῆναι τὰς κρύπτας: καὶ εἰς αἶθρα ὑπὲρ τὰ οἰκοδομήματα, τὰ θρηνητήρια ὑπαιθρα. ἢ ὑπὲρ λίαν ὑψηλῶν κορυφῶν πυργῶν. ἢ θαυμαστὰ μεγάλας πυραμίδας, ὀβελίσκους, κολοσσους, ἢ πολυπλόκους κατασκευάς, λαβυρινθους, ἢ ποικιλικὰς καὶ ἀσχεδὰς τήγματα, &c.

C A P. X L.

Vtensile quid, & unde 409. Figlina 410. Vitrea 411.

The arts of Utensils: and first those of Clay and Glafs.

409 Let us come to those works, which fill houses with Utensils [household-stuff] the which humane life cannot be without; and are made of mineral, or vegetable, or animal materials.

410 The Potter of vvell

Artes utensilium: & prima argillaceorum & vitreorum.

409 Veniamus ad opificia, quæ domos implent utensilibus, quibus humana vita carere non potest; & parantur e materia minerali, aut vegetabili, aut animali.

410 Figulus ex argilla

Αἱ τέχναι τῆς χειρουργίας καὶ ποσὶν καραμίῳ τι καὶ ὑαλίνοι.

υἱ. Ἐπὶ χειρουργήματα δὲ ἐργάματα, ἃ τὰς οἰκὰς ταῖς χειρουργίας ἐμπληθεύονται, ἃ ἢ ἀνδραπίν. ἢ ἢ ὑδαμῶν οἱ δὲ τῇ δὲ ἢ δὲ, καὶ παρασκευάζονται ἐκ τῆς ὕλης μεταλλικῆς ἢ ποικίλης ἢ ἐμύχης.

υἱ. Ὁ καραμῶν ἐκ πύλλης G 3 pterat

prepared clay, and by the turning round of the potters wheel, maketh black pots, and other earthen vessels: which he hardneth in an oven, and glazeth [seeketh] over with discharge; yet knoweth he not how to make solid shells [pottersherds.]

411 The Glas-maker (of sand, ashes, salt melted [made liquid] with a most fierce fire) fashioneth (in a glass-shop, and by the blowing of an iron pipe) glasses: of which the glazier maketh windows (by ranking [ordering] the quarries within the joints [bands,] and leading them with soder of pewter, that they may not shatter out:) but the Lantern-maker lanterns; leaving a little door for to put in and take forth the candle.

benè præparata, circumactioneque rotæ figulina, fingit ollas, aliaque figlina: quæ excoquit in furno, incrustatque lithargyro; testas tamen solidare nescit.

411 Vitriarius (ex arena, cinere, sale, liquidis intensissimo igne) format (in vitriaria officina, perflaturque ferrei tubi) vitreamina: è quibus fenestriarius facit fenestras (coordinando vitra specularia intra jugamenta, & applumbando itanneo ferrumine, nè excidant) laternarius verò laternas; relinquens, pro lucerna inferenda & eximenda, ostiolum.

ὁ ποταμοποιὸς διασπέρει, ἐπὶ τῇ ποταμῷ [ποταμῷ] τὴν τερψὺν κίερα μέν, χύτρας, καὶ τὰ λοιπὰ κεράμια πλάττει· ὁ δὲ ἐν τῷ κεράμειο καθεύδει, καὶ λιθευγύρω κοινὰ τὰ ὅσρα ματα κεράμια στέρειν οὐ δύναται.

υἱά. Ὁ υἱαλουργὸς (ἐκ ψάμμου, τέφρας, ἀλάτος, δεινότητι πυρὸς πτηγμῶν) ποιεῖ (ἐν τῇ υἱαλουργῇ ἐργαστηρίῳ, καὶ τῇ διαπνεύσει σιδηρῆς σίφαντος) τὰ υἱαλουργα. ἐξ αὐτῆς αἱ θυρεῖδες γίνονται, (ἐν τῇ σωμῇ τῇ πεισῇ τοῦ ῥέματος υἱαλουργίας μεταξὺ τῆς σιδηρῆς, καὶ ποταμοποιῆς) τῇ καρυτῇ μύπῳ ἐκ τῆς πύσης. καὶ οἱ φαναί [lampades] κατασκευάζονται, εἰς τὴν πύσιν τῇ πεισῇ τε καὶ ἐξαιρεῖται τὸ λύχνον, θυρεῖς [θυρεῖδες].

## CAP. XLI.

Opera metallarii & fossorum 412. Discretoris & lotoris 413. Fabri metalli-  
ci 414. Fabri ferrarii 415. Avariū statoris, stannarii 416. Laminarii,  
bracteatoris, aurifabri 417. Monetarii & alchymistiæ. 418.

The Arts of metal-  
utensils.

412 The Grover seeketh out [searcheth for] hidden mines, by the help of a certain wand used for such discoveries; then he maketh a passage to them by the assistance of miners [diggers,] who go into the mines (being covered with a thick cloth-hood, and apron [drawers,] with a lighted candle: and having found a vein of metal, drive in wedges, and cut down pieces, and draw them out.

413 Here the severer separateth/severeth the stony filth, the washer washeth the

Artes metallicorum uten-  
siliū.

412 Metallarius scrutatur latentes mineras, ope virgule cujusdā indicis: tum parat aditionem ad illas ope fossorum, qui ingrediuntur fodinas (infecti bardoculculo & perizomate cum successa lucernā) repertaque metallica: venæ impingunt cuneos, decutiuntque frusta, & extrahunt foras.

413 Hic discretor discernit impuritates stæcas; lotor elavat secre-

Αἱ τέχναι τῶν μεταλλικῶν  
χρησμελῶν.

υἱά. Ὁ μεταλλουργὸς [metallarius] λαμβάνει τὰς λανθάνουσας μεταλλὰς, ὑχάας ἰδούσας, χρησμελῶν ῥαβδῶν δεικνύσας· ὁ δὲ ἐπιμύσει ποταμῶν εἰς αὐτὰς τῇ κονθείᾳ τῇ ὀρυκτῇ, οἱ τῶν εισέρχονται τὰ ὀρύγματα (ἐκ βαρδοκυλλοῦ περιζώματος καὶ πυρὸς ἰσχυροῦ) λύχνον εἰσέρχεται εἰς αὐτὰ καὶ ἀφαιρῶν τὰς μεταλλικὰς φλέβας, σπῆρας ποταμῶν, καὶ ὁποῖον σπῆρας κεράμια, καὶ ἐξέλκυσιν ἐξ αὐτῶν.

υἱά. Ἐνταῦθα ὁ ἐκκριτὸς ἀφαιρῶν [discriminator] τὰ μεταλλικὰ πύσιν [stæcas]. ὁ



things thus separated; others carry them into the melting-houses and melt them, so that the metal may flow [run] clean from the dross: and because very often the silver is still mingled with the gold, they are severed one from another by aqua fortis, and at last, every thing being pure and near [thoroughly refined] is severally cast into planks [ingots] or bars.

414 Here now the Smiths [forge-men,] by blowing the fire with bellows, soften the metals; and being softened they take them out with a pair of tongs, being took out they beat them upon an anvil [sithee] with hammers (whilst in the mean while the sparkles fly up and down :) at length being hammer'd by drawing them into plates [thin pieces, sheets, leaves,] by pointing them, by variously fashioning them, and upon occasion, by soldering them, they make utensils [implements for house.]

415 The Black-smith maketh several iron tools; the lock-smith bars and keys; the saw-maker saws; the syth-smith sythes [hoes]; the cutler knives, [whose point [edge] the grinder grindeth [maketh keen;] the needle-maker, needles [pins;] the armourer steel corselets, and coats of mail made up of iron rings, &c. the sword-cutter swords; which the scowerer furbisheth [scowreth,] and fitteth with hilts, and putteth them into sheaths [scabbards.]

416 The Brasser out of pliant copper beateth out, and plaineth [smootherh] with a broad hammer, brass things;

ta; alii deferunt in ustinas, colliquefaciuntque sic, ut metallum a scoriis libera utro profusit: & quia plerumque adhuc argentum intermixtum est auro, separantur illa ab invicem aqua forti, denumque conflatur unumquodque purum putum seorsum, in tabellas vel bacillos.

414 Hic jam fabri, inflando ignem folibus, emolliunt metalla; molitaque eximunt forcipibus, exenta cudunt super incude malleis (dum interim stritura quaquaversum disiliunt:) cusa denique laminando, cuspidando, varie figurando, & ubi opus ferraminando, conficiunt utensilia.

415 Faber ferrarius fabricat ferramenta varia; claustrarius claustra & claves; ferrarius ferras; falcarius falces; culttrarius cultros; (quorum aciem famiator famiat;) acicularius acus; malleator thoraces, chalybeas; & loricas, ex annulis ferreis contextas, &c. gladiarius gladios, quos polio polit, instruitque capulis, & superintegit vaginis.

416 Faber ararius de ductitio cupro cudit, tiligineoque marcato, lavigat aramenta: quæ

σωλητήρ ἐκ σωλῶν [ἐκνήθη] τὰ χειρὸς σωλῶν οἱ ἄλλοι εἰς τὰ χρομήρια φέρονται, καὶ ὅτω σωλητικόν, ὅτε τὸ μέταλλον τῷ σκαριῶν ἀπαλαχθὲν διασπέρηται ἐπὶ τῷ ὀπιπτελῶ ἔτι ὁ ἀργυρῶν τοῦ χρυσῶν διαμιμνήσθαι, χωρίζεται ἐκείνα ἀπ' ἀλλήλων τῷ ὕδατι, ὅθεν ἔχουσιν χαλκὸν καὶ τὸ τιλοῦταιν, καθίσταται ἐκείνην χρυσῶν, καὶ ἐκείνην καθ' αὐτὴν εἰς πινάκια αὐτοῦ ῥαβδίσκων.

υἱδ'. Ἐπειτα οἱ τιλοῦντες οὐσώντες τὸ πῦρ ταῖς φέσαις, ἐκμαλακύνουσιν τὰ μέταλλα, καὶ μιμναλὺνται ταῖς πυρραῖς ἐξαιρῶν, καὶ ἐξήρημένα κόπτουσιν [τυπῶσιν] ἐπ' ἀκονιταῖς σφύραις (ὅτε ὅσων θήσας πανταχόσε ἐξάπην) τιτυμμένα ἢ, τὸ τιλῶν, ἐλάσαντες, θήροντες, ποιήσαντες σχηματίζόμενοι, καὶ κατ' ἀναγκῆν σωματόμοις, χρυσῶν εἰς οὐσίαν.

υἱδ'. Ὁ Ἰδρυτής τῶν χειρὸς σκευῶν σκεύη οἱ ἄλλοι εἰς τὰ χρομήρια φέρονται, καὶ ὅτω σωλητικόν, ὅτε τὸ μέταλλον τῷ σκαριῶν ἀπαλαχθὲν διασπέρηται ἐπὶ τῷ ὀπιπτελῶ ἔτι ὁ ἀργυρῶν τοῦ χρυσῶν διαμιμνήσθαι, χωρίζεται ἐκείνα ἀπ' ἀλλήλων τῷ ὕδατι, ὅθεν ἔχουσιν χαλκὸν καὶ τὸ τιλοῦταιν, καθίσταται ἐκείνην χρυσῶν, καὶ ἐκείνην καθ' αὐτὴν εἰς πινάκια αὐτοῦ ῥαβδίσκων.

υἱδ'. Ὁ χαλκὸς [χαλκὸς τυπῶν] ἐξ ἀναρῶν χαλκῶν τυπῶν, ὅτε οὐκ εἶναι ῥαβδίσκων, καὶ τὰ χαλκῶν ῥαβδίσκων



which being worn out the tinkers mend again, going up and down from street to street: the brass-founder of copper metal casteth statues [pictures,] and bells (to be struck [rung] with an iron clapper,) and ordnance [cannons] for war, &c. as also the pewterer peater vessels; which that they may look bright, he scourteth with rubbing them.

417 The plate-man of plates maketh lamps, &c. the latten-man latten little bells; the gold smith gold vessels and gilded ones, and silver ones, and silvered ones: then tracelets [chains,] &c. picking up the dust and filings, (by which what's rubb'd off may be made good) out of an apron nailed to the table.

418 The Coyner stampeth money in the coining-shop [mint;] but he that coyneth bad money, or clippeth, current [good] money, is a counterfeiter: but he who makes a pudder to work gold out of worse [courser, baser] metals, they call an Alchymist.

detrita reficiunt vicatim discurrentes ahenarii: fiator aris fundit ex orichalco statuas, campanasque (pulsatiles ferreo pistillo) tormenta bellica, &c. sicut & stannarius stannea vasa; quæ ut niteant depolit fricaturâ.

417 Laminarius conficit è laminis lampades, &c. bracteator è bracteolis tintinnabula (nolas;) aurifaber vasa aurea & aurata (deaurata) argenteaque & argentata (deargentata:) tû armillas, torques, &c. colligens scobem & ramenta (quibus intertrimenta possunt compensari) è præcinctorio mensæ alligato.

418 Monetarius cudit nummos in officina monetaria: sed qui percutit reprobos, aut admutilat probos; falsarius est: qui autem è sequioribus metallis conatur enixè facitaurum, Alchymistam vocant.

## CAP. XLII

*Actiones resionis, viminari, tribrarii 419. Vietoris 420. Tornatoris & scrinariii 421. Frenarii & ephippiarii 422. Saponarii & cerarii 423. Pelinariii & scopularii 424.*

The arts of linen, wooden, and leather utensils.

419 The Roper twisteth balsters, ropes [cords] and pack-thread; and that of flax [kemp] tow [hairs,] bast, or the rinds [barks] of trees, which while they be

Artes utensilium linearum & ligneorum, & coriaceorum.

419 Restio contorquet restes, funiculofque; idque è cannabi, stupa, sparto, vel arborum libris, qui dum virent glubuntur: vimina-

α καταπτεριμαφια απαρτι ζειν χτι καμας [καμωδός,] διατρίχτης οι χαλκουργοι ο χεινότης εφ ορειχαλκας χυωει τα εργαλματα ης τα υχεια (τω σιδηρειω υποηρη ανακρυβεται,) βασιλεια πολυμυκα &c. ος ης ο καστιπριδς τα καστιπρινα ουδων α, ος ε σιλσεν και α- γλαιζωει. τη εντειψι δουξεν.

υκ. 'Ο ιλασμαυτορς δου ης ιλασματων λαμπάδους ποιει, κλ. ο πταλουργς εκ ης πταλιδιαν κωδωνας [καστο- λα] ο χρυσουργς τα ουδιν χρυσά τι και ιγ χρυσά: αργυ- ρά τι και αργυρεα: τιτι φιλια, σπειρεα χαλα [σπρι- πης,] κλ. συλλιζων τα σπι- ματα [σπειριματα] και δου- ευσματα (οις τα διατειμμα- τα οια τ' εστιν ατταμωσθω) εκ τα σπειριματ τη τεσ- πες φωνσθιδιμαφια.

υβ. 'Ο αργυροκρεπς τυ- πει τα νομισματα εν τα ιργ- σθειφ νομισματικω ο δι τα αδοκιμα τυπων, η κολοσεν τα δοκιμα, φλβης εστι: ο δι εκ ης χακοτιρεων μιλαρον πειριμω χτι στυδω τον χρυσον αργειν, κυμακος ονο- μωζεται.

Αι τιχνη ης χρησιθειαν λε- νων και ξυλινω, και σκυτι- νων.

υβ. 'Ο ροπορεος αυ- ρις [Cuspidari] δου σκαλινας, μωρινδους, και σκαλινά: τι το δι εκ καινας δειας, συπης, σπειρε- η ης δειρεων ολοιων, ης α- τω κλωρεν δουλαπωμωσ.

green

green are pilled off: the basket-maker vvindeth baskets of tuiugi, νοῦν and then vwith the rind off and the pith taken out: the sieve-maker maketh sievs of flexil [plant] and round [coopd] rims, likewise boxes round or oval, &c.

420 The Cooper maketh tubs [tuns, hog/heads,] binding about the pieces with tuiugi-hoops: either vwith a single bottom, as are washing-tubs and vats; or double, as hog/heads [barrels,] having at the top a hole, for to pour in the drink; and another at the bottom, for to let it out: the one is stopp'd with a bung or stopple, the other vwith a spigot, or faucet.

421 The Turner maketh turned pieces of work with his turn [vwheel:] the Joyner plank'd pieces of vwork vwith sundry [several] instruments [tools;] smoothing boards [deals] with a chip-ping axe, and planing them with a plane, clapping them together with pins and mortises [culver-tails,] and taking off the jags vwith a chezil [rasp,] and glewing together the joynts with glew, and that they may shine daubing [overlaying] them all with varnish.

422 The Bridle-maker [harnes-maker] Saddler, Purse-maker [Glover] prepare utensils of leather; and those who fence points [lances] vwith tags, &c.

423 The Soap-boiler out of tallow boyleth soap, and talloweth the candles: the wax-candler maketh wax tapers, and drawing them like to ropes, wrappeth them about a candle-stick.

narius firpat corbes è viminibus, quandoque decorticatis & exalburnatis: cribrarius facit cribra ex assulis flexilibus, rotundatisque; item capfas, rotundas vel ovales, &c.

420 Doliarius (victor) conficit doliaria vasa; circumvinciens secamenta vimineis circulis: five uno fundo, ut sunt labra & lacus; five bino, ut dolia, habentia foramen desuper, pro infusione liquoris; & deorsum, pro emissionem: illud occluditur operculo aut obturamento; hoc siphone aut epistomio.

421 Tornator parat tornatilia opera torno: arcarius opera tabulata instrumentis variis: edollans asseres runcinà, & deplanans planulà, adunans impagibus & subscudibus, & circumscalpens extantias scalpro, conglutinansque juncturas glutine, & ut niteant omnia oblinens vernice.

422 Urenfilia è corio parant, frenarius, ephippiarius, marsuparius; & qui præmuniunt capitelluligulas, &c.

423 Saponarius coquit è sebo saponem, sebatque candelas: cerarius fundit facule cereas, trahensque instar funiculorum, circumvolvitur lychnucho.

ὁ λυγμῆρος τῷ σχήμῳ σωθεὶς κοφίνος [σπυρίδας] ἔστω λυγρὸν, ἵνα ὅτι ἀλεπιδωτῶν τε καὶ ἀδικηνομένων ὁ κοσκίνοποιος κοσκίνους ποιεῖ ἔστω σπινθηρῶν δὲ λυγμῶν, ἐκ κυκλωτῶν, αἰσάντων καὶ κίτρινος ἑσθρῶν γύλως ἢ σῶδεις, κλ.

υκ'. Ὁ οἰστωλόκος τὰ πιδωδὴν σκεδὴν ἐπ' ἐργάζει· πιδωδὴν τὰ κόμματα τοῖς λυγροστικοῖς κύκλοις· εἴτι ἐπὶ τοῦ πυθμῶν, ὅς τὰ ὀλκῆα καὶ τὰ ματὰ· εἴτι διτλάς, οἷς πιδωδεῖ, ἔχοντας τὴν ὀπίω αἰσάνειν, ὡς τὴν ἔχουσαν τὴν ὕψος· καὶ πᾶν τὸν ὡς τὴν αἰσάνειν καὶ ἐπὶ κατὰ κλείεται τὸ πῶματι, αὐτὴ δὲ τῷ σίφονι ὁ ὀπισθίος.

υκα'. Ὁ τορδὴς παρὰ σκεδάζει τὰ τορδὴ τῷ τῶν ὀλκῶν ὁ κίτρινος [κίτρινος] ποιεῖ τὰ σωιδωδὴ τοῖς κοσκίνοις ὀργάνοις· συνιδας σκεπτικῶν παλῶν, καὶ ὀλκῶν ἀλκῶν, πιδωδὴν ἐπὶ τὴν, ἐκ πιδωδὴν τὰς ἐξῶτας τῷ γυαλίῳ, καλλῶν τε τὰς σωιδῶν [τὰ δ' ὀλκῶν] τῷ καλλί, ἐν ὅς τὰ πιδωδὴ σίλῶν καὶ ὀλκῶν ὀλκῶν, τῷ κίτρινος ἀρδὴν ὀλκῶν.

υκ'. Τὰς χυμῶν ἐσθρῶν ἔστω τὸ σῶμα ἐπὶ τὸν ὀλκῶν, ὁ χυμῶν ποιεῖ, ἐφ' ἑπὶ τὸν, μαρσιποποιός· καὶ οἱ πιδωδὴ καὶ ὀλκῶν τοῖς κίτρινος τὰς ὀλκῶν ποιεῖ, κλ.

υκγ'. Ὁ σμῶν γυμῶν ἐπὶ τὸν σῶμα, καὶ τὰς λυγῶν ἐπὶ τὸν ὀλκῶν, ὁ χυμῶν ποιεῖ, ἐφ' ἑπὶ τὸν, μαρσιποποιός, ἐκ τὸν τὸν σῶμα, τὸν λυγῶν ποιεῖ, κλ.

424 The Comb-maker maketh combs of horn, ivory, wood, distinguished wvith great and small [thin and thick] teeth, to comb out hair: but to spruce the locks, hair-brushes; but the brush-maker to make clean out clothes maketh wvhuiks and brushes of bristles gleuvved to a wvwooden handle.

424 Pectinarius conficit pectines, corneos, eburneos, ligneos, raris & densis radiis distinctos, pro pectendis crinibus: pro comendis autem comis, pectines setaceos: sed scopularius concinnat pro vestibus purgandis setacea, & verricula, è setis agglutinatis scapo ligneo.

υκδ'. "Ο Κτενοποιός τὰ κτενὰ ποιεῖ, κερὰ πηνα, διαφάνηνα, ξύλινα, σπαγέας καὶ δοσεῖας ἢ κνημίας διατεταγμένα, πρὸς τὸ κτενίζειν τὰς τρίχας· πρὸς δὲ τὸ ἰγκομίζειν τὰς κόμης, κήνια χαυτὰς ὁ δὲ Σκοπουλοποιός συναρμυρίζει πρὸς τὸ καθαίρειν τὰς ῥυτίδας, ἰππέριδας καὶ σάρκας ἀπὸ χαυτῶν πρὸς πολλαπλασίωσιν αὐτῶν ὑλίσιν.

## CAP. XLIII.

Transferendi se de loco in locum variae causae 425. aut mittendi alios 426. super terram, seu per aquam 427. ad pedestre iter quae necessaria 428. & quid in ipso itinere observandum 429, 430, 431. servanda peregrinationi 432. pericula in viis 433.

The arts of journeys, and first those on foot.

Artes itinerum: primum pedestris.

425 We cannot alwayes stick [ abide, continue ] in one place, wve must of necessity go somewhere or other, which if it be hard by [near home,] and for recreation, it is a walk: if along the fields, a looking for anything, ranging [stragling:] if for the knowledge of countries, a travelling; if to dwell at another place, a removal [flitting:] but to every place, if we take wvith us anything in our hand, we are said to bear it up and down [to remove it;] if on our spoulders, to carry [lugger] it; if on wvaines [carts,] to draw [convey] it; if in our company, to lead [conduct] it.

426 Whither we will not (or may not) come our selves, we send [employ] another: if to deliver a message, a messenger; if to carry a letter of affairs [news,] a carrier [post;] if to dispatch business, an assign [agent.]

425 Non possumus haerere in uno loco semper, opus est transire quoquo: quod si propè sit, animique gratiâ, deambulatio est; si per campos aliquid conquirendo, peragratio: si propter peritiam regionum, peregrinatio; si ad habitandum alibi, migratio; ubique autem, si quid nobiscum assumimus manu, dicimur transferre; si humeris, portare; si vehiculis, vectare; si comitatu, ductare.

426 Quò non libet (aut non licet) devenire nobis ipsismet, mittimus alium: si ut nunciet aliquid, nuncium; si ut deferat nunciaticum epistolam, tabellarium; si ut expediat negotium, curatorem.

Αἱ τῶν ὁδοπορευτικῶν ἐστὶν οὗτοι οἱ τῶν κατὰ γλῶσσαν πορίαι.

υκέ. Οὐκ ἐν ἑκατῇ ἐστὶ τὸ πρὸς διαπαντός ἡμῶν εἶναι, ἢ δὲ [δὲ] μεταβαίνειν [διεσθίει] οἱ ποίησι δὲ τὴν ἀνέγγυον, ἢ δὲ μὲν τὴν χάριν, περιπατοῦσιν ἐὰν δὲ ἀγρῶν τὸ ζῆτεσθαι πρὸς ὁποῖοντοισι: ἐὰν πρὸς τῶν ἡμετέρων ὅτι χωρῶν. ἀποδημῶν ἐὰν εἰς τὸ οὐκ εἶναι [ταῖς] ἀναρχοῦ, μετακίσεις. πανταχῶς ἐὰν πρὸς ἡμῶν προσλαμβάνωμεν τῇ χειρὶ. ἀποστέλλωμεν ματρίτες ἐὰν ὡς μοῖς, βαρύνειν ἐὰν ὡς ἡμῶν, ἐποχῶν τοῦ ἀπολυθῆναις ὁδὸν ἡμῶν.

υκδ'. "Οταν οὐκ ἐπιτρέψωμεν [αὐτοῖς] (ἢ οὐκ ὁποῖοντοισι) [ἡμῶν] ἰσχυρόν, ἀλλὰ πρὸς τὴν ἐπιμελομένην [ἀποστέλλωμεν] τὴν μελωσῶν, πρὸς τῶν ὡς ἡμῶν τὴν ὡς ἡμῶν ἐπὶ τοῖς, γράμματα πορεύειν ἐὰν καὶ ὡς ἡμῶν πρὸς τὸ ἀποστέλλειν καὶ ὡς ἡμῶν.

427 But we pass by land  
or by water (we have not as yet  
learn't to flie through the  
air; for the story of the flight  
of Dædalus, is a meer sto-  
ry;) by land we walk, or are  
carried, or ride; by water  
we row, or swim, or sail  
[on ship-board.]

428 It is convenient for  
a foot-traveller to have boots,  
or high-hoel'd shoes on, that  
he be not dafte and moil'd  
with dirt, and a riding-coat  
on, that he be not wet  
through with rain; and be-  
cause he cannot carry all his  
things in his bosome, lap, or  
pouch (and pockets stitched  
within his clothes:) he girdeth  
about him a satchel [scrip,  
knapsack] or laieth on his  
shoulders a bundle [fardle,  
pack; and taketh in his  
hand a staff[cudgel] to bear  
him up, or at least a cane  
[walking-staff] for comeli-  
ness sake.

429 Having got into  
[entred] the way, let him go  
straight on and without  
turnings, to the place he is  
going to: let him not turn a-  
side into by-ways, unless he  
must of necessity: nor for a  
foot-path go out of the Kings  
high-way [broad road,] un-  
less it be a beaten track, and  
his guide or companion [con-  
voy] faithful and skilful,  
otherwise he will easily come  
through cross-ways and  
paths leading out of the way,  
into by-ways, rough and  
craggy places.

430 A way that hath  
two or three turnings is al-  
wayes deceitful, cross wayes  
do not so much mis-lead a  
man: therefore that he may  
not go astray let him ask [en-

427 Transmeamus autem terrā vel aquā (per-volitare aëra nondum didicimus; nam narratio de volatura Dædali fabella est:) per terram vadimus, aut gestamus, aut vehimur; per aquam vadamus, aut natamus, aut navigamus.

428 Viatori, pedibus  
ituro, expedit esse ocrea-  
to, aut peronato, ne col-  
lululetur; & lacernato  
(penulâ induto) ne com-  
pluatur: & quia non po-  
test gestare sua omnia in  
sinu, vel gremio, vel fun-  
dâ (assutus intra vestem  
localis: ) circumcingit  
sibi facciperium; aut im-  
ponit humeris sarcinam;  
& sumit in manum ba-  
culum, quô se suffulciat,  
aut saltem scipionem de-  
cori causâ.

429 Ingressus viam  
proficiscatur rectâ, &  
fine ambagibus, quô ten-  
dit: nè deficiat ad di-  
verticula, nisi necesse  
sit: nec deserat viam re-  
giam semitæ causâ, nisi  
fit callis tritus, & itine-  
ris dux, comêsve fidus  
ac peritus: aliâs facîle  
per tramites vestigiâque  
seductoria, in devia, sale-  
bras, aspreta, veniet.

430 Bivium & trivium  
semper est fallax, com-  
pita non æquè seducunt:  
ergò ut nè fiat errabun-  
dus sciscitetur obvius,  
quâ eundum sit? & quor-

1032. Διαπρωτεύει δὲ δια-  
 τής τής ἡ διατὶς πρὸς τὴν (δια-  
 πταστικήν) τὴν αἰσθητικὴν μα-  
 τήσιαμα, ἡ γὰρ δὲ μαθησιαμα [ισ-  
 εία] πρὸς τὴν πρὸς τὴν διαπρω-  
 τεύειαν ἔστι· διατὶς τὴς τής  
 μαθησιαμα, ἡ βασιλεύειαν, ἡ  
 ὀχνηματὶς δὲ πρὸς τὴν διαπρω-  
 τεύειαν ἡ ὀχνηματὶς, ἡ πρὸς τὴν

υπὸν. Τὸν ὁδοιπόρον παζῶ  
 ὄντα ἀποτομήσει κτηνὸς ὅσας ἢ πη-  
 λοδωσάσθαι ὑποσέβεται, ὥστε  
 μὴ ἀναβῆναι· καὶ μὴ οὐλοῦ-  
 σθαι ὁδοῖα, [ἡριώνων] ἐν οὐλοῦ-  
 σιν ἱ]· ὥστε μὴ ἐπαρῆσθαι αὐτόν.  
 καὶ ἐπεὶ οὕτως οὐχ ὁδοῖται ἐστὶν  
 ὁλοφύρου βασιλεῖν τὰ αὐτῶ  
 ἀπαντα τοὺς κολαποῦς ἀρροϋ-  
 σήκων (τῶν ἐν ἀματίαις ἐν τῇ ἐν-  
 σῇ) ἀρεῖς ἀλλὰ ἐστω τῶν σὺν κήρυξ,  
 ἢ τοῖς ἄλλοις ἐπατρίσιν ἐν πῶ-  
 σαγμα, καὶ τῇ ἡγερεῖ λαμ-  
 βάνει βασιλίστριας ἀποδὲ ὑποσπῆ-  
 ριται, καὶ τὸν ἀρχαῖον σπῆμα  
 καὶ ὁλοφύρου βασιλεῖς ἡγερεῖ.

υπ' ἑξ ὧν ἐστὶν ἐκδοθέντων  
 τα δὲ αὐτῶν ἀποδείξεις δι-  
 αφορῆς. ὅσοι τῆσιν καὶ μετέ-  
 παρθεὺς διηγουμένη, ἐμὲ ἐξ  
 ἀνδρῶν ἐστὶν τῶν ἐξ βασι-  
 λείας παρεστῆσθαι, τῆς α-  
 γαστρὸς χάρις, αἱ μετρίαι  
 οἱ, καὶ πᾶσι τοῖς ἡμετέροις το  
 παρὶ ἐκείνων ἀλλοῖς αὐτῶν ἐκ-  
 δίδωσι διὰ τῆς εἰσεως καὶ ἔχουσιν  
 ἀπαλλαγὴν εἰς τὰς αἰάτας [αἰ-  
 οδ.] ὡς γὰρ [διὰ] τῶν  
 τῶν ὧν ἐστὶν ἐκδοθέντων,

υλ'. Η δ' ἰοδ' καὶ τρι-  
 δ' διαπαντός ἀπατηλὴ, καὶ  
 ἀμερούς· οὐχ ἕως ἀπατηλὰς  
 ὅπως οὐ μὴ ἀεραμέτη, καὶ  
 ἀλανάμην· γίνεταί, τὸς ἀπ-  
 ατηνῶντας ἑμῶν· δέ, τοῦ  
 οὐκ





jumentis & vehiculis cur utamur 434. equus ad equisandum quomodo par-  
reitur 435. de equitatione ipsa 436. vehiculorum species 437. currius par-  
tes 438. curriuum genera 439. equisonis actiones in stabulo 440. & inter  
equos jugandum 441. & aurigandum 442. de jumentis clivellariis 443.  
veredisque & celestibus 444.

Horseman-ship and  
driving a cart.

Equitatio & aurigatio.

ἵππεΐα & ἡμιόχια.

434 That we might spare  
our legs and strength ( in  
taking away and bringing  
things ) we have learnt to  
make use of labouring-beasts,  
afterward carriages [ things  
to carry in. ]

435 One that is about to  
ride, taketh care to have his  
horse good; he layeth upon  
him a saddle ( which lest it  
should slip down, he girdeth  
about with a girth : ) and to  
the saddle afore [ at the  
saddle-bow ] he tyeth a male;  
or fastneth to it behind a  
cloak-bag; or hangeth a  
pallet overthwart, and put-  
teth about his head a bridle;  
if the petrel [ breast-leather, ]  
crupper, horse- [ saddle-  
cloth, and the rest of the trap-  
pings are put on, they are  
to grace him [ set him forth. ]

436 Then leaning his foot  
[ toe ] on the stirrop, he gets  
on his horse-back [ takes  
horse; ] and now sitting on  
him ( that he may ride away  
the faster ) he pricketh him  
with his spurs to a gallop  
[ full speed; ] but with the  
reins he turneth him at his  
pleasure; or keepeth him  
back, and stayeth [ stoppeth ]  
him as necessity serves: but  
the gentle-paced horse car-  
rieth his rider easily [ on an  
easy pace, ] the ambler with  
ragling and ambling [ jet-  
ting. ] the trotter joultereth  
[ trottereth, ] the stumbler  
maketh one afraid of a fall.

434 Ad parcendum  
pedibus & viribus ( in  
rebus avchendis & ad-  
vehendis ) didicimus uti  
jumentis; deinde ve-  
hiculis.

435 Equitaturus, curat  
offigi soleas equo, inser-  
nit illi ephippium ( quod  
ne devolvatur, subcingit  
illud cingula : ) ephip-  
pioque anteriùs præligat  
bulgam, vel adligat re-  
tro vidulum; vel appen-  
dit bisaccium, circum-  
dâtque frenum capiti: si  
antilena, postilena, dor-  
suale, ceteræque phale-  
ræ adduntur, sunt orna-  
mento.

436 Tum infulciens  
pedem stapedi, insilit  
in equum: jamque illi  
insidens ( ut abequiter  
celerius ) extimulat eum  
calcaribus ad procur-  
sum; habenis verò fle-  
ctit pro lubitu; aut reti-  
ner, & reprimat, pro ne-  
cessitate: sed gradarius  
fert equitem molliter,  
tolutarius tolutum &  
subsultum, succussator  
quassat submolestè, ex-  
spitator proterret casu.

υλδ'. Εἰς τὸ φείσασθαι τῶν  
ποδῶν καὶ τῆς ἰσχύος ( ἐν τοῖς  
ἀπὸ τῶν ἵππων τῶν ἐκείνων τὰ  
χρήματα ) μαθήσασθαι τοὺς  
κλήσεις χηρῶν· μεταπειτῶν  
τοὺς ὀρχήματα.

υλδ'. Ὁ ἵππῶν τὰς τῶν  
ἵππων ὁπλὰς ἐπιφέρει τῶν  
μαλὸν ἵππων, ὅπως μὴ  
αὐτῶν ἐπιπείων ( ὅσοι ἴσα μὴ  
ἐκ πείων ὑποζυγεῖν αὐτὸ τὸ  
ζυγὸν ) καὶ τῶν ἐπιπείων ἵππων  
πορῶν πορῶν ἀσκητῶν  
ἢ πορῶν ἐπὶ ὁπλῶν [ ὁπλῶν ] πη-  
ρα φουλακτικῶν ἢ πορῶν ἀπὸ  
διστάκων, καὶ πορῶν ἀπὸ  
ἀλινῶν τῶν κατὰ τὸ πορῶν  
διστάκων, ὑποζυγεῖ, ὅπως τῶν  
ἀλινῶν, φάλαγγας, ὑποζυγεῖ, φάλα-  
γγας, καὶ σμῆντα.

υλδ'. Τότε τὸν πόδα ἀνα-  
βλῶνσι στρεφόμενοι ἐπὶ ἵπ-  
πων ἵππων δὲ ἐπὶ ἵππων  
κατὰ τὸν ( τῶν ὁπλῶν ἀπὸ  
πείων ) τοὺς πᾶσι πορῶν κατὰ  
ἐπὶ μὴ τῶν δὲ ἵππων, ὅσοι  
αὐτῶν βελονήματα, ἵππων ἐπὶ  
ἀλινῶν κατὰ τὸ πορῶν ἵππων  
ἀπὸ τῶν κατὰ τὸ πορῶν, καὶ  
ἀπὸ τῶν ἀλλὰ δὲ ὁπλῶν  
ἵππων ἵππων τῶν ὁπλῶν  
ἐπὶ ὁ βηματίζων πορῶν  
βηματίζων ὁποσδήποτε  
πορῶν, ὁποσδήποτε πᾶσι  
πορῶν πᾶσι σμῆντα ἵππων.



437 We are come to carriages; of which that which is only drawn (especially along the snow) is called a dray [sled;] that which is rouled on wheels; a chariot; whether it hath but one wheel, a wheel-barrow; or two wheels, a car [cart;] or four wheels, a coach: of which again there are several sorts.

438 For greater [bigger] burthens are carried in a wain; baser things in a dung-cart [tumbril;] men themselves in a Flemish swaggon: which if it be any thing light, it is a caroach: being cut off in the midst is a chariot; with a close cover a horse-litter; hanging loose, a sedan; having a dainty cover [canopy] besides, a pavillion.

439 The chiefest parts of a chariot are, the beam [long] standing out forwards: the couplings containing the joyns [bands;] the axels going through the wheels; the wheels, of which every one is made up of one nave, twelve spokes, six fel-does [spokes,] and as many iron binders [clouts.]

440 The driver [carter, ear-man, coach-man] sitting the horses for a journey, fan-neth oats with a fan, and being fanned [winnowed] he casteth it [with chopped hay] to them being tied with a halter to the manger, and parted from one another with long poles; and having filled their bellies, and curried them over with a curry- [horse-comb,] putteth the bit into their mouths, and if any of them be given to bite; he binds his chaps with a bay-nettle [muzzle,].

437 Ventum est ad vehicula: quorum quod tantū raptatur (præsertim per viam nivalem) traha dicitur; quod volutatur super rotas, curriculum; sive fuerit uniorum, pabo; sive birotum, carrus; sive quadrirote, currus: cujus iterum varia genera.

438 Ampliora enim onera vectantur plaustris; rudiora sarcophoræ: ipsi rheda: quæ levior est essedum; dimidiata cisium; coassatione operia arceræ; pensilis carpentum; delicato insuper opertorio, pilentum.

439 Partes currus primariæ sunt, temo, prominiens antrosum; jugamenta, continentia compagem; axes, transcurrentes rotas; rotæ, quarum quæque constat ex uno modio, duodecim radiis, sex absidibus (curvaturis) totidemque ferreis canthis.

440 Auriga parans equos aurigationi, ventilat avenam vannis, evannatamque obspat (cum defecto stramento,) alligatis capistro ad præsepe, & interseptis per longurios, inditque (saturatis & perpurgatis strigili,) oream, atque si quis mordax est, constringit osâ fuscina.

υλγ'. Ἔστι τὰ ὀχηματα τοῦ καινῷ λέγουσιν. ὅτι τὸ μῆκος πορτοκαρακτῶδους (μάλιστα διὰ τῆς χιτοῦ) ἑλκυστροὶ λέγεται· τὸ δὲ πρὸς τὸν σφύλλον ζώοντος, ἀρμαστὴν· ἢ πρὸς τὸν τροχόν· ἢ ἐπὶ τῷ τροχῷ, ἀρμαστὴν· ἢ ἐπὶ τῷ πρὸς τὸν τροχόν, ἀρμαστὴν· ἢ ἐπὶ τῷ πρὸς τὸν τροχόν, ἀρμαστὴν.

υλδ'. Τὰ δὲ μέγιστα βαρὺ ὀχέεται τῷ ὀχῷ, τὰ δὲ μικρὰ ὀχέεται θυρηλάτῃ· αὐτοὶ οἱ ἀρμαστοὶ, ἰδίῳ ὅ, πρὸς τὸν τροχόν ἐν τῷ τροχῷ· ἢ μίσητος, ἢ τῷ τροχῷ· τῆς σπινθῆτος· σπινθῆτος, φορεῖται τὸ κριμαστὸν, λαμπρὸν καὶ περὶ τὸν τροχόν, ἀνακλινόμενον.

υλθ'. Τὰ ἐξ ὧν πάντα μὴν τὸ ἀρμαστὴν ἐστὶν ὁ βύμας, ἢ χιτὼν πορτοκαρακτῶδους, ἢ θυρηλάτῃ· ὀχέεται οἱ ἀρμαστοὶ, τῶν τροχῶν διαπεριτῶν· οἱ τροχοὶ, δὲ ἑκαστος ἐκ τῶν μίσητων· χιτὼν καὶ κριμαστὴν· ἀψιδας καὶ σπινθῆτος σφύλλον.

υμ'. Ὁ λωισχῶς ἐπιμαστὴν τὰς ἰππεὺς τῷ λωισχῶι καὶ βύματι [ἀρμαστῶι] λαμπρὸν καὶ διαλαμπρὸν παρὰ τὸν αὐτῶν (καὶ ἀρμαστὴν διηγεσθῶν) τῷ χαλατῶι πορτοκαρακτῶι τῷ φάλλῳ, καὶ διαφραγθῶι διὰ τῶν κριμαστῶν καὶ ἐπὶ τῶν χαλατῶν ἢ δὲ καὶ τῷ ζώοντι κατὰ τὸν αὐτῶν τὸν σφύλλον, καὶ τῶν σφύλων ἐπὶ, σφύλλον.

441 Then he yoketh the  
fore-horse with the filler, and  
fasteneth the staves (hanging  
[dangling] down from the  
collar) to the end of the tong  
[beam:] then if he be not  
willing to make use of two  
horses, but three, or four, he  
joyneth fore-horses, which he  
driveth before him with a  
vohip: (yet great men use  
six horses, Kings eight; and  
therefore the more positions  
too.)

442 That the coach [char-  
iot] may run the lighter, the  
driver greazeth the axel-  
trees with wheel-grease; and  
looks back [behind him] as he  
is driving, that it may not  
wheel out of the track [rut:]  
if it stick in the dirt [mire]  
that it may not stick long, and  
be stalled, he putteth more  
(horses) behind: on the con-  
trary in a steep fall [pitch]  
left it should run down swift-  
ly, or overthrow the coach, he  
flappeth the wheels with a  
tigger; or unties [lets loose]  
the horses.

443 Where there is no  
passage for carts [coaches,]  
through craggy [rough] and  
wayless places, pack-horses  
are imployed; especially slow  
[dull] jades; [sumpture-  
horses] unfit to ride with: on  
which the pack-saddles being  
laid, bear the burdens, cov-  
ered with sateleths [live-  
ries,]

444 But in plain ground  
we rather use, if we be in  
haste, post-horses (hackneys,)  
then hired carts [wagons,]  
(but there have a care of gal-  
ling [losing leathers,]) and  
that thou mayest be the more  
quick, do not burden thy self  
with luggage, which hinders  
them that are in haste.

441 Dehinc adjugat  
jugo parippum cum sel-  
lario, annectitque reti-  
nacula (dependentia de  
helcio) extremirati te-  
monis: tum si non pla-  
cer uti biga, sed triaga, vel  
quadriga prajungit ante-  
cessores, quos agat ante  
se loro: (magnates tamen  
utuntur sejugibus, reges  
octojugibus: eoque rhe-  
dariis etiam pluribus.)

442 Ut currus levius  
eurtat, vector ungit axes  
axungia; respectatque  
inter aurigandum ne ex-  
orbitet: si in ceno ha-  
rescit ne diu hareat, &  
retardetur, subjungit plu-  
res (equos:) contra in  
præcipiti descensu, ne  
velociter ruat, currumve  
evertat, sufflaminat ro-  
tas sufflamine; vel ab-  
jungit equos.

443 Ubi transitus non  
datur vehiculis, per loca  
prærupta & invia, adhi-  
bentur clitellaria ju-  
menta: imprimis tardi  
caballi, inepti ad equi-  
tandum: quibus impo-  
sitæ clitellæ sustinent onera,  
gaulapibus cooperta.

444 Sed in plano po-  
tius utimur, si celerare  
opus, veredis (celëtibus)  
quàm meretoriis vehicu-  
lis, ibi tamen intertri-  
ginem cave: atque ut sis  
expeditior, impedimen-  
tis te non aggravas, quæ  
festinos tardant.

υμα'. Μιτίπητον τον παρ-  
ιπτον τῶ ὀπισσουργῶ συ-  
ζῶγγυσι καὶ ῥαπῆσι τὰς ἀλὺ-  
θῆς ἡδὺν ἰμάτας ( ἥ ἐκκίω  
ἐκκαμμαψύς) τὰ ἰσοχαιτὰ τῶ  
ῥύμῃ· τὸτ' ἐπὶ ἕκ ἀρίστῃ  
χρῆσθαι δέον. ἀλλὰ πρὶπ-  
τα, ἢ παρῖπτα, πορζῶγγυσι  
τὰς πορζῶν. δὲ πορζῶν τῶ  
ἰμάτῃ ἐλαυνεῖ (εἰ πάντῃ δυν-  
άται) ἢ ἐπὶ πτω κρονται, ὡ  
βασιλεῖς ὀκτίπτη, καὶ διὰ  
τὸ το καὶ σκληροῖς τοῖς ἱπποκῶ-  
μοις.)

υμς. Ἰνα ἡ ἀμαξα ῥᾶον  
οῖσται, ὁ ἱποχῶν χειρί τας  
ἀξοντας τῶ ὀξυγῖρ καὶ ἀνα-  
βλῖπει ἐπὶ τῶ λωιοχῆν ἵνα μὴ  
τῶς ἀρματοπορχίας διαμαρ-  
τῆν, ἐπὶ ἐπὶ πηλὸ διαμῶν  
πλείνας ἱππας ὀπζῶγγυσι,  
τέταντος ἐπὶ τῇ ὀπκαμῶν  
καταβάσει, ἵνα μὴ ὀπτορχ-  
δλω κατατῆν, ἡ τὸ ἀρματά-  
στῆν, ἱποκαλῶν τας τῶρχας τῇ  
τορχῇ πῆδῃ (τῶ ἱπποχῆν) ἡ γὰρ  
τῶς ἱστας ὀπζῶγγυσι.

υμγ. Ὅπῃ τοῖς ὀρχμασι  
μεταβαίνειν ἐκ ἑξῆς, δὲ  
ὑπορίων καὶ ῥαπάτων [ἀνω-  
δων] τύπων, τὰ σκληροῦ  
κλῶν ἀγεται καὶ πορζῶν μῶν  
οἱ ἱπποὶ πορζῶδεκ, πορζῶ τῇ  
ἱπποδῶν ἀνπιπῶσι εἰς αἱ  
ἀσφῶν ὀππῶν τῶ βῆν  
οἶρσι, τοῖς γρωῖσις κακαλυμ-  
μένα.

υμδ. Ἀλλὰ δὲ ἐπὶ τῇ ἰμαλῇ  
ὀδῇ μάλλον χρῶμιθα, ὅσῃ  
πικρῶν δῆ, πικρῶν  
ἱστας [κλῶν], ἡ μῶν  
κοῖς ὀρχμασι (ἐκτὶ μὲν ἐπὶ  
παρῶν ἱμαλῶν πορζῶν  
στῶ) διολέει, ἵνα διολέων  
πορζῶν αἱ ὀππῶν αἱ ἱμποδῶν  
εἴη.

## CAP. XLV.

*Aque superantur aut ponte, vel ponticulo 445. aut vadando 446. aut ratis, & navibus 447. navium genera 448. naves propellendi modus triplex 449. quartus vento 450. velificationis modus 451. Procelle & naufragia 452. causes & Syries 453. faburra, aufea, anilia 454. nautium 455. & navale 456.*

## Swimming and sailing.

445 Rivers [flouds] lakes, seas, do effsoon stop [hinder] the travellers, which must needs be passed over by those who would go [pass] further: either by a bridge or a little bridge (of stone or timber) or some other way; which I shall now relate [reckon up.]

446 They learn to swim upon the water with a rush boat, or bark of a tree; then without the bark by the striking out of the hands and feet; and there are some who know how to tread water (by swimming over without wetting their clothes, which they hold over their head, being sunk up to the breast:) but divers swim under water too (like fishes:) therefore if a river may be forded, because of its shallowness, it is vaded over, otherwise it is swum over.

447 Afterwards they began to build boats [barges:] of rafters slightly set together, and again easily taken asunder: then skullers [cock-boats] of one piece of wood made hollow: at length ships built for strength, which have a prow [stem, fore-deck,] and a poop [hind-deck:] and a keel and cabins, with various fides, the distance of which is called the hold [bulk] of the ship.

## Natatio &amp; navigatio.

445 Flumina, lacus, maria, obstant identidem viantibus, superanda omnino iis, qui ultorius velint, sive ponte aut ponticulo (lapideo vel sublicio,) sive aliter: quod jam recenserebo.

446 Innatare aquis discunt super scirpeam ratem, arboreumve corticem; tum sine cortice jactatu manuum pedumque; sunt & nonnulli, qui aquam caleare sciunt, (tranando) sine maledactione vestium, quas supra caput tenent, pectoribus tenus merfi:) urinatores etiam sub aqua (instar piscium) nant: ergo si flumen potest vadari, propter breviteratem, transilitur, sin, transnatur.

447 Post adorsi sunt struere rates: ex tignis obiter compactis, rursumque solutilibus: tum lintres, ex unico excavato ligno: tandem naves ad firmitudinem compactiles, quæ habent proram & puppim; carinamque & stegam, cum gemino latere; quorum intercapedo dicitur alveus navis.

## Ναῖς καὶ ναυπηλία.

υμῖ. Πόταμοι, λίμναι, θάλασσα ἡμποδοῦσιν εἰσὶν τοῖς ὁδοιποροῦντας, ἀπὸ αὐτῶν βαίνειν δεῖ πάντως τοῦ πηρωτέρου διδόντας, εἴτε τῇ γαβρῇ ἢ μουρεδί (λαδίῃ ἢ ξυλίῃ) εἴτε ἀλλως· ὅ, τι νῦν καταλιξω.

υμῖ. Τοῖς ὁδοῦσιν ὁδηγεῖν μάχθαι σὺν ὅτῃ τῆς ἀσπίδος ἡ δεινότητι τοῦ ποταμοῦ ματῖται ἀνδρὶ τῷ φλοιῷ, τῇ κνήμῃ ἢ τῇ χερσὶ καὶ ποδῶν· ἡσὶ δὲ καὶ τοῖς αἰ τοῦ σώματος παλίν εἰσδόντες, (ἡλικυόμενοι μὴ βραχυρότερον ἢ ἐσθῆτον ἐκδυμένων) εἰς τὴν τῆς κεφαλῆς ἰχθυοῖ, μικροῖς ἢ σκεπτοῦν καταποντοδύντες· ἢ καλύμμεναι [δύται] καὶ ὑπὸ τῷ ὕδατι (ἰχθυὸν δύνων) ἢ βυθὸν ἰαυτοῦ ἐκινῶντες νηχόμενοι, ἢ ὁ πόταμος πῶς ἐν παρῇ χῇ, διὰ τῶν βραχυπέδων, διαστρεφόμενοι δὲ μὴ διανέχμενοι εἰς.

υμῖ. Ἐπειτα τὰς σκαφίδας κατασκευάζουσιν ἐκ τῶν διακρινόμενων συναρμώσεων, καὶ πάλιν διὰ τῶν [λυσίμων] τῶν τὰς σκαφίδων, ἐξ ἐνὸς μόνου ξύλου κατασκευάζουσιν τὸ τελειοποιῶν αὐτὰς, εἰς στενότητα συμπαγῆ, τὰς ἰχθυοῦσας ἀποτρέποντες καὶ ἀπὸ τοῦ ὕδατος σκεπτοῦν, [δρυσόχον] τῇ γαβρῇ, μὴ δυνάμει τῆς πλάτης· ὅ, τι τοῖς διέσκηται γαστρὶ [κῆτος, γαστρὶ ὕδατος] ἡ γαστήρ.

448 The lesser vessels are, a boat, a fisher-boat, a skiff, serving for fishing: then a ferry-boat, wherein they are waisted over the rivers, (but the ferry-man hath a fare paid him for passage:) a greater ship either carrieth burdens, and is called a ship of burthen [ladings] or men, a passage-boat: which if it be full of rooms [cabins,] they call a pinnace [galley,] appointed for haste [speed,] an hoy and frigot.

442 Heretofore they knew  
no other way to drive the  
barks [vessels] forward than  
with halinga [tugging-]  
ropes or poles, or oars placed  
at the oar-rings: and ships  
were built to be driven along  
(of two oars, three oars four  
oars, &c.) which the  
rowers (sitting together on  
their seats [banks] along the  
sides, and rowing: but they  
that hold the rudder [stern]  
did guide [conduct] the guider  
at the fore-deck [stem, prow,]  
and the pilot [steer's man]  
at the poop [hinddeck.]

450 As length they perceived that the winds might be yoked [mastered, made serviceable:] for the taking of them prisoners they invented sails; and to spread the sails, masts, sail-yards, cables: and a fane [lanthorn, weather-cock] to discover [observe the winds, and now of late the mariners needle [the compass], that sheweth the quarters [regions] of the world, by whose direction they can also sail in the dark (which before they could not but by sight of the pole-star, or fires lighted) and to sail over the very ocean [main-sea].

448 Minores naviculae sunt, cymba, lembus, oria; subservientes piscationi: tum ponto, quo flumina traiciuntur, (sed portitori ad trajectum portorium solvitur): major navis, vel onera vehit, & dicitur oneraria (geraria; gestoria;) vel homines, vectoria: quam si cubiculata est, vocant phaselum; celeritati destinatam celocem & Liburnicam.

449 Olim nesciebant  
aliter propellere navi-  
gia, quam remulco (fune  
tractorio) aut contis, aut  
remis ad scalmos positis:  
construebanturque actu-  
ariae naves, (biremes, tri-  
remes, quadriremes, &c.)  
quas impellebant remi-  
ges ( confidentes transi-  
tis per interscalma &  
remigantes: ) dirigebant  
verò tenentes clavum;  
proreta ad proram, &  
gubernator ad puppim.

450 Tandem advertunt posse jugari ventos: quibus captivandis excogitarunt vela; & velis dispendendis malos; antennis, verforias; & ventis observandis tritonē; novissimē demum acum marinam, monstratricem plagarum mundi, cujus indicatione possunt navigare per tenebras etiam (quod prius nisi ad stellæ polaris prospectum, accensosse ignes non poterant) enavigareque ipsum oceanum.

υμῶν. Ταῖς μικροῖς παρ' ἡμῶν  
 αὐτῶν ἀπολαύσαντες ἡμῶν  
 ἀγαθῶν, ἀγαπῶν τῶν ἀ-  
 λειῶν ὑπομένοντες. ἔτι παρ-  
 θεμῶν, (ἀποδοῦναι) ὡς οἱ  
 παρθεμῶν παρθεμῶν (διαπε-  
 ρῶντες), ἀλλὰ ὅς οἱ παρθεμῶν  
 καὶ οἱ αὐτοὶ (τὸν μῆλον παρθεμῶν)  
 ἢ καὶ βάρη οὐκ ἔχοντες  
 (ὁ καὶ αὐτὸς) ἀγαπῶν τῶν ἀ-  
 λειῶν, ὅτι αὐτοὶ οὐκ ἔχον-  
 τες ὅτι αὐτοὶ οὐκ ἔχοντες  
 αὐτοὶ οὐκ ἔχοντες παρθεμῶν  
 καὶ οἱ αὐτοὶ (καλῶν) ἀγαπῶν  
 ἀγαπῶν τῶν ἀλειῶν (καλῶν)

υμῶν. Ἐκ παλαιῶν καὶ ἐννοεῖται  
 σὺν ἅλλοις τὰ πλοῖα ἀποβαίνειν,  
 ἐξήμαρτα [σχηματίζονται ἀποβαίνειν].  
 ἤναν κότες, ἤναν ἱερταμοῖς  
 παρὲς τοῦ σκαλμῆος τῶν ἐμῶν  
 καὶ κατεσθάζετο τὰ πλοῖα  
 ἐπικταρὰ (δύνη, πρέμει, ταπει-  
 νήρη, κλ.). ἀφ' οὗ οὐ ἀποστροφῆς  
 ὡς τὸν (καὶ ἴσως) οὗτοι τῶν στα-  
 ματῶν ἐν τοῖς σκαλμοῖς καὶ  
 ἐκείνοις) ἐκείνων ἐν τῇ στα-  
 θμῇ καὶ ἐκείνων, ὁ παρὸν οὖν  
 οὗτος παρὸν, καὶ ὁ παρὸν οὖν  
 οὗτος ἐν τῇ πύλῃ.

ὅν. τὸ τίλθαι ἐπιόησεν  
τοῦ αἵματος οὗτοι τι ἵ) ζυγ-  
οῦται πᾶς καὶ ἀναμύθου· διό  
αὐτοὺς τὸ αἷμα καλοῦσιν αὐτῶν  
αὐτοῦ, ἀλλ' οὐκ ἐπὶ τῷ ἵα καὶ  
ἐκπαισῶσι τὸ ἵα, ἵα, ἵα, κτ-  
ραῖας, σρεπῶ καὶ τὸ παρὰ τη-  
ρῶσι τὰς αἱμάς, τὸν φάνου  
[τεταῖα] ὕστατα ἔτι νῦν πυ-  
ξίδα ναυπηκὸν ἔδεικνυσαν  
ταῖς κῶμα κλήματα [ τὰς  
ζώας ] ἥς τὰ μὲν ὀματι οἶσι  
τι εἰσι διὰ τὸ σκότος ὡς (ὅ,  
τι ἀν' αὐτοῖσιν ἐμὴ καὶ ὕψι  
ἐλίκης (ἀσως) ὅ πυρκαϊάν, ὅς  
διδάσκοντο) καὶ τὸ ἀπὸ τοῦ αὐ-  
τοῦ ἐκτελεῖται.

451 Therefore when a fair wind [loom-gale] bloweth, they put to sea with full sails; in a contrary wind, they cross [slope] their sails; and course by turns: if there be no wind stirring, there's no sailing, when it is a calm sea.

452 When a storm of a sudden is risen that they may not be hurried away with waves [surges,] or beaten against the rocks, and the ship being split be sunk; the mariners [sailors, sea-men] furl and strike [let down] the sails, (yes and cut them off, danger being at hand) and so they are more securely tossed: if nevertheless a ship-wreck is likely to happen, they cast their goods though never so precious, over-board [lighten the ship,] not without a useful lamentation of the ship-wrecked persons.

453 At other times also, that they may not fall into flats [shoals] they sound the depth of the sea with a plummet [sounding line] and lead, and warlike sail over rocks [shelves] and quick-sands.

454 But because a ship laden swimmeth more firmly, when they are to sail in an empty one they load her with ballast, yet not overmuch, lest she founder [sink under water;] and forasmuch as chapping [ripping, springing] any where she leatheth down through the chinks [rifts, crannies,] and the joints of the planks, with that run down into the sink, they pump it out from thence with a pump.

451 Velificant ergo adspirante vento secundo, plenius velis: vento adverso, obliquant vela & cursum alternatim: vento nullo, velificatio non procedit; quum tranquillitas est.

452 Procella oborta repente, ne abripiantur à fluctibus, aut impellantur ad scopulos, allisæque navis demergatur; nautæ contrahunt & demittunt vela, (imò & recidunt instante discrimine): & sic tutius jactantur: si nihilominus videtur imminere naufragium, faciunt jacturam rerum, ametsi prætiosarum, non sine miserabili lamento naufragantium.

453 Aliàs quoque ne incident in brevia, explorant profunditatem fali bolide, cautèque præternavigant cautes & syrtes.

454 Quia verò navis onerata innat firmius, navigaturi vacua saburrant eam, non tamen nimio plus, ne pessum eat: & quia quaquà tandem fatiscens (navis) transmittit per fissuras, & asfamentorum commissuras, nauteam confluentem in sentinam, exantlant inde hanc antlia.

ὡς ἰσχυρομένῳ δὲ πνεύματι [ἐξ ἑρέας, ἐξ ἑρέας] ἀπὸ πνεύματος πλοῦντες ἐκ ὁπίσθεν ἐπὶ τὰ δεξιὰ καὶ τὰ ἀριστερά [ἀμειβόμενοι] ἐν τῇ αἰνιγματικῇ καὶ πολλῇ δυνάτει, μαλακίας ὄντος.

ὡς. Αἰλλῆς ἀντιπαραστήσας ἀποστροφῆς [ἐξ αἰνῶν,] ἵνα μὴ ἐπὶ τριφυλίᾳ ἀποπλησθῶνται, ἢ ἐπὶ σκοπέλλῃς ἵππων καὶ ναυῶν ἀποστροφῆς καὶ ἀποπλησθῶν οἱ ναῦται συσταλῶσι καὶ κατείσθῃσι τὰ ἱστία (ναῦς, καὶ ἀνακόπῃσι, κινδυνῶσι πῶς ἐκφυγῶσι) καὶ οὕτως ἀσφαλῶς [ἀκινδυνῶς] ἀναμείνεται ἡ κινδυνώσα ναυαγῆν. ἐκ δὲ οὐλοῦσιν οὐκ ἔστιν ἀλλοτρίως ἀπὸ τῶν ἀρχόντων καὶ πλοῦτων, ἐκ αὐτῶν ἰσχυρῶς καὶ ἀπὸ τῶν ἐπιτελεῶν.

ὡς. Ἄλλως τι ἵνα μὴ ἐκ βραχέως καὶ οὐκ ἀποπλησθῶσι, βολίδι τὸν βυθὸν τῆς θαλάσσης διερευνῶσι, καὶ μετασπασθῶσι παρὰ πλάτην ἀπὸ ῥοαῖς τῆς καὶ σῦρτης.

ὡς. Ἡ ναῦς ἡμφορῶς ἵδ' ἀσφαλῆς τὸ δέμας ἡμφορῶς ἐστίν, ὅμως ἐπὶ τριφυλίᾳ καὶ ἀποπλησθῶσι καὶ ἐπὶ πῶς ἐν τῇ ἀπὸ πνεύματος ὄντος [διαφυγῶσι] διὰ τῆς ῥαχίδων, καὶ τῆς σωματικῆς τῆς οὐλοῦσιν τῆς εἰσρέουσιν ἐκ δὲ οὐλοῦσιν, οὕτως ἐκ αὐτῶν οὐκ ἔστιν ἀλλοτρίως.



455 The voyage being finished they arrive at the place; the fare [freight] is paid to the master, and every one hyeth home: whom when their friends in health see safe, they bid them welcome home.

456 The ship it self is drawn up into the haven [key, harbour] when the tackling [cordage, rigging,] is took off; or is left in the bay [road] (if the place be without an haven) lying [riding] at anchor, and so [sailing] [floatings,] but being full of leaks it is brought into the dock, that it may be mended by the ship-wrights.

455 Peractâ navigatione appellunt; naulum exsolvitur nauclero, & quisque festinat domum: quem sui sospites videntes incolumem, jubent avere.

456 Navis ipsa deducitur in portum, detracto apluitri; aut linquitur in statione (si locus impetuosus est) stans super anchoras, & sic fluctuans, rimosa verò subducitur in navale, ut à naupēgis reconcinnetur.

υἱ. Τῆς ναυπλίας ἐκτελέσεισι ποροσμίξουσιν τὸ ναῦλον ναυκλή. καὶ οὕτως, καὶ ἕκαστος ἐκείνου ἀποδοῖσι ὅν τινα οἱ οἰκισαὶ ἐδεῖσθαι βλέποντες σῶον, χαίρει λήγουσιν.

υἱ. Ἡ ναὺς αὐτὴ καὶ δελμάταια εἰς ναύλαρον, τῷ ἀπλωσθέν ἀφελκαμένον ἢ δὲ πλεῖστα ἐπὶ τῷ ναυσταθμῷ. (ἐὰν ὁ τόπος ἀλίσυτος) ἐπ' ἀρχαῖων ἔσται, καὶ ἂν πῶς καμμάινοσιν ἢ δὲ πολλοὶ ῥαγῶσι εἰς ναῖοι ἀναγῶν, εἰς τὸ ἄντ' αὐτῆς ναυπηγῶν ἐπαρτίζονται.

CAP. XLVI.

Machinarum necessitas 457. palangæ, phalangæ, pabo 458. Velsis, succula, trochlea, ergata, geranium 459. pressoriorum ratio, & unni 460. & fissuæ 461. aquæ ductum, Archimedeæ cochlea, aquagia 462. horologia, scioterica, clepsydre, clepsammia 463. Automata 464. Perpetuum mobile 465.

Drawing engines.

457 Since we have occasion to transport, not onely our selves, but also other things, and the bulk [greatness] of many things exceeds the strength of our body, helps have been sought from engines: we will touch upon some.

458 As much as two porters can carrie with sledges [coultresses] one may, by routing before him his burden laid on a wheel-barrow, a bearing, or hanging at his neck: but for greater burdens may be pulled along with leavers.

459 For the heaving of a heavy thing, let us, first, a

Machina tractoria.

457 Cum habeamus necesse transportare, non tantum nosmet ipsos, sed & alia, molēque multarum rerum excedant vires corporis nostri, quaesita sunt iuvamina à machinis: attingemus quædam.

458 Quantum duo bajuli possunt ferre palangis, potest unus trudento ante se onus impolitum paboni, suspensa rumina à collo: sed longè majora provolvi possunt phalangis.

459 Sustollendæ rei gravi servant, primum

Αἱ μηχαναὶ ἰλυστικαί.

υἱ. Ἐπειδὴ ἔχουσιν ἰσχυράτα [αὐτοὶ καὶ ἐν] ματακομίζονται, καὶ μόνον ἡμῶν αὐτῶν, ἀλλὰ καὶ καὶ ἄλλα, καὶ ὁ ὅγκος πολλὰ ἀεὶ ῥαγῶν ὑπερβαίνει τὴν δύναμιν [ἡμῶν, ῥαμῶν] τῶ σώματος ἡμῶν, ἀπολείπεται παρὰ αὐτῶν μηχαναὶ ἵκαναὶ, αἵτις εἰσὶν αἱ καλεστικαί.

υἱ. Ὅσον δύο ὁ χυθόμενος [φόρταται, κομίζονται] εἰσὶ τῶ ἐπὶ βατίζειν τοῖς ποροσφοροῖς ἢ δὲ διωκταῖς [αὐτοῖς τῶ ἐπὶ] κυλινδρῶν παρὰ αὐτῶν τοῖς βατοῖς πηδῶν τῶ μηχανῶν, καὶ μακρὰ ἵκανα ἂν πῶς ἡμῶν ἔσται, ἀλλὰ καὶ πολλὰ μείζονα ποσὺν ἵκανα τῶς φαλαγγας.

υἱ. Πρὸς τὸ ἰσχυρὸν ἡμῶν πρὸς τὸ ἰσχυρὸν, τὸ πρῶτον  
H: 65







ness, and to the delights of the senses.

467 To vvasb ones self ever and anon vwith clear [ fair ] vwater, is but clean- liness; to paint [ colour ] it vwith paint [ colour, cheek- vurnish ] is a baudy kind of trick: bathi are for that use, that we may vvasb off filth, [ scurf, ] sitting down in a vvasbing-tub: or that havinz entred the stove [ hot house ] vve may get up into the sweating tub, and yetch force [ out the sweat, and rub the filth off with a hair cloth, and wipe us vwith linnen-cloths; and passing out of the hot-warm-bath into the cold bath, or on the contrary, we may take our delight.

468 The bath-keeper now and then scrubbeth, fastening cupping-glasses, by the help of the flame: and oftentimes trimmeth the beard and hair, (which indeed the barber also doth:) whilst having unfolded [ disintangled ] the hair, partly he pulleth [ clip- peth, notcheth ] it with his scis- sers, partly shaveth it vwith his razor, partly pulleth [ plucketh ] it off vwith pincers [ tvisers; ] leaving a fore-top banging on the fore-head, or a bush round about; but curling [ crisping frizzling ] the locks vwith a curling-iron: but sitting the bald vwith per- riuigs, a perruke, or false hair.

469 That things we touch may affect us gently in our lying down, beds and mat- tresses were found out; and feather-[down-] pillows and bolsters, on which we lie [ rest ] (cleanly, if vwhite

entia merè lautitici, ob- lectamentisq; sensuum.

467 Mundare seiden- tidem limpida, est mun- ditici; fucare fuco leno- cinii: balnea eo sunt, ut deluamus squalorès, de- sidentes in labro: aut ingressi vaporarium, con- scendamus sudatorium, & eliciamus sudorem, desfricemusq; strigimen- ta cilio; & extergamus linteis: transcundoque è caladario (vel tepidario) in frigidarium, aut vicif- sim, indulgeamus dele- ctationibus.

468 Balneator quan- doque scarificat, affixis cucurbitulis, auxiliatu flammæ: sæpe & adornat barbas tomasque, (quod quidem & barbiton for- facit:) diu displicatum capillitium, partim at- tendet forcipe, partim detondet novacula, par- tim evellit vossellis; re- linquens capronam de- pendulam à fronte, aut comam in circuitu; cin- cinnos verò crispans ca- lamistrò: calvis autem adaptans ascitium ca- pillamentum, calien- drum, seu galericulum.

469 Res tactiles ut nos afficiant incubatu leniter, inventi sunt le- ctuli & storea; plumæ- que pulvinaria & cervi- calia, quibus supercu- bamus (munditer, si lo-

μόνη τῇ τέρψι, καὶ ταῖς ἰσθ- ναῖς τῶν αἰσθησάνων.

υἷζ'. Ἵδου τι διατρέχει αὐτῇ πολλὰ καὶ ὀππλήκην, ποῦς καθ- αρότητος ἐστὶ φουκὸν δὲ αὐτῇ ποροαζομένη τὰ βαλανεία [ λουτρεῖα ] ἵνα τὰ σπιλωμένα διαλευκώσῃ, ἐν τῷ ὀλίκῳ καθι- ζομένοι ἢ εἰσδύσας τὰ ὑπο- καυστὸν ἀνακαίνωσιν εἰς τὸ πυ- ραπύριον, καὶ ἐξ αἰσθάνων τὴν ἰσθητὴν, καὶ κατὰ τὴν ἰσθητὴν [ πινύ- μεθα ] τὰ ἀφαιρήματα τῶν κε- λικίων καὶ ἐκκαθαίρουσιν αὐτὰς ὀδόνται, καὶ ἐν τῷ ματακαίνει ἐν τῷ θέρμῳ εἰς λυτρώματα, ἢ ἱμνταλιν, χαρίζομεθα ταῖς τέρψισιν.

υἷζ'. Ὁ βαλανθεὶς ἰδὼ ὅτι δοπικύβητι, [ ἐρχομαστὴς ] χη- τας, κυμῶς ποροσάπτει τῇ βουθείᾳ τῆς φλογὸς ποικίλεις καὶ τῷ πόρῳνας, τὰς τε κίμας ὀπικασαί (ὅ, τι αὐτὸν ἐπιπο- γωνοκυρδὸς σοιῶ) ὅταν τῷ ἰσθίαν [ τὸ τεύχωμα ] ἀνα- πλίσας, τῇ αὐτῇ [ κατὰ μίτρον ] τῇ τομίδι κυρτέει, πῇ δὲ πῇ ξυρὸν ποτῆται, πῇ δὲ τοῖς με- διοσχοίσι [ τεύχμασιν ] δοπ- τίλιν δοπλ- πινον τὸ ποροσά- μινον, ὅπο μὲν τὰ δοπικυρδία- μιν, ἢ τῷ κύμῳ ἐκ κυκλῶ τὸ δὲ σπλῆκταιον καλλυτρώσιν ἐν- πλίσαν τοῖς δὲ φαλακρῶς [ μα- σαθῶς ] ποροσάπτειν τὸ ἀφαι- πινον τεύχωμα, ἀγῆσθαι, ἢ σπλωκῶν [ σπινάκῳ ].

υἷζ'. Τα ἀπὸ τῶν ὑπο- διαπιδεσθαι καλῶς [ ποροσά- ] τῷ ἐγκοιμήσει [ κατακίσει ] τὰ κερεσάπια καὶ φορεμὰ ὁσὶ- θηται καὶ τὰ πῖλιντὰ ποροσά- σάπια καὶ ὑπεαυχάσιν, εἰς δοπικωμῶμεθα (καθαρῶς, [ ἵκαν ]

[clean] sheets are spread upon them: ) then the bed-clothes and coverlets with which we cover our selves: finally canopies, with which we surround our beds, that nothing may disturb us.

470 For our more convenient sitting there are benches [forms] and chairs [stools] with feet and back, and foot-stools; and double-stools with a stay to be turned to either side; then ticks [couches, pallets] stuffed with flock; and in times past beds to lie down on at the table, and little pillows under their arm-holes [sweet bags;] and finally for carriage litterers, and other seats [chairs, sedans] to carry one, in which either sick [crazie] or voluptuous[nice, fine, delicate] persons are carried up and down.

471 Sweet-meats afford  
delights to the *gast* [*pallat*,]  
which confelioners [*sugar-*  
*bakers*] prepare: as are cakes  
of several sorts, *nafers*, and  
spiced cakes, ( which the  
confit-maker maketh,) *pan-*  
*cakes*, [*fritters*,] *cheef-*  
*cakes*, *flawns*, *custards*, *tarts*  
[ *apple pies*, ] *cracknels*  
[ *buns*,] *sugar'd bread* [*sug-*  
*gar-loaf*] *baked* in an  
oven, &c.

472 The perfumer pre-  
pareth for delicate persons  
sweet balls [*narb*, camphire,  
musk] balls, perfumes; with  
which they being perfumed,  
smell sweet.

473 The pleasure [tickling] of the ears is from the tuning of the voice, either of a live voice, or of musical instruments: which are either beaten, or toucht, or blown.

dices superinfernuntur  
candidæ: ) tum stragula  
ac tegetes, quibus super-  
teginus nos : denique  
conopea, quibus circum-  
sepimus lectulos, nè quid  
obturbet.

Pro commodiore  
feditatione sunt, scaunna  
& fellæ, cum fulcris ac  
scabellis: & bisellia,  
fulcro ambifariam ver-  
sabili: tum culcitæ, far-  
tæ tomento: olimque ad  
mensam discubitorii le-  
cti, & suballares pulvilli;  
denique pro gestatione  
lecticæ, & aliæ gestato-  
riæ sellæ, quibus aut  
morbidi, aut voluptuarii,  
circumstantur.

471 Blandimenta gustatui dant cupiditatem. quas cupidinarii parant: ut sunt variorum generum placentæ, liba, piperatæque liba, (quæ dulcius facit,) lagana, moreta, obelixa, tegantia, scriblita, cruttula, panis saccharites, in cibano coctus, &c.

472 Unguentarius paritat voluptuosus odora-  
menta, smegmata, suffu-  
migia; quibus illi deli-  
buti fragrant.

473 Delinimentum au-  
rium à modulatione vo-  
cis est ; seu vivæ, seu  
musicorum organorum :  
quæ vel pulsantur, vel  
pectuntur, vel inflantur.

ἐπὶ τῷ ἐκείνῳ λαβὼν ὅτι πλάκα καὶ  
τοῦτο καὶ ὁ πλάμας [ἀφ' ὧν  
μακα] καὶ σκεπτάματα [ψα-  
δοι] οἵς ἡμεῖς αὐτὰς ὁπισθεπύ-  
ρουν· τέλῃ τοῦ κυρίου ἐσσι, οἱ  
ἀφ' ὧν ποιοῦμι καὶ κεραιάπα,  
ἵνα μή τι παροργίσῃ.

υο. Περὶ τῶν ἰπποδρόμων  
 ἔστι κατεκλιόν· ἐστὶ βαδίζον  
 καὶ καδιδρόμον· μὲν γὰρ ἱερμίδου  
 καὶ ὑποπόδου· καὶ θράνων διὸ  
 ἔχοντες τὰς ἰδρας, τὰς ἱερμίδου  
 δὲ καὶ οὐδ' ἔχοντες τὰς ὑπο-  
 ποδάματα [ἱσχυολόματα]  
 γινώσκοντες ἱμνυόμενα· καὶ  
 ποσάλας πορὶς τὴν τετραπύ-  
 λιν· ἴσχυα ἀνακλιντήρια, καὶ τὰ  
 σφομαίνα ὑπομαχάλια· τίλος  
 πορὶς τῶν οὐρανῶν κλίνων, καὶ  
 αἱ ἄλλα πορὶς τῆς καδιδρόμου· ἐν  
 αὐτῇ πορὶς, ὅτι πευρεῖται, περὶ  
 κομίζονται [ὀρευόμενα].

υοῖ· τίς ἐστι τῆς θύσης παρ-  
εχὼ τὰ πύμαζα [ λικνόμε-  
ζα] ἄσθ' οἱ πνευματικοὶ πα-  
ρασκευάζουσιν δι' οὗ τοῦ ποι-  
κίλου εἰδὸς σπαρακτικῆς [μά-  
της]· φέουσιν [μαλίσματα],  
καὶ φέουσιν πειροτάτα, ὅς τὸ μα-  
λίσματος ποιεῖ λαζάρια, ὁβ-  
λίαι ἀρπύγας, πυρρίγας, σφριλί-  
τας [σήμερι αἶ-τοι], σπαρακ-  
τικῆς [παύχουτες]· ὁ ἴσος σπυ-  
ρρίτης, οἱ κλισίαι ἐφ' ἡντιμὲν

νοῖ. Ὁ μωροταὶς [μωρο-  
πώλης] κεραισθίζῃ τῷ  
φιληθῆναι τὰ βάντισματι [α-  
ρρώματα.] σμήματα, θυμια-  
ματα· οἷς ἐκείνοι μὲν ἀλλοφύ-  
γοι ἡδύπαθες ὄντες.

υογ'. Τὸ θείληντες τ' αὐτῶν  
 ἀπὸ τῆς ἀρμονίας τῆς εὐαγγελίας  
 ἔστιν εἶπ' ἡ ζ' ἄν εἶπ' ἡ μυστι-  
 κῶν ῥημάτων ἀπὸ ἡ ἐκλάσεται  
 [κρίεται] ἡ παύεται, ἡ ὁμ-  
 ουσίαται.





through glasses, by perspective, or through fire works [squibs and serpents.]

478 The painter [limner] pourtraict [draweth out] grossly the picture of any thing with his brush, and with his pencil and paints [colours] painteth it over: whom they that trim childrens play-games [bables] do after a manner imitate; and the enamellers painting glasses with the fire; and the embroiderers [needle-workers] embroidering with many colour'd threds, and novu and then, with pearls, jewels, feathers, and interweaving garments with sundrie [several] pictures [figures:] but especially engravers [etchers] cutting most rare little pictures [images] in brass, and stamping them on paper.

479 The founder poureth into a mold of a certain figure, vvaax or plaister, or metal, and in that manner he curiously fashioneth cast images; but the stone-cutter cutteth out statues with a free hand: but the engraver, upon vessels already prepared [made,] as also upon seals, engraveth what shapes he pleaseth.

480 The glass-man of glass maketh looking glasses, in which men may behold themselves: and spectacles, through which they may view things more accurately [exactly;] and prospective [optick-] glasses, through which they may see things as far off as if they were nigh [at hand, hard by;] and magnifying glasses, in which they may behold small little

specularia; aut perignes missiles.

478 Pictor delineat cujusvis rei effigiem graphio, & perpingit penicillo ac pigmentis: quem imitantur quodammodo illuminatores crepundiorum; & encauita, expingentes vitra igni; & Phrygiones (acupictores seu plumarii) acupingentes filis versicoloribus, quandoque & unionibus, gemmis, plumis, intexentisque vestibus varias figuras; maxime autem chalcographi, incidentes subtilissimas imagunculas æri, imprimentesque chartis.

479 Fictor infundit modulo certæ formaturæ ceram vel gypsum, vel metallum, eoque modo perelegantur defingit fusiles imagunculas: sed sculptor exsculpit statuas liberâ manû: exlator verò insculpit vasis jam paratis, sigillis item, species quas vult.

480 Specularius parat è vitris specula, quibus homines intueantur seipfos: & conspicienda acrius res: & telescopia, quibus prospectent distita ut propinqua; & ipicroscopia, quibus obtueantur pusilla ut grandia; & puminata, transfigurantia colores rerum milleformiter;

κατοπτρικῶν ἢ διὰ πυρὸς ὁράων.

υἱός. Ὁ γράφει γράφει πινει τὴν γραφίδι καὶ τοῖς φύλοις χρῶσιν· ὁ ἐκμύνηται τεύπον πινει καὶ οἱ τὰ προπαιγνία λαμπρύνοντες· ὁ ἐγκάυει ἐκτυπώοντες τὰς εἰκόνας τῶν πυρὶ καὶ οἱ σκαλίζει [ἐκτοδοποιεῖ]· οἱ φρυγιοὶ ποικίλοις πῦρ νήμασιν ἐπὶ τοῖς ἱμαστέμασι, πῦρ αἰετῶν, πῦρ φιδῶν, & ἐνυφάνοντες τὰς ἐξ ὁπλῶν ποικίλας τὰ σχήματα [εἰδῶν]· ὁ μάλιστα δὲ οἱ χαλκογράφοι ἐγκυλίσσοντες τὰ λιπώματα ἐκονία τῶν χαλκῶν καὶ ἐνυφάνοντες τῶν χαλκῶν.

υἱός. Ὁ πλαστεὶς ἐν γυψῷ ματρικῶν σχηματισμῶν [διατυπώσεως] τινος κερῶν, ἢ γυψόν, ἢ μέταλλον· ἐστὼς ὁκοσμίως διαπλάσσει τὰ ἡγῶν ἐξ ὁπλῶν· ἀλλὰ ὁ γὰρ γλύπτης [λιθογλύφῳ] διαγλύφει τὰ ἀγάλματα ἐκ λευκοῦ χαλκοῦ· ὁ δὲ καὶ αὐτὸς ἐν γυψῷ τοῖς σκεύουσιν ἢ δὲ παρὰ σκευάσματι, αὐτῶς αὐτῶς καὶ σφραγίζει, καὶ ἐν γυψῷ τὸ ὁράων.

υἱός. Ὁ κατοπτροποιὸς διὰ τῶν εἰκόνων τὰ κατοπτρικά παρὰ σκευάζει, ἐν οἷς οἱ ἀνδρες ποιεῖ ἑμὲ λέπεισιν ἐαυτοῦ καὶ διόπτρας, ἐν αἷς οὐδὲν ἁπλῶς διαρῶν τὰ σκευάσματα καὶ πικασμένα, ἐν οἷς διασκοπῶνται τὰ ἀπὸ τοῦ ὁράων τὰ ἀπὸ τοῦ ὁράων· καὶ μικροσκοπία, ἐν οἷς καταβάλλονται τὰ μικρὰ ἀπὸ μεγάλων καὶ σκευάσματα μεταμορφῶνται τὰ ἡγῶν καὶ οὕτως μεταμορφῶνται things



things as great ones; and  
prisms [ glasses with an-  
gles ] transforming the co-  
lours of things a thousand  
vways; finally burning-  
glasses.

481 That shall prove the  
best looking glass, which casts  
back the object species with  
the like quality and quan-  
tity: which comes to pass  
when it is well polished, and  
altogether plain, neither  
concave nor convex: for  
thus sheweth the thing lesser  
than it is, that upside down.

urentia denique spe-  
cula.

481 Speculum illud e-  
rit optimum, quod red-  
dit species objectas eā-  
dem qualitate & quan-  
titate: id quod fit, cum  
bene perpolitum est, &  
prorsus planum, neque  
concavum neque con-  
vexum: hoc etenim o-  
stendit rem minorem  
quàm est, illud inversam.

πρὸς τὰ αὐτὰ τὰ καύοντα καὶ  
οπίσθιν.

ὡπλ. Ἄρα βίβλιν τὸ κατ-  
επὲρ, τὸ τὰ περιελθόντα  
εἶδη καὶ αὐτὴν ἡ ποιεῖται καὶ  
ποσότητι ἀποδίδω· ὁμοίῳ γὰρ,  
ὅτι βλεπόντι ἐστὶ καὶ πανταύ-  
τως [ πανταύτως ] ὁμαλόν, καὶ  
κεῖλον, καὶ κυρτὴν [ περὶ τὴν ]  
αὐτὴν γὰρ ἐλαττοῦ τὸ χῆμα, καὶ  
διὰ τὰς ἀντιθέσεις.

## CAP. XLVIII.

Cultura ipsi quoque homines egent 482. & quàm pulchrum sit esse cultum 483;  
si verè 484. Instrumenta culturae hujus quatuor 485.

The arts of humane cul-  
ture, or cultivating  
men.

Artes culturae humanae.

Αἱ τέχναι τῆς τοῦ ἀνθρώπου  
ἀγωγῆς.

482 We have surveyed  
arts [ trades ] manual,  
[ handy-crafts, ] rural, me-  
chanick, by which things  
without life are wrought for  
the advantage and decencies  
of handsome fashions of our  
life; but because the very  
nature of man without poli-  
shing sheweth brutish,  
(hence nations without cul-  
ture, are barbarous [ rude, ])  
and we must of necessity be  
polished in the mind to wise-  
dome; in the will to honesty  
[ fair-dealing; ] in the tongue  
to eloquence; come and be-  
hold how that may be done,  
that you your self also may be  
thoroughly polished.

483 O how desirable is  
it, so to be adorned [ im-  
proved! ] to wit to have an  
illuminated mind [ enlighten-  
ed understanding, ] coloured  
over with things; and to be

482 Lustravimus artes,  
manuarias, rurales, me-  
chanicas, quibus elabo-  
rantur res exanimæ ad  
utilitatem, honestamen-  
taque vitæ nostræ: quia  
verò ipsa etiam natura  
humana sine politurâ  
brutescit, (hinc incultæ  
gentes barbaræ sunt)  
sumusque necessariò ex-  
poliendi mente ad sa-  
pientiam; animo ad ho-  
nestatem; linguâ ad fa-  
cundiam; veni & specta,  
quomodo id fiat, ut ipse  
quoque perpoliaris.

ὡπλ. Περιεβλεψάμεθα τὰς  
τέχνας, βαναύσους ἀγροίκας,  
μηχανικάς, αἷς τὰ ἀψυχὰ  
ἐξυμνάζονται εἰς τὴν ὠφελείαν,  
καὶ τὰ κοσμήματα τῆς βίης ἡ-  
μῶν ἵνα διὰ αὐτὴν αὐτὴ καὶ ἡ ψυ-  
χή ἡ ἀνθρώπου ἀνδρὸς ἐξυμ-  
νάζεται ἀλλοτρίᾳ γίνεται. (διὰ  
τὸ τὰ ἀέσματα τοῦ ἄνθρωπου  
βαναύσους λέγεσθαι) καὶ ἡμῶν αὐ-  
τῶν πάντα ἀνάγκη ἐκτελεσ-  
θῆναι τὸν αὐτὸν νοῦν εἰς ὁ-  
σίαν, τὴν δὲ ψυχὴν εἰς χα-  
ρίαν, τὴν δὲ γλῶσσαν εἰς  
ἐπίπρην, δῶρον καὶ θεώρησιν,  
ὅπως αὐτὸ γένηται. ἵνα ὁ αὐ-  
τὸς ἐξυμνάζη.

483 O quàm deside-  
rabile est, sic excultum  
esse! nimirum habere  
mentem illuminatam,  
rebus depictam, & posse  
rursum in aliorum inmen-

ὡπλ. Ὅς ἐπιθυμητὸν ἐστὶ  
ἔτι κακομνηστῶν; δηλοῦσι  
ἵνα τὴν οἴαντι περισσυσμ-  
νῶν τὴν ἀεὶ ἀγνοῖαν τὴν  
γλῶσσαν καὶ οἴαντι τὴν  
αὐτῆς τῆς ἀνθρώπου φρενὸς τὴν  
ἀνδρὸς

able again by speech to paint forth the same things in other folks' minds! and to have his actions and passions in his own power! this is an angel-like perfection, being considered in it's fulness.

484 If you have a mind to share in this happiness, you youngster come hither! but that you may wish your self those three things solid, not artificial: desiring to prove, not a smatterer, but knowing; not a talker [full of words,] but eloquent; not a pretender to virtues, but serious [downright-virtuous.]

485 Because the instruments of this culture [education, good breeding] are books, schools, learned conversation; and travels undertook upon that account, hear the relation of them one after another [one by one:] I will shew you what is done there, and how [after what manner] that you may have a smack of all toings, that are to be known.

tibus eisdem depingere sermone! & habere actiones passionisque suas in potestate sua! angelica hæc est perfectio, considerata in plenitudine sua.

484 Si vis participare felicitatem hanc, tu adolescentule, adesto! sed ut tria illa tibi exoptes solida, non fucata: cupiens evadere non sciolus, sed sciens; non locuteleus, sed eloquens; non simulatus cultor virtutum, sed serius.

485 Hujus culturæ instrumenta quia sunt libri, scholæ, conversatio erudita; peregrinationesque susceptæ illius causa, audi narrationem de istis singularim: commonstrabo quid ibi & quomodo fiat: ut habeas gustum scibilium omnium.

αὐτὰ καὶ ἀναγράφειν τῇ λόγῳ καὶ ἔχειν τὰς προσέξεις καὶ τὰ πάθη αὐτῶν ἐν τῇ ἐξουσίᾳ αὐτῶν; αὕτη ἄρα ἐστὶν ἡ ἀγγελικὴ τελείωσις, καταννοούμενα εἰς τὸ ἀκριβές.

υπὸ. Ἐάν θέλῃς ματ' ἔχειν [ματὰ λαμβάνειν] τῆς θούλειας ταύτης, σὺ νεανίσκος, παρῶν; ἀλλὰ δι' ὧς τὰ τρία ταῦτα σὺ ἐπιθυμῇς ἀληθῶς, καὶ πεπαιστωμένῳ ἐπισθυμῶν ἡμετέρῳ καὶ δικῇ σίποσθαι, ἀλλὰ εἰδώς καὶ πολυλόγῳ, ἀλλὰ λόγιον καὶ προσποιητῶς διαπραβυλῆς τ' αὐτῶν, ἀλλὰ σπευδόμενος [καὶ σπευδῶν].

υπὶ. Ταύτης ἰσχυρίας ὅργανα ὅτι εἰς βίβλους, διδασκαλίαν, ἢ τῶν παιδιδουμένων ὁμιλίαν, καὶ αἱ ἀποδημίαι ἱστορικῶν εἰρημῶν ταύτης χάριν, ἔκκει τὴν διήγησιν περὶ αὐτῶν καὶ ἔκαστον ἐπιδείξω πῶς ἐκείνῃ ἐκ τῶν γίνεται, ἵνα τὴν ῥῥοσιν ἔχῃς παντὸς τ' ἐπιστήτης.

C A P. XLIX.

Scripturæ modus trinus 486. Literas scribendi ratio varia, malleus, calice, stylo, calamo 487. Papyrus & charta quid 488. Atramentum & penna 489. Scribendi forma, sinistrorsum, dextrorsum, deorsum 490. Modus celeriter scribendi per siglas & typos 491. typographi opera 492. Librarii & compactorum 493. Bibliopolium & bibliotheca 494. Librorum forma exterior 495. Interiores partes 496. Librorum scriptores, editores, censores, 497. castigatoresque 498.

Letters and books: with arts attendant, as printing, and others [the rest.]

486 The way of WRITING with the Egyptians & as by hieroglyphick notes, namely the feigned

Literæ & libri: cum ministratoriis artibus, typographia, & aliis.

486 Modus SCRIBENDI fuit apud Ægyptios per notas hieroglyphicas, fictas scilicet

Γράμματα καὶ βίβλοι καὶ τῶν ὑποβοηθῶν πτυχῶν, τυπογραφίας ὄντων, καὶ τ' ἄλλων.

υπὸ. Ὁ τῆς ΓΡΑΦΗΣ τρόπος ἐστὶν παρὰ τοῖς Αἰγυπτίοις διὰ τῶν ἱερογλυφικῶν σημείων, ἀπὸ ἐπιπλάστων ἢ εἰκόνων.

things as great ones; and  
prisms [ glasses with an-  
gles ] transforming the co-  
lours of things a thousand  
ways; finally burning-  
lasses.

481 That shall prove the  
best looking glass, which casts  
back the object species with  
the like quality and quan-  
tity: which comes to pass  
when it is well polished, and  
altogether plain, neither  
concave nor convex: for  
thus sheweth the thing lesser  
than it is, that upside down.

urentia denique spe-  
cula.

πυρ· τὰ αὖ τὸ καίοντα καὶ  
ὀπίσθ.

481 Speculum illud e-  
rit optimum, quod red-  
dit species objectas eā-  
dem qualitate & quan-  
titate: id quod fit, cum  
bene perpolitum est, &  
prorsus planum, neque  
concavum neque con-  
vexum: hoc etenim o-  
stendit rem minorem  
quàm est, illud inversam.

υπ' α'. Ἄρα βέλτερον τὸ κατ'  
ὀπίσθιν, τὸ τὰ καθ' ἑλάνθην  
εἶδη καὶ αὐτῶν ἢ ποιεῖται καὶ  
καὶ ὁπότε ἀποδίδω· ὁμοῦ γάρ,  
ὅτι βέλτερον ἐστὶ, καὶ πανταύτως  
[ πανταύτως ] ὁμαλόν, καὶ  
καλόν, καὶ κυρτὸν [ σφαιρικόν ]  
ἢ το γ' ἑλαττοῦ τὸ ὅλον, καὶ  
δὲ διασφίσι.

## CAP. XLVIII.

Cultura ipsi quoque homines egent 482. & quàm pulchrum sit esse cultum 483:  
si verè 484. Instrumenta culturae hujus quatuor 485.

The arts of humane cul-  
ture, or cultivating  
men.

Artes culturae humanae.

Αἱ τέχναι τῆς τοῦ ἀνθρώπου  
ἀγωγῆς.

482 We have surveyed  
arts [ trades ] manual,  
[ handy-crafts, ] rural, me-  
chanick, by which things  
without life are wrought for  
the advantage and decencies  
[ handsome fashions ] of our  
life; but because the very  
nature of man without pol-  
ishing sheweth brutish,  
(hence nations without cul-  
ture are barbarous [ rude, ]) and  
we must of necessity be  
polished in the mind to wise-  
dome; in the will to honesty  
[ fair-dealing; ] in the tongue  
to eloquence; come and be-  
hold how that may be done,  
that you your self also may be  
thoroughly polished.

483 O how desirable is  
it, so to be adorned [ im-  
proved! ] to wit to have an  
illuminated mind [ enlighten-  
ed understanding, ] coloured  
over with things; and to be

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manuarias, rurales, me-  
chanicas, quibus elabo-  
rantur res exanimæ ad  
utilitatem, honestamen-  
taque vitæ nostræ: quia  
verò ipsa etiam natura  
humana sine politurâ  
brutescit, ( hinc incultæ  
gentes barbaræ sunt )  
sumusque necessariò ex-  
poliendi mente ad sa-  
pientiam; animo ad ho-  
nestatē; linguâ ad fa-  
cundiam; veni & specta,  
quomodo id fiat, ut ipse  
quoque perpoliaris.

υπ' α'. Περιελάβαμεν τὰς  
τέχνας, βαναύσους, ἀγροίας,  
μηχανικάς, αἷς τὰ ἀψυχὰ  
ἐξυργάζονται εἰς τὴν ὠφελείαν,  
καὶ τὰ κοσμήματα τοῦ βίου ἡ-  
μῶν· ἵπτε δὲ αὐτὴ φύσις ἡ ὅλη  
στὶς ἢ ἀνθρώπου ἀνδρὶ ἐξυργα-  
σίας ἀλογῶν γίνεται, ( διὰ  
τοῦτο τὰ ἀκόσμητα καὶ ἄπο  
βασίαν λεγόμενα ) καὶ ἡμῶν αὖ-  
τις πάντα ἀνάγκη ἐκτελέ-  
σασθαι· τὸν μὲν νοῦν εἰς σο-  
φίαν, τὴν δὲ ψυχὴν εἰς καλο-  
καγάρθην, τὴν δὲ γλῶσσαν εἰς  
δυσκασίαν, ὁ δὲ ὅλος καὶ διαφύσει,  
ὅπως αὐτὸ γίγνηται, ἵπ' α' καὶ  
αὐτὸς ἐξυργάζη.

483 O quàm deside-  
rabile est, sic excultum  
esse! nimirum habere  
mentem illum natam,  
rebus depictam, & posse  
rurium in aliorum immen-

υπ' α'. Ὅς ἐπιθυμητὸν ἐστὶ  
ἔπαινον κακοσμεῖσθαι; δηλοῦν  
ἔχειν τὴν οὐρανὴν πεφωτισμένην  
ἐν τῇ καλῇ κατὰ φύσιν νοε-  
τικῇ καὶ τὴν γλῶσσαν ἐν τῇ  
ἀσφίσει καὶ τὴν ἀφ' ἧς φησὶ τὰ  
ἀλλ'

able again by speech to paint forth the same things in other folks minds! and to have his actions and passions in his own power! this is an angel-like perfection, being considered in it's fulness.

484 If you have a mind to share in this happiness, you youngster come hither! but that you may wish your self those three things solid, not artificial: desiring to prove, not a smatterer, but knowing; not a talker [full of words,] but eloquent; not a pretender to virtues, but serious [downright-virtuous.]

485 Because the instru-  
ments of this culture [ educa-  
tion, good breeding ] are  
books, schools, learned con-  
versation; and travels un-  
dertook upon that account,  
bear the relation of them one  
after another [ one by one : ]  
I will shew you what is done  
there, and how [ after what  
manner ] that you may have  
a smack of all things, that  
are to be known.

tibus eásdem depingere  
sermone ! & habere  
actiones passionésque  
suas in potestate sua !  
angelica hæc est perfe-  
ctio, considerata in ple-  
nitudine sua.

484 Si vis participare  
felicitatem hanc, tu adol-  
lescentule, tadeſto! ſed  
ut tria illa tibi exoptes  
ſolida, non fucata : cu-  
piens evadere non ſciol-  
us, ſed ſciens ; non lo-  
cuteleius, ſed eloquens ;  
non ſimulatus cultor vir-  
tutum, ſed ſerius.

485 Hujus cultura  
instrumenta quia sunt  
libri, scholæ, conversatio  
erudita; peregrinatio-  
nesque suscepit illius  
causa, audi narrationem  
de istis singularim: com-  
monstrabo quid ibi &  
quomodo fiat: ut habeas  
gustum scibilium om-  
nium.

αὐτὰ καὶ ἀγράφειν τῷ λόγῳ·  
 καὶ ἔχιντες ποσὸν καὶ τὸ  
 πᾶν αὐτῷ ἐν τῇ ἐκτίσει αὐτοῦ·  
 αὐτὴ ἄρα ἐστὶ ἡ ἀρχὴ καὶ τὸ  
 τέλος, καὶ ποιῶσα εἰς τὸ  
 αἰρεῖσθαι.

ὑπὸ· Ἐὰν θύλῃ· ματῆχεν  
 [ματλαμζένεν] τῆς θούλα-  
 μονίας τωότης, οὐ παύσκει,  
 παύσει· ἀλλὰ θύλῃς τὸ τρίκι  
 ταύτα σε· ἐπαύλει ἀλκυθ, κ'  
 παπασαμῆα· ἐπαυμῶν γῆνιζ  
 κ' θοκῇ σπόου, ἀλλὰ εἰθῆς·  
 κ' ἀολλύου, ἀλλὰ λόγ·  
 κ' ποροπορητῶς θιραπυτῆς τ'  
 εἰθῆς, ἀλλὰ σπαυθῶς [κ'  
 σπαυθῆ·

υπὲρ ταύτης ἐξουσίας ὄ-  
ρανά ὅτι εἰς βίβλου διδασκα-  
λῆα, ἢ ἢ πρὸς παλαιδωμένων ὁ-  
μιλία· ἔα δὲ δοθῇμι ἐπι-  
χειρήσει ταύτης χάριν, ἔ-  
ως τὴν διήγησιν περὶ αὐτῶν  
καθ' ἑκάστην ἐπισείξω· πρὸς  
ἔπειτα γέννηται, ἵνα τὴν γῆ-  
σιν ἵδωσιν παύτως ὅτι τισιν.

C A P. XLIX.

Scripturae modus trinus 486. *Literas scribendi ratio varia, malleo, calice, stylo, calamo* 487. *Papyrus & charta quid* 488. *Atramentum & penna* 489. *Scribendi forma, sinistrorsum, dextrorsum, deorsum* 490. *Modus celeriter scribendi per siglas & typos* 491. *typographi opera* 492. *Librarii & compactoris* 493. *Bibliopolium & bibliotheca* 494. *Librorum forma exterior* 495. *Interiores partes* 496. *Librorum scriptores, editores, censors, castigatoresque* 498.

Letters and books: with  
arts attendant, as print-  
ing, and others [ the  
rest.]

*Litera & libri: cum mini-  
stratoriis artibus, typogra-  
phia, & aliis.*

Γράμματα καὶ βίβλοι καὶ τῶν  
ὑπερκρατῶν πηγαῶν, τυτο-  
γραφίας οὕτως, καὶ τῶν ἄλλων.

486 The way of WRI-  
TING with the Egypti-  
ans was by hieroglyphick  
notes, namely the feigned

486 Modus SCR-  
TURÆ fuit apud  
Ægyptios per notas hie-  
roglyphicas, fictas scilicet

υπερ'. Ὁ τῆς ΓΡΑΦΗΣ  
 προσεφ' ὅτι παρὰ τοῖς Αἰγυπτίοις  
 ἡ δια' τῆς ἰσορροπικῆς συ-  
 μέως, ἀπὸ ἐπιπλάστα ἡ  
 ρυθμίζετο

pictures of things : with those of China by real marks [characters] which also several nations understand, but every one readeth in his own language: with us LETTERS are in use, the notes of the least sounds of the mouth, of which put together, are made words, sentences, books.

487 The ancients did cut letters in stones, with a mallet: afterwards they engraved them on wooden boards (especially of beech) being cut into tables [plans,] and planed, with a graver: afterwards they printed in bark of style-trees; or leaves of palm, olive, mallows, and linnen, unwaxed, or plaistered, with a pin of iron (or bone:) afterwards they wrote on parchment, made of sheep-skin.

488 Then paper was found out, of papyrus, a plant of two cubits high, having (in the stead of bark) very broad coats and very thin ones; which being divided with a needle, and seasoned with a gummy water, and smoothed with a press, and dried in the sun, they digested into a quire, having twenty sheets: now-a-days paper is in use, which the paper-maker maketh of linnen rags [clouts,] pull'd to pieces and powdered into a jelly, and drawn out into leaves, six being intermixt, lest the paper should rot: then he gathereth it into smaller, bigger, greatest volumes.

489 Ink to write with is made of the galls of oak, and

rerum figuras: apud Chineses per reales characteres, quos etiam diversæ nationes intelligunt, & quisque suâ linguâ legit: apud nos sunt in usu LITERÆ, notulæ minimorum sonorum oris, è quibus complicatis fiunt verba, sententiæ, libri.

487 Antiqui literas incidebant saxis, malleo: postea insculpebant ligneis codicibus (præsertim faginis) secus in tabulas, ac dolaris, cælite: dehinc exarabant in vitellaceis libris; aut foliis palmæis, oleagineis, malvaceis, & linteis, ceratis vel gypsatis, stylo ferreo (vel osseo:) postmodum Nilotico calamo inscribebant pergamena, ex ovinis tergoribus parata.

488 Subsequenter inventa est papyrus: è papyro, plantâ bicubitali, habente (corticis loco) tunicas latissimas & prætenues: quas discriminatas acu, & imbutas aquâ glutinosâ, complanatasque prelo, ac desiccatis sole, digerebant in scapum, habentem plagulas viginti: nunc est charta in usu, quam chartopæus conficit è linteis vettustis conceptis, contusisque in pulimentum, & diductis in folia, intermixta colla, ut nè charta perfluat: tum eam colligit in volumina minora, majora, maxima.

489 Attramentum seu primum confit è gallis

τῶν σφύρατα παρὰ τῶν Σιναις διὰ χαρακῶν ἐν ταῖς πλάκας ἐν τοῖς ὀφθαλμοῖς, καὶ ἑκάστῳ τῷ ἰδίῳ γλώττει ἀναγινώσκει παρ' ἑαυτοῦ τὰ γράμματα: ἐν, ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου.

487 Οἱ ἀρχαῖοι (παλαιὸν) τὰ γράμματα λίθοις ἐκίχοντο, τῷ σφυρῷ μετέτετο ἐν τοῖς ὀφθαλμοῖς: (ἐκαστὸς τῷ ἰδίῳ) ἐν πλάκῃ τῇ ἑαυτοῦ ἐκίχοντο, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου. ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου. ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου.

488 Ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου. ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου. ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου. ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου.

489 Ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου. ὅντων ἡμεῖς τῶν ὀφθαλμῶν, καὶ ἀνὰ τὴν ῥῆμα, γινώσκοντες, βιβλίου.



vitriol [copperas:] to which some allum, and gum is added, to keep it from moulding and sinking through; but a pen of a goose or a peacock is chose with a large, hard, very clear stalk; which he that tempereth [fitteth] for writing, scrapeth off the roughness with the back side of his pen-knife, but with the edge he cutteth off the tail [end], and shaveth the head on both sides, that it may be double forked, then by splitting it he maketh a slit [neb] for the letting down of the ink; and again gasheth [pareth] round that cleft, and cutteth it even; at length he dippeth it (in the ink, and writeth, afterwards he putteth it into his pen-case.

490 The Hebrews write from the right hand towards the left; the Græcians, and other inhabitants of Europe from the left towards the right; but the Indians perpendicularly [straight down] from the top to the bottom, alike legibly.

491 The ancients had swift-writing [short-writing], by characters, by which they were able with the hand to take a discourse, not of one dictating to the pen, but speaking freely: yet we have a swifter (way,) viz. Printing, by which one man, in one day, setteth down more, then otherwise a thousand clerks [scriiveners] could do: but the English very lately have brought up short-writing too.

492 The Printer doth distribute along the composing-boxes brazen types

quernis, & vitriolo: quibus adinditur aliquantum aluminis, & gummi, ad prohibendum mucorem, & penetrationem: penna vero eligitur anserina vel pavonina, caule amplo, firmo, pertranslucido; quam qui temperat scriptioni, eradit scabritiem tergo scalpelli, acie autem detruncat caudam, & rescindit utrinque caput, ut bifurcatum fiat: tum diffindendo facit crenā, pro defluxu atramenti; circumciditque rursū incisuram istam; & præcidit æqualiter; deorsum intingit ac scribit, post recondit in calamarium.

490 Hebræi scribunt à dextra sinistram versus; Græci, & cæteri Europæi, à sinistram versus dextram; Indi quidam perpendiculi riter à summo ad imum, aequè legibiliter.

491 Prisci habuerunt tachygraphiam, per siglas, quibus sufficiebant excipere sermonem manu, non ad calamum dictantis, sed liberè loquentis: nos habemus etiam celeriore Typographiam, quā unus, unā die, plus describit, quā alii possent mille scribere: sed & stenographiam nuperrimè excusci-tarunt Angli.

492 Typographus distribuit per loculamenta æneos typos, conflatos

καὶ χαλκαίῃς οἷς περιτίθεται ὀλίγον τῆς συληρίας, καὶ τὸ κόμμι, εἰς τὸ ἀπείργει τὸ μύρον, καὶ τὴν διάβασιν τὸ ὅτι πῆλιν ἐκλήγεται τὸ τὸ χλωρὸν, ἢ τὸ πᾶν, τὸ χαλκὸν ἔχον μίαν, στεῖρον, πᾶν διαφανὲς, ὃ, πὲρ τὴν γραφὴν ἀμύζαν, ἀποτίθει τὴν τραχύτητα τῶ τῆς χαλαμίδος, ἵνα τῇ ἀκρίᾳ τὴν ἐξ ὑποκόπῃ, καὶ ἀνατίμῃ ἀμοιρεῖται τὴν κεφαλὴν, ἵνα διασχῶς γίνῃται, ὅτι διασχίζαν ἐντομῶν ποιῇ, εἰς τὴν ἐξῆς τὴν μίαν, καὶ περικύπτει πάλιν τὴν ἐντομῶν τῶ τῶ, ὃ ἐπίσης ὅτι κῶπῃ τὰ ὑποκείμενα πᾶν ὅτι γράφει, ἵνα εἰς χαλαμίδι κῶπῃ ἀνατίθῃται.

490. Οἱ Ἑβραῖοι γράφουσιν ἀπὸ τῆς δεξιᾶς εἰς τὴν ἀριστερὰν οἱ Ἕλληες, καὶ οἱ λοιποὶ ἡρώ Ευρωπαϊκῶν, ἀπὸ ἀριστερῆς εἰς δεξιὰν ἡ Ἰνδοὶ ἱεροῖς ἀποκρίτως ἀπὸ τῆς ἀριστερῆς εἰς τὸ κάτω, ἢ ἐκ δεξιᾶς εἰς ἀριστεράς.

491. Οἱ ἀρχαῖοι [παλαιοὶ] ἔχον τὰ ταχὺ γράφειν, διὰ τῶν σημείων, οἷς ἱκανὸν ὡς χαλαμίδι τὴν λόγον τῇ χειρὶ ὃ ὃ ποτε χαλαμοὶ τὸ ἐκφράσσειν, ἀλλὰ δὲ τὸ αὐτομῶς λαλῶν, καὶ εἰς τὸ ἴδιον καὶ ταχὺ γράφειν. Τυπογραφία, ὃ ὃς εἰς πᾶν ἡμέραν, πᾶν διαγράφει, ἢ ἄλλας εἰς πᾶν εἰς χίλις γραμματέας, ἀλλὰ δὲ καὶ στενογραφίαν πᾶσι ἀνάγκηται οἱ Ἀγγλοι.

492. Ὁ Τυπογράφος διανέμει διὰ τῶν σημάτων τὰ χαλκίνα τύποις, συνθετοῖς ἐν [βασι,]



[stamps] being cast in a very great number: which the Composer drawing out from thence, composeth one after another [one by one] into words, verses, pages; and coucheth them close with iron borders, lest they should slip out, and layeth them under the press; then daubeth [smeareth] them with printers ink (which he maketh of foot and oyl:) and stampeth them on the papers that lie under, and thus in a moment copieth out whole sheets; all most correctly, if so be the first draught [copie] was corrected amended; and the correctour was not an ideot, or sluggard: but having finished [accomplished] the number of copies, he again casteth the stamps into their own boxes, that they may readily be couched together again into another text.

493 The stationers heretofore did glew papers to papers, and rolled them up into volumes: now the book-binder [the binder] bindeth them up into books: whilst he sprinketh every sheet of thinner paper with alom-water, and having dried them he smootheneth, beateh, faweth, gleweth on the back, cutteth off the margent, guardeth about with covers (of paper, parchment [velum, leather]) and joineh the sides close with clasps [catches] (brazen hooks;) or tieth them together with leather'n or silken strings; he fastneth also to bigger books bunched bosses.

494 The book-seller selleth his books in his shop: the library-keeper carrieth the

permagno numero: quos Typotheta expromens indidem, sigillatim componit in verba, versus, paginas; coarctatque marginibus ferreis, ne dilabantur, & indit prelo: tum illinit auramento impressorio (quod parat ex fuligine & oleamento:) apprimittque suppositis chartis, & sic describit integras schedas momento omnes correctissimè, si inòdò primum exemplat fuerit correctum, & corrector non fuerit idiota aut iners: expleto autem numero exemplarium, disiecat rursum typos per cellulas suas, ut possint coagmentari denuò, promptè, in alium textum:

493 Librarii olim agglutinabant chartas chartis, convolvebantque in volumina: nunc eas bibliopegi (compactori) compingit in codices: dum singulas phyluras rarioris chartæ tingit aquâ aluminatâ, siccitas verò complanat, malleat, confuit, conglutinat dorso, demarginat, circummunxit tegmentis (papyraceis membraneis, coriaceis) lateraque fibulat claufuris ahenis uncis;) aut connectit ligulis scorteis, vel sericeis; grandioribus etiam libris affigit umbilicatas bullas.

494 Bibliopola vendit libros in bibliopolio: bibliothecarius eosdem

μεγάλο ἀριθμὸν ἐξ ὧν τοῦ  
δοτικῆς αὐτοῦ ἐν [ἐν τῷ] δὲν [ἐν]  
ροῦν. καὶ ἕκαστον συνήθετον  
εἰς ῥήματα, περικοπὰς σελί-  
δας· καὶ συνήρει τοῖς στή-  
ρσις καὶ ἀσπίδοις, ἵνα μὴ δια-  
λιδανῶν, καὶ ἐπίδοσι τὸ πῶ-  
σθαι· τότε τὸ μέλαν τυπο-  
γραφικὸν ἐπικρεῖ (ὃ, π. παρ-  
αδόχῳ) ἐξ ἀσβόλης καὶ ἰ-  
λιδῶν) καὶ προσπίπτει τοῖς χαρ-  
ταῖς ὑποτιθέσθαι, καὶ ἕτως δι-  
γροῦν ὅλας τὰς χίδας ἐν  
ἀχαρτῇ ἀπ᾽ αὐτὰς ἀφελόμενα,  
εἰ μὴ τὸ πρῶτον παρὰ δῆγμα  
ἐκλεβόμενον ὡς, καὶ ὁ ἐπαγ-  
ορδοὺς καὶ ἢ ἰδιώται, ἢ  
ῥάδουμ [ἐκ τῆς] ῥάδουμ· ἐκ τῆς ῥάδουμ· ἢ τὸν  
ἀνδρὸν ἢ παρὰ δῆγμα τὴν  
διαρρίπτειν, αὐτοῖς τοῦ τυπῆς  
εἰς τὰς ἀποδόχους αὐτῶν ὡς  
δωμάδιον συμπεφυγμένον πάλιν  
προχέσθαι, εἰς ἀλλὸ π  
συλβημα.

ὑγῶν. Οἱ γραμματεῖς ὅσοι  
ἐκπαλαί προσέκολλαν τὰς  
παπύρους ταῖς παπύροις, καὶ  
συνείλαστον εἰς εἰλύματα τὰ  
νῦν αὐτὰ ὁ βιβλιοπότης συμ-  
πῆγνυσι τὰς βίβλους· ὅταν ἐκ-  
αὐτῶν χίδας ἀραιότερὰ τὰ χάρ-  
τια πᾶσι τῷ ὕδατι συτήνεται, ὡς  
ἐκκαίνουσαι· ὁμαλῶς, καὶ  
πλῆ, συρράπτει, συγκολλητὸν  
τὸν ὅσον πρὸς τοῦ περιεσθῆναι  
ταῖς διρρηχθεῖς (παπυρίνας,  
ὕμινους, δερμάτινας) καὶ  
ἵμφορὰ τὰ πλῆθος τοῖς χαλ-  
κοῖς ὑμῖνοις· ἢ συνήρει  
σφαιροειδῆ σκορπίους, ἢ σι-  
κεῖται· ταῖς καὶ ἡμεῖς βίβλους  
προσάπτει ἐξ ὅρας ὁμαλῶν  
διδυμῶν.

ἡμῶν. Ὁ βιβλιοπότης ἐν  
τῷ βιβλιοπωλείῳ τὰς βίβλους  
πωλεῖ [πρὸς] ὁ βιβλιο-  
φάνη







503 1st discipline [good  
governance] is joyned to in-  
struction [instruction,] that  
carelesnes or sloth [idleness,  
or debauchednes, through in-  
dulgence] may not creep [steal,  
seize] upon them: therefore  
he who is careless is chid: he  
who is slothful is chastised  
with a ferula [palmer:] he  
in whom malicious obstinacy  
[stubbornness] is found, is  
worthy [deserves] to be se-  
cluded [turned out] from the  
company of the obedient ones,  
lest he infect others by his  
naughtines.

304 However a school-  
master should take care of  
being curst [ a whiffler, ]  
rather he shall permit to the  
diligent ( freely, not unwill-  
ingly ) honest recreations  
[ pastimes, ] walks, sports :  
yea himself shall play with  
them, to provide them fit  
exercifes.

505 The lowest of schools, a petty one, is for those who learn the elements [rudiments,] whose senses are to be exercised about sensual things : then a free-school, (they call it a classick school) for such, as learn the tongues [languages,] and liberal sciences, and are to be exercised about knowing the reasons [causes] of things : at length there are universities [academies] for such, as seek absolute learning, to wit, the true understanding of things : where the professors of the four faculties labour for this, that the masters of humane life, philosophers, physicians, lawyers, divines, may come abroad thence, to the common good [publick benefit.]

503 *Disciplina tamen  
adjungitur institutioni,  
ut ne obrepant incuria,  
vel desidia, aut dissoluta  
licentia, per indulgentiam:  
ergo qui negligenter  
agit, increpatur: qui des-  
idiosus est, castigatur  
ferula: in quo malitiosa  
obstinatio deprehendi-  
tur, dignus est secludi à  
confortio morigerorum,  
ne inficiat alios pravi-  
tate.*

504 Ludimagister ta-  
men cavebit esse plago-  
sus; potius permittet di-  
ligentibus, (libenter, non  
invite) honestas recrea-  
tiones, spationes, col-  
lusiones: adeoque ipse-  
met colluder, providen-  
do utilia exercitia.

505 Infima scholarum, trivialis, pro elementariis est, quorum sensus exercendi sunt circa res sensuales: de hinc gymnasia (classicam scholam vocant) pro iis, qui discunt linguas, liberalesque artes, & sunt exercitandi circa rationes rerum noscendas: tandem sunt academiae, pro iis, qui querunt absolutam eruditionem, purum scilicet intellectum rerum: ubi hoc dant operam professores facultatum quatuor, ut humanæ vitæ magistri, philosophi, medici, iuriconsulti, theologi, inde procedant **communi bono.**

ογ'. Ἡ διδασκαλία αὐτῶν  
συνέβη πρὸς τὴν ἀρχὴν [παι-  
δείαν] τῆς τῶν ἀσθητικῆς, ἡ  
ὅθεν, ἡραυμαίει ἐκ σιχαλῶ-  
ν ἐκδοῦναι, [συρραφόντες  
χάρις τοῖς τοῖς ἀμειβόμε-  
ται] πρὸς τὸν ὅρατον [ἀρρη-  
κῶς ἀποκαταρτιστικῶς] ἐκ τῶν  
ἐκδοθέντων [πονηρῶ] κατε-  
λαμβάνεται, ἀξίως δὲ τοῖς ἐκ  
δοθέντων ἐκ τῶν κατανύκ-  
[εταί]ας, ἡ δὲ ἀποκαταρτιστικῶς  
καταρτιστικῶς, ἀπὸ τοῦ ἑκδοθέντος  
ἐκδοθέντος διαφθέρει.

εὐδ'. Ἀλλὰ μὴ ὁ γράμμα-  
 τισί [γραμματοδασκαλῶς]  
 προσμαρτυρεῖ τὸ μὴ πλῆκτως  
 εἶναι, πολλὰ δὲ συζητῶντας  
 σπεύδωντες (ἀσπιδίον, ἐκκα-  
 σίας) τοὺς ἀναγνώφους καλῶς,  
 πείπειν, συμπαιγνίας ἢ  
 μὴ καὶ αὐτοὺς συμπαιγνί-  
 ας ποιοῦντας χρηστέα ὅτι καὶ  
 μνηστῆ [ἰφθ. γὰρ] τὰ ἀνέλιμα  
 γινώσκαται.

εἰ. Ἡ καρτωτάτη τῆς σχο-  
 ραῖς, ἡ παιδοτροχὴ [ παιδο-  
 τροχία, ] τῆς ἀγαλαχθῆναι  
 ἴσται· ὅν τὰς αἰσθητὰς ἀπέ-  
 ρου δὲ πρὸς τὴν αἰσθητὴν ἴπτην  
 ζυμεῖται (φοροσφύριον ὀνο-  
 μαζῆται) μεμειωμένον τὰς  
 τῆς ὀφθαλμοῦ, καὶ τὰς ἐλθούσας  
 τῆς ὀφθαλμοῦ, ἢ ζυμεῖται· ἵδου  
 δεξιὸς τὸ ζῶον αἰσθάνει· ἵδου  
 τὰ αἰσθάνει τὸ ζῶον, ἀναρ-  
 μέναι· ἵδου τὸ ζῶον πλεῖν  
 [ ἀκρεβῆς ]· ἀπιδόσθαι, κί-  
 σθαι [ κισθῆναι ]· ἀναπύ-  
 σαισθαι [ διαύσαι ]· ἵδου ἵπται  
 ὅσα αἰσθάνονται ὅτι πρὸς δὲ σκῆ-  
 σθαι [ σκῆσθαι ]· ἵδου  
 πρὸς ἀσθάνονται ἀναρ-  
 μέναι· ἵδου τὸ ζῶον αἰσθάνει  
 σκῆσθαι, φιλοσφύριον· ἵδου  
 νερμαῖς [ νεμῆσθαι ]· σκῆσθαι  
 ἐκ τῶν ὀφθαλμῶν· ἵδου ἐκ τῶν  
 ὀφθαλμῶν· ἵδου ἐκ τῶν ὀφθαλμῶν·







skill [craft] of producing effects, by a secret [close] application of actives to passives: but the monster hereof are forceries [jugglers tricks,] which are performed by incantments and spells; mere delusions of the devil, to be left for hags [witches.]

509 To play the philosopher clearly, the necessary perquisites are quickness of the senses, sharpness [sharpness] of the reason, and a true and full history of things: because it behoveth to know that something is first in being, before you enquire [dive] into its essence, or causes.

rum, occultâ applicatione activorum ad passiva: sed hujus monstium sunt præstigia, quæ peraguntur incantationibus & excantationibus; meræ satanicæ illusiones, relinquendæ strigibus.

509 Ad philosophandum liquidè requisita sunt necessaria, sensuum acrimonia, rationis sagacitas, & vera plenâque historia rerum: quippe oportet prænosse prius aliquid esse, quam inquiras in ejus essentiam, vel causas.

ἀπράξιον, κρυφαῖα πρὶς ἰσχυροῦ ἢ ἡσυχίας οἰκιστικῶν ποσῶν τοῦ πρὸς τὴν ἀλλὰ ὅ τῶν τῶν ἀντικειμένων ἐστὶν ἡ γρηγορία, ἡ χρηστοσύνη ἢ ἡ πρὸς τὴν ἐξουσίαν δαίμονος πρὸς τὴν ἐξουσίαν τοῦ ἑαυτοῦ, ὡς πρὸς τὴν ἐξουσίαν τοῦ θεοῦ.

ἢ πρὸς τὸ καλῶς φιλοσοφῆσαι ταῦτα ἀπὸ τῆς ἀναγκῆς ἢ ἡσυχίας ἀποδίδεται ὁ ἄνθρωπος, ἢ τῆς λογιστικῆς ἀρχῆς [δύναμτος,] ἀλλοθινῇ τῇ ἀκρίβειᾳ ἢ τῇ ἡσυχίᾳ ἢ τῇ ἐξουσίᾳ πρὸς τὸν ἐξουσίαν τοῦ θεοῦ πρὸς τὸν ἐξουσίαν τοῦ θεοῦ πρὸς τὸν ἐξουσίαν τοῦ θεοῦ.

## CAP. LII.

Mathesis quid 510. Arithmetica quid 511. Numerandi ratio 512. Numerorum nota trina 513. Numerus par, impar, fractus 514.

The mathēmaticks: and first of all arithmetick.

510 The mathēmaticks open the way to philosophy: diligently searching out the reason of numbers, in Arithmetick; and of measures, in Geometry; and of weights in Statics.

511 An arithmetician handling industriously things of number, as often as they come in's way, performeth all his works by numeration, addition, subtraction, multiplication, division, and the rule of proportions [the Rule of Three.]

512 The country folks reckon [count, tell] more simply by pairs, half scores [tens,] dozens [twelves,] fiftens, three scores: arithmeticians more subtilly, by units, tens, hundreds,

Mathesis: primumque arithmetica.

510 Mathesis adaperit viam philosophiæ: peruestigans rationem numerorum, in Arithmetica; & mensurarum, in Geometria; & pondus, in Statica.

511 Arithmeticus tractans industriè numerosas res, quoties obtinent, peragit omnia sua per numerationem, additionem, subtractionem, multiplicationem, divisionem, regulamque proportionum.

512 Rusticæ computant simplicius per paria, decussus, duodenas, quindenas, sexagenas: arithmetici subtilius, per unitates, decades, centenarios, millenarios,

Μάθησις· καὶ τὸ πρῶτον ἡ ἀριθμητική.

ἢ. Μάθησις ποιεῖται ἀπὸ τῆς ἐπιστήμης, τῶν ὁδῶν τοῦ λογιστικῆς πρὸς τὴν ἀκρίβειαν τοῦ ἀριθμοῦ καὶ τῆς μετρήσεως, ἐν τῇ ἐπιστάσει, καὶ τῇ ἐπιστάσει, ἐν τῇ ἐπιστάσει.

ἢ. Ὁ Ἀριθμητικὸς ποιεῖται ἐκ τῆς ἀριθμικῆς ἐπιστήμης, τῶν ὁδῶν τοῦ λογιστικῆς πρὸς τὴν ἀκρίβειαν τοῦ ἀριθμοῦ καὶ τῆς μετρήσεως, ἐν τῇ ἐπιστάσει, καὶ τῇ ἐπιστάσει, ἐν τῇ ἐπιστάσει.

ἢ. Οἱ μὲν Ἀγροικοὶ τῶν ἀριθμῶν ἀπλάττειν χροῖται τῶν ζεύγους, τῶν δεκάδων, τῶν δωδεκάδων, τῶν πεντηκάδων, τῶν ἑξήκονταδων οἱ δ' Ἀριθμητικοὶ ἀκριβεστέρως λογίζονται, μετὰ τὰς μονάδας, δεκάδας, ἑκατοντάδας,

thousands, ten thousands [mil- lions:] the moderns [people of late] also by tens and millions: for an unit ten times repeated maketh ten: ten times ten, an hundred: ten times an hundred, a thousand: ten times a thousand, a myriad: ten myriads now they call a tun: ten tuns (that is, a thousand thousand) a million.

513 The numeral notes [marks] with the Grecians were no other than the letters of their alphabet, α', β', γ', δ'. &c. the Romans made use of seven letters only, I. V. X. L. C. D. M. the Arabians ingeniously found out ten Ciphers: by which the most numerous things that are, (even the sand of the sea) may be express: as length Counters were found out, to be laid on a counting-table. As for example, if any one be said to have one thousand, six hundred, eighty four crowns thus shall he set it down.

myriades; recentiores etiam per tonnas & mil- liones: unitas etiam decies repetita facit decem; decies decem, centum, decies centum mil- le; decies mille, myria- da; decē myriades nunc vocant, tonnam, decem tonnas (id est, millies mille) millionem.

513 Numerales notæ fuerunt Græcis non aliæ, quam literæ alphabeti sui, α'. β'. γ'. δ'. &c. Ro- mani adhibuerunt se- prem solum literas I. V. X. L. C. D. M.: Arabes ex- cogitarunt ingeniose ci- phras decem; quibus nu- merosissima quæque pos- sunt exprimi, (vel arena maris:) tandem inventi sunt calculi, disponendi super abacum. (Exempla gratia,) si quis dicatur ha- bere mille, sexcentos, octoginta & quatuor au- reps, id annotabit sic,

ταὶς δεκάδας, ταὶς ἑκατομύδας· ταὶς χιλιάδας, ταὶς μυριάδας· οἱ δὲ νῦν πλεονεχόμενοι καὶ μυριά- ρας ὡς σὺν ὀκτώ· ἡ δὲ μὲν· ὁ δεκάκις λεγόμενος σφίσι δέκα· δεκάκις δέκα, ἑκατὶ· δεκά- κισ ἑκατὶ, χίλια· δεκάκις χίλια, μυριάδα· δέκα μυριά- δας νῦν λέγουσιν [ἐνομιάζουσι,] τὸν ναὶ· δέκα τῆς ναὶ (τὸ ἴσον) χιλιάκις χίλια) μυριάδα.

φίγ'. Τα' Ἀριθμητικὰ ὀμι- μεῖα παρὰ τοῖς Ἑλλήσι· ἐκ ὧν διέφθον τῆς γεγραμμένων πρὸ ἀλφάβητος, α'. β'. γ'. δ'. κ. λ. εἰ· Ῥωμαῖοι ἑξήκοντο ἐπὶ α' μό- νον τοῖς γεγραμμένοι, I. V. X. L. C. D. M. οἱ δ' Ἀραβικοὶ ἀφύπνως ἀνέδραν τοῖς λεγομένοις Σίφραις δέκα· δι' ὧν καὶ τὰ μέγιστα ἀσχετὰ πλῆθιστα διώοντο· ἀν' ἑξ ἀριθμητικῆς (ναὶ) καὶ ἡ τοῦ δεκάκις ἀμμο [δέκα μμο.] τὸ πέντε, φέρετο [ψυ- εῖς] ἰσοβιζύουσι, αὖς ὅτι πρὸ αὖς ἀλλὰ παρὰ τῶν αὖν· (δὲ,) ἐὰν τις λέξηται, ἔχῃ χίλια, ἑκατόσια, ὁ δὲ δέκοντα καὶ τέσ- σερα χυσιάς, ὅτως (ἡμεῖς) τὴν διέσει.

In Roman numbers,  
M. DC. LXXXIV.

Numeris Romanis,  
M. DC. LXXXIV.

In Arabick ciphers,

1 6 8 4.

Cifris Arabicis.

1 6 8 4.

In Counters.

Calculis.



Τοῖς ἀριθμοῖς Ἑλληνικοῖς.  
X. [H] H. [Δ] Δ Λ. ΙΙΙΙ.

Ταῖς Σίφραις Ἀραβικαῖς,

1 6 8 4.  
α' χ' π' δ'.

Ταῖς Ψήφαις,

514 A number is called even, which can be divided

514 Numerus dicitur par, qui potest dividi

φίγ'. Ἀπὸ τοῦ ἀριθμοῦ ἀρε-  
θμοῦ, ὁ μεριστὸς εἰς τὸ δύο ὅςτις  
1 3 1170

into two equal parts, (as 2, 4, 6, 8, &c.) odd, which cannot, (as 3, 5, 7, 9, &c.) a fraction, which hath a part broken; as one and a half, ( $1 \frac{1}{2}$ ): look the rest in another place [elsewhere.]

in duas æquales partes,  
(ut, 2, 4, 6, 8, &c.) im-  
par, qui non potest (ut,  
3, 5, 7, 9, &c.) fractus,  
qui habet partem ru-  
ptam; ut seique alter,  
( $1\frac{1}{2}$ ) cætera quære  
alibi.

μέση, (Ϟ, β', δ', ε', ι, κλ.)  
 Περιττοί, ὁ μὴ ἔτιω μερῶς  
 (Ϟ, γ, ι, ζ, θ', κλ.) Κλαστοί  
 ὁ ἔχων τὸ μίρον κλαοδίν, Ϟ,  
 τὸ ἐν τῷ ἡμισυ, (ω<sup>±</sup>) : τὰ  
 λοιπὰ ζήτησ' ἀλλὰ χρῶ.

## CAP. LIII.

Geometriae munia § 15. instrumenta ejus § 16. Linearum differentia § 17.  
 & Angulorum § 18. & figurarum § 19. Structura circuli § 20. Trianguli  
 § 21. Quadranguli § 22. Figure solidorum § 23. Mensuræ distantiarum  
 § 24. capacitatis & solidorum § 26. linearum & vasorum § 27. Geode-  
 sicæ ratio § 28. & species § 29. Optica quid § 30.

### Geometrie.

SIX Geometrie searcheth  
out the magnitudes of things  
precisely, that nothing may  
deceive us by appearing greater  
[ bigger ] or less, or nearer  
or farther off, higher or lower  
than it is : which chiefly con-  
duceeth to the meting [ measuring ]  
distances and capacities  
of things.

316 It performeth it's mea-  
suring by points, lines, si- ures,  
and certain instruments,  
wherewith it meteth all  
things.

517 A line beginneth from  
a point, and endeth in a point:  
and is either self either straight;  
or crooked; or spirall but to  
another line, either parallel or  
oblique; or perpendicular. See  
the brazen types.

5: *Of the concurrence of lines is made an angle, which is either straight [right-angle,] which a perpendicular falling upon another enaileth, as is (in the scheme underneath) the angle ACB, or acute [sharp] lesser than the right-angle BCD, or*

*Geometria.*

515 Geometria explo-  
rat magnitudines rerum  
præcise, ut nè quid nos  
possit decipere, apparen-  
do majus aut minus, vel  
propius aut remotius,  
altius aut humilius,  
quàm est: quod perissi-  
mum conducit ad men-  
surandas rerum longi-  
tudines & capacitates.

516 Peragit mentiones  
suas per puncta, lineas,  
figuras, & cetera instru-  
menta, quibus emittitur  
omnia.

517 Linea incipit à puncto, & definit in punctum: estque in seipsa vel recta; vel curva; vel spiralis alteri verò lineæ, vel parallela vel obliqua vel perpendicularis. Vide typos æneos.

518 Ex concursu lineatum fit angulus, qui est vel rectus, quem linea incidens perpendicularis efficit, ut est (in subjecto schemate) angulus  $A \hat{C} B$ , vel acutus, minor recto, ut  $B \hat{C} D$ , vel ob-

## Ἡ Γερμανοῖα.

φίλ. Ἡ Γνωματεία ἐξέπλην  
[ἐξήνα] τὰς ἡλ' ὄντων μεγίστην  
ἀκαρίθως, ἵνα μὴ π' ἡμεῖς ἴδωμεν  
τὴν ἡ ἐξέπλησιν, ἐν τῷ φασιδμῷ  
μείζον. ἢ ἑλαστον, ἢ ἰσχυρότερον  
ἢ ὁρρατότερον ὢν, ἀνὰ πᾶσι  
καταπύρει, τὸ ὄντι. ὁ, π' μέ-  
λιστα Συμεῖον εἰς τὸ ματρεῖν  
τὰς ἡλ' ὄντων διαστήματα  
τὰς χαρίσας.

εις. Ἀποτελεῖ τὰς μετρή-  
σεις αὐτῆς διὰ τῆς σημείας,  
γραμμῶν, χυμῶν καὶ ὀργάνων  
παντὸς τοῦ διαμετρεῖται πάντα.

εις. Ἡ γραμμὴ ἀρχαῖ  
 ἀπὸ τῆς σφαιρῆς, καὶ τὰς σφαιρῆς  
 λυγρὰ καὶ ἴσους ἐξ αὐτῆς ἡ ὁρμὴ  
 ἡ ὀπταμμένη, ἡ ἀλκασθῆς τῇ  
 δ' ἐπὶ τῇ γραμμῇ, ἡ παρὰ  
 λαθρῇ, ἡ πλαγία, ἡ ὀπταθῆ  
 70 (ὅρα πὺν τύπον ἀλκασθῆς)

οὐκ. Ἐκ τῆς συνθεσέως  
τῆς ῥαφισμῶν γωνία γίνεται  
ἡ ἔξω ἡ ὅτι οὐδὲν ἔστιν ἡ ῥαφισμῶν  
ὅτι οὐδὲν ἔστιν ὅτι οὐδὲν ἔστιν  
πολλοί, ὅτι, ἡ (ὅτι οὐδὲν ἔστιν  
κατασκευασμένη) γωνία ACB,  
ἡ ὅτι ἔξω ἡ ἐλαττωμένη ὅτι  
ὅτι BCD, ἡ ὅτι ἀμεινῶν,  
καὶ ὅτι ὅτι, ὅτι ACD.

obtuse [blunt,] greater than the right angle, as ACD.

519 The most simple of figures is the circular [round] one; then the triangular [three-corner'd] one; next the quadrangular [four-corner'd] one, &c.

520 A circle is made of one line going round, which they call the circumference; as here BDCH: it's middle point is the centre, A: the line drawn from the centre to the circumference, is the radius [spoke] AH, or AC: but the radius extended to the opposite part, and cutting the circle into two equal parts, is term'd the diameter, as BAC.

521 A triangle is made of three lines: and is either acute-angled, all whose three angles are acute; or right-angled, one whereof is right; or obtuse-angled, one whereof is obtuse.

522 A quadrangle is four-sided: and this either four-square; or oblong; or a rhombus [like a quarry of glass.]

523 Take also the regular figures of bodies: an orb [hoop] is round, hoop'd: a globe [bovul] is round all over: a roller [rolling-pin] round and long: a melon oval [like an egg:] an apple roundish: a pear, and any conick thing [spire,] like a top: a cube [die] four square: (although six-sided, and eight-angled:) a trefail, three-corner'd.

524 The measures of distances are thus: four poppy seeds make one barley-corn, as many barley-corn, a finger's breadth: a finger

tufus, major recto, ut ACD.

519 Figurarum simplicissima est circularis; tum triangularis; inde quadrangularis, &c.

520 Circulus fit ex unica linea ambiente, quam vocant circumferentiam; ut hic BDCH: ejus medium punctum est centrum, A: linea a centro ad circumferentiam ducta, est radius, AH, vel AC: radius vero protensus ad partem oppositam, dissecansque circumulum æqualiter, diameter vocatur, ut BAC.

521 Triangulum fit è tribus lineis: estque vel acutangulum, cujus omnes tres anguli acuti; vel rectangulum, cujus unus rectus; vel obtusangulum, cujus unus obtusus.

522 Quadrangulum est quadrilaterum: hoc autem vel quadratum; vel oblongum; vel rhombus.

523 Accipe etiam figuras corporum regulares: orbis est gyratus; globus rotundus; cylindrus teres; pepo ovalis; pomum orbiculatum; pyrum, & quidvis conicum, turbinatum; cubus quadratus; (licet sexlateralis, & octangulus;) tribulus triquetrus.

524 Mensuræ distantiarum ita sunt: grana papaveræ quatuor faciunt unum hordeaceum, hordeacea totidè digitum, digi-

οιθ'. Τῶν σχημάτων ἀπλῆστα ἐστὶ κυκλικόν, ὅστις περιγυρῶν· μετὰ ταῦτα τριγωνικόν, καὶ τετραγωνικόν, &c.

εκ'. Ὁ κύκλος γίνεταί ἐκ μιᾶς γραμμῆς περιεσπῆς, ἢ λέγουσι περιφέρειαν· ὅσῃ δὲ BDCH· τὸ σημεῖόν τῆς μέσης ἐκείνης ἐστὶν Α· ἡ γραμμὴ δὲ ἀπὸ τοῦ κέντρου εἰς τὴν περιφέρειαν ἀγῶσα ἐστὶν ἡμιδιάμετρος· ΑΗ, ἢ ΑC· ἡ δὲ ἡμιδιάμετρος ποιεῖται ἀπὸ εἰς τὴν ἀντίθετον μέρη, καὶ ἀνατέμνει τὸν κύκλον ἰσότητις, διάμετρος λέγεται, οἷον ΒΑC.

φκα'. Τὸ τετρίγωνον ἐκ τριῶν γίνε(ται) γραμμῶν· καὶ ἐστὶν ἢ ὀξυγώνιον, ἢ ἀπὸ πᾶσαι τρεῖς γωνίαι ὀξείαι· ἢ ὀρθόγωνον, ἢ ἓ μιᾶ ὀρθῇ· ἢ ἀμβλύγωνον, ἢ ἓ μιᾶ ἀμβλείᾳ.

φκβ'. Τὸ τετραγώνιον τετραπλευρόν ἐστι· τὸ το δὲ τετράγωνον ἢ ὀπίμηκας, ἢ ῥόμβος.

φκγ'. Ἀνάμεικται καὶ τὰ σχήματα τῶν σωμάτων ἀνάλογα· κύκλος γυροθείς· ἢ ῥοῦρα στρογγύλη· κύλινδρος κυκλωτρῆς· πῆπον ἀέθρι· μήλον κυκλικόν· ἄππον, καὶ πῶν ὅσον κανικόν, στρομβόλις κύβος τετραγώνος (καὶ σφῆρα ἑξάπλευρος, καὶ ὀκτάγωνος) ἀπταλαστὸς τετράγωνος.

φκδ'. Τὰ τῶν διαστημάτων μέτρα περὶ εἰς· κόκκοι μνηκίται τέσσαρες ποιεῖσι μίαν κριθίνην· κριθινὴς τέσσαρες, δακτύλον· τὸ πλάτος

with a third part ( $1\frac{1}{3}$ )  
 a thumb [inch:] four fin-  
 gers, a bands-breadth: three  
 hands-breadths, a span: four,  
 a foot: five, a foot and a hands-  
 breadth: six an ell (or cubit,  
 a foot and a half;) two foot  
 and a half make a step, that  
 is a lesser pace: five, a greater  
 pace (a geometrical one,  
 which is the same with a fath-  
 om:) ten feet make a pole:  
 a hundred twenty five geo-  
 metrical paces make a fur-  
 long: eight furlongs (that is, a  
 thousand paces) an Italian  
 mile: but four of these a Ger-  
 man mile: an Italian mile  
 and a half, a French league.

525 The measures of ca-  
 pacity amongst the Ro-  
 mans were: first for li-  
 quid [moist] things, four  
 spoonfulls make a cyathus  
 [cup-full:] three of these,  
 a quartarius [quarter of a  
 pint:] two quartarii a jill  
 [half a pint:] two jills a  
 pint: six of these a pottle:  
 four pottles, an urn [gallon,]  
 as much as a man can bear  
 [carry:] two urns a  
 rundlet [firkin,] as much as  
 two conveniently can carry:  
 twenty rundlets, a butt  
 [pipe,] as much as is wont  
 to be carried in a cart  
 [wain.]

526 The least measure of  
 dry things was cyathus [a  
 cup: six cyathi [cups,] will  
 yield a emina [a pint,] two  
 hemina [pints] a sex-  
 tarius [quart:] two sex-  
 tarii [quarts,] a modiolus  
 [pottle:] four of these, a

tus cum triente ( $1\frac{1}{3}$ )  
 pollicem; digiti quatuor,  
 palmam; palmi tres, spi-  
 thamam; quatuor pe-  
 dem; quinque, palmi-  
 pedem; sex, ulnam (seu  
 cubitum, sesquipedem) duo  
 pedes cum semisse  
 faciunt gradum, seu gres-  
 sum, hoc est, passum mi-  
 norem; quinque, passum  
 majorem (geometricum,  
 qui est idem cum or-  
 gyria; decem pedes dant  
 perticam (decempeda:) centum  
 viginti quinque  
 passus geometrici dant  
 stadium: octo stadia (hoc  
 est, mille passus) milliare  
 Italicum; hæc autem qua-  
 tuor, milliare Germani-  
 cum; milliare sesqui Ita-  
 licum, Gallicum leucum.

525 Mensuræ capaci-  
 tatis apud Romanos fu-  
 erunt: primum pro li-  
 quidis, quatuor cochlea-  
 ria (seu ligula) faciunt  
 cyathum; horum tres,  
 quartarium; quartarii  
 duo, heminam; hemina  
 duæ, sextarium; hi sex,  
 congiunt; quatuor con-  
 gii, urnam, quantum vir  
 ferre potest; duæ urnæ  
 amphoram (seu quadran-  
 tal) quantum duo com-  
 mode bajulant; viginti  
 amphoræ, culeum, quan-  
 tum plauistro vehi solet.

526 Mensura mini-  
 ma aridorum fuit cyā-  
 thus: cyathi sex da-  
 bant heminam; hemi-  
 næ duæ, sextarium:  
 duo sextarii, modio-  
 lum; hi quatuor, modiu-  
 m: modii dodecim

ἑκατὸν δὲ δακτύλων ἑκατὸν τρεῖς  
 πικύλια ( $1\frac{1}{3}$ ) ἀντὶ χίλια δα-  
 κτύλων πένταρες, τὴν παλά-  
 μων παλάμην τρεῖς τὴν σπι-  
 θαμὴν πένταρες ἢ πέντα πόντι  
 ἢ πέντα μὲν παλάμης: ἑξ τῶν  
 ἀργύρων ἑκατὸν, ἑκατὸν  
 μισθίων) δύο πόδες μὲν τὸ  
 ἡμισυ πένταρες βαθμόν, ἢ ἑκα-  
 τάρια, τὰ ἑστὶ, τὸ βῆμα ἰταλ-  
 σὸν πέντε, τὸ κῆμα μέγισ-  
 τόν (γεωμετρικόν, ταὐτὸ τὸ ὄρ-  
 γυρῶν) ἑκατὸν πόδες δίδωσι τὴν  
 χεῖρα (δικάποδα) ἑκατὸν  
 καὶ εἴκοσι πέντε τὰ βῆμα ἰτα-  
 λικὰ γεωμετρικὰ δίδωσι τὸ στάδιον  
 ὅκτω στάδια (τὰ ἑστὶ, χίλια  
 βῆματα) τὸ μίλιον ἰταλικόν  
 τὰ ἑκατὸν πένταρες, μίλιον Γερμαν-  
 κὸν τὸ μίλιον ἰταλικόν, ἢ τὸ  
 ἡμισυ ἀδελφὸν Κελτικόν.

Φησὶ. Τὰ τῆς ζωῆς ποτὶς μέ-  
 τρη παρὰ τοῖς Ῥωμαίοις ὡς  
 τὸ ὅσον τὸν ἥδ' ὕδρον, τὰ τισ-  
 σάρα κοχλιάρια (ἑκατὸν ἑκα-  
 τάρια τὸν κύανον) τρεῖς κύα-  
 θεὶ τὸ τεταρτημόριον δύο τε-  
 ταρτημύρια ἡμίνων δύο ἡμί-  
 νων ἢ ἑξίσω ἑξ ἑξίσω ἢ χάν-  
 τες σῆρες οἱ χόροι ἢ καλποὶ,  
 ὅσοι ἀνὰ ἑκάστης τε ἑστὶ εἶρεν  
 δύο καλποὶ ἢ ἑκατάρια, ὅσοι  
 οἱ δύο διώκοντο καλῶς βασι-  
 λην ἀμφορεύς εἴκοσι ἢ ἑκατὸν  
 ὅσοι τὰ ὅσον ματὶ φέρει εἰς  
 δαίτη.

Φησὶ. Τὸ ἑκατὸν [μὲν  
 κοφῶδες] ἥδ' ἑκατὸν μέτρον  
 κύανον ὡς κύανον ἑξ ἑκα-  
 τάρων τῶν ἡμίνων ἡμίνων δύο ἢ  
 ἑξίσω ἑξίσω δύο τὴν ἀλλήλων  
 πλημυρὰ τέσσαρες τὴν μόλιον  
 μόλιον δίδωσι τὸν μέτρον  
 (ἀλλὰ τὰ ἑκατὸν βοτάνων  
 modius







measure the capacity of hogs-heads, stereometria [gauging of vessels.]

530 A geometrician examining, why the sight ever and anon saileth [mistakes] (for example sake why any thing under the water, or through a vapour [mist,] seemeth greater than it is, nor in its own place:) also why a thing appeareth so much less, by how much farther it is from the edge; and likewise the causes of transparencie and opacitie, and of perspicuitie and obscuritie, &c. is called an optick.

530 Geometra examinans cur visio subinde fallat: (ex.gr. cur aliquid sub aqua, aut per vaporem, majus videatur quam est, nec suo loco:) item cur tanto minor appareat res, quanto fuerit remotior ab oculo; nec non causas pelluciditatis & opacitatis, perspicuitatisque & obscuritatis, &c. opticus vocatur.

ἄλ'. Ο' γιωματρικὸς ἐξετάζει [ἀνακρίνων], διὰ τὴν ἰσχυρίαν· ἵδ' ὅτι ἐξ ἀπαλῆς (αἰὼν πίνουσι) πῶς τὸ ὑπὸ τῆς ὕδατος, ἢ διὰ τῆς ἀτμίδος μᾶλλον δοκεῖ εἶναι, ἐπὶ ἐν τῇ ἰδίᾳ τῷ τοῦ) & ἐφ' ὃ τὸ σὺν ἰλασιν [μικροτέρῳ] φαίνεται τὸ πρᾶγμα, ἴσονται δὲ ὅτι πορρωτέρω ὅπου τὸ ὁρᾶται μᾶλλον καὶ τοὶ τὰς αἰτίας τῆς διαφανείας & ὀπαιστικῆς ἐμφανείας τι καὶ ἀμεινότητι. &c. ὁπτικὸς καλεῖται.

## CAP. LIV.

Statice munia 531. Partes libræ in genere 532. Bilancis in specie ratio 533. & statice 534. Ponderandi ratio 535. Ponderum diffensionis 536.

## STATICK.

531 A weigher tryeth the solidity of things, and then their worth, by weighing the heaviness of them, by the force of scales and weights.

532 The parts of a scale [balance] are, first the beam or plank; then in the centre of the beam, the little axel, on which the poizing is made; thirdly, the handle on which the beam hangeth; and the cleft of the handle, the hole of the balance; through which the tongue [needle] passeth, namely being fastened to the beam.

533 But there is a double reason of the balance [scales] and of weighing; the first see in the balance having the centre in the middle of the beam: whence it necessarily followeth that even weights should weigh

## STATICA.

531 Staticus probat soliditatem rerum, & deinde pretiositatem, ex perpendicularitatem gravitate, vi librarum & ponderum.

532 Libræ partes sunt, primum libræ seu scapus (& jugum); deinde in centro libris axiculus, super quem fit libratio; tertio ansa, a qua scapus pendet; & ansæ apertura, agina; quâ transi: examen, lingula scilicet infixâ scapo.

533 Est autem ratio duplex libræ, & pensuræ: primam vide in bilance, habente centrum in medio scapi: unde necessario sequitur ut æqualia ponderent æqualiter, & gravius præponde-

## Ἡ ΣΤΑΤΙΚΗ.

ἄλ'. Ο' στατικός δοκιμαζει τὴν τῶν ὑγίων στερότητα, καὶ μετὰ τὴν πολυτιμίαν, καὶ τὴν ἀξίαν αὐτῶν τῆς βάρους, ἐν ζυγοῖς τι καὶ σταθμοῖς.

ἄλ'. Τὰ τῆς ζυγῆς μέρη εἰσι, τὸ πρῶτον τὸ ἀλγυζὶ ἢ σκάπῳ (ἢ ζυγῶ) μετρίεται ἐν τῷ κέντρῳ ὁ ἀξὼν τῆς ζυγῆς, ἐπ' ἣν τῆς μίτης γίνονται τὸ τῆς λαβῆς, ἀφ' ἧς ὁ σκάπῳ ἐκκρέμεται· καὶ τῆς λαβῆς διάνοξις ἢ ὁ τῆς ἀπὸ κέντρων μεταβαίνει, τὸ γλωσσάριον ὅπου ἐμπίπτει πρὸς τὴν σκάπῳ.

ἄλ'. Ἐστὶ δὲ διπλὴ [διττὴ, διτλάσι] λόγῳ τῆς συζήτησεως καὶ τῆς σταθμίσσεως· τὸν πρῶτον ἐν τῷ σταθμῷ ὅρα, ἵδου τὸν κέντρον ἐν τῷ μέσῳ τῆς σκάπῳ· ὅθεν ἀνάγκη [ἢ ἀνάγκη] ἵπταται τὰ ἴσα ἐπὶ τῶν ζυγῶν καὶ πρᾶγμα.



three scruples, a drachme;  
four drachms half an ounce;  
eight, an ounce; twelve  
ounces a pound: (but a mar-  
ket pound is sixteen ounces)  
an hundred pounds make an  
hundred pound weight (com-  
monly an hundred.)

scrupulum; tria scrupula,  
drachmam; quatuor dra-  
chmas, semunciam; octo,  
unciam; uncia duode-  
cim, libram: (mercatorum  
tamen libra est sedecim  
unciarum) centum librae  
dant centipondium (vul-  
go centenarium.)

τρεῖς, δραχμῶν. δραχμῶν  
τέσσαρες, τέσσαρες δραχμαὶ ὀκτώ.  
ὀκτώ δραχμαὶ ἡμίση, λίτραν  
(ὅ ἐστι λίτρα ζυγιστικῆς ἐστὶν  
ἰσχυρὴ καὶ ὀκτώ δραχμῶν) ἡκατὸν λί-  
τραν. ἡκατὸν τὸν κοινὸν λίτραν.  
ἡλίω ἡκατὸν τὸν δόμα.

## CAP. LV.

*Mathesis per totam philosophiam sparsa* § 37. *Applicatio calco productis astro-*  
*nomiam* § 38. *Circuli caelestes* § 39. *Axis & poli mundi, equator & tropici,*  
*zodiacus* § 40. *Circuli immobiles duo* § 41. *Horizon & meridianus* § 42.  
*Stellarum differentia & numerus* § 43. *Constellationes & signa in zodia-*  
*co* § 44. *extra zodiacum* § 45. *Planetarum numerus, situs, motus* § 46. *Sunt*  
*jam boreales, jam australes* § 47. *Gradus in calo quid* § 48. *Ephemerides,*  
*& planetarum aspectus quid* § 49. *Eclipses quid* § 50. *Compositus fastorum*  
*& dierum hebdomadae nomina* § 51. *Mensiumque* § 52.

## ASTRONOMIE.

§ 37 What therefore do  
philosophers number, mea-  
sure, weigh? All things. Yet  
they have most solemn num-  
bring, measurings and poiz-  
ings, 1. of heaven, in astronomy  
2. of the earth in geographie:  
3. of times in chronologie:  
4. of thoughts in logic, mne-  
monick, prognostick: 5. of  
moral actions, in ethicks;  
6. of speech in philological  
arts: all which let us run  
over by the by.

§ 38 An astronomer about  
do view the stars, quarter-  
eth [parteth] to himself  
the firmament into certain  
regions, through vvhich he  
may observe the passages  
[motions] of the stars;  
namely, imaginary circles;  
of which the chief are, the  
aquator, the tropicks, the  
zodiacus, &c. which do thou  
conceive thus.

## ASTRONOMIA.

§ 37 Quid ergo nume-  
rant, mensurant, ponde-  
rant, philosophi? Omnia.  
Sunt tamen illis solen-  
nissimæ dinumerationes,  
dimensiones collibrationes-  
que 1. cœli, in astro-  
nomia: 2. terræ, in geo-  
graphia: 3. temporum  
in chronologia: 4. cogi-  
tationum, in logica, mne-  
monica, prognostica:  
5. moralium actionum  
in ethica: 6. sermonis  
in philologicis artibus:  
quæ omnia percurramus  
obiter.

§ 38 Astronomus con-  
templaturus astra distin-  
guat sibi firmamentum  
in certas regiones, per  
quas observet transiti-  
ones siderum: nempe  
imaginarios circulos;  
quorum primarii sunt,  
aquator, tropici, zodia-  
cus, &c. quos tu ita con-  
cipe.

## Ἡ ἈΣΤΡΟΝΟΜΙΑ.

§ 37. Τὶ ἀριθμῶσι  
ματρῶσι, μετρώσιν, οἰφιλῶσι  
τοῖς Ἀπαντα. Ἐστὶ δὲ αὐτοῖς  
κοινότατοι διαριθμῶσις, δια-  
ματρῶσις, καὶ συσταθμῶσις,  
ἀ. τὸ ἔσθην, ἐν ἄστρονομίᾳ. β.  
τὴν γῆν, ἐν γεωγραφίᾳ. γ. τὸ  
χρόνον, ἐν χρονολογίᾳ. δ. τὸ  
διαλογισμῶν, ἐν λογικῇ, μνη-  
μονικῇ, προγνωστικῇ. ε. ἐν δι-  
κῶν τῶν περὶ ἡμῶν, ἐν ἠθικῇ.  
ς. λόγον ἐν ταῖς φιλολογικαῖς  
τέχναις. ἀ πάντα διαρχόμενα  
παρρηγῶς [ἐν παρῶν]

§ 38. Ὁ Ἀστρονόμος κατὰ  
τοῦτον τὸν ἀστρονόμον, ἀφορίζει  
τὸν οὐρανὸν εἰς τὰς ἑξῆς  
οἰκισμῶν, διὰ τὰς ὁποίας περὶ τὸν οὐρανὸν  
διαβάσει τὸν ἀνθρώπου τὸν φαν-  
ταζομένην κύκλους. ὅν οἱ ἀρχαί-  
ται [ἀστρονόμοι] εἰσὶν ἰσχυροὶ  
ἰδοὶ, τερπικαί, ζωδιακοὶ καὶ  
οἱ τῶν ἑξῆς.

339. That the stars move circularly, their daily return to the same places doth shew : therefore the heaven is a rolling sphere : therefore it hath an axel, about which it is rolled [ turned round ; ] and therefore two extremities [ farthest parts, ends ] of it's axel, or two immoveable poles, the northern and southern.

340 Between the poles conceive in the midst of the sphere a great circle, it will be the equator; and to this two parallels, the tropicks; which the sun describeth, being at the highest in the summer; and being at the lowest, in the winter : but the yearly passage of the sun, ( passing from this tropick to that, and cutting the equinoctial in two places ) they call the zodiac: whose poles again do describe the little polar circles by their daily going about.

341 You have in the very celestial frame circles invisibly placed, and turning about with it; but there are others proper to any place, and immoveable, the horizon and meridian.

342 Wheresoever you stand, looking round about, you see the horizon; so wit, the confines of heaven and earth, or of the upper hemisphere from the lower: but the centre of the horizon is where you stand; it's poles in the heaven, the point which is highest and lowest to you ( that vertical [ over your head ] they call the zenith; that deep one under the earth, nadir: ) but draw a circle again through the poles of the

339 Stellæ ire circulatim, indicat quotidiana reditio ad loca eadem: ergo cœlum est volubilis sphaera: ergo habet axē, circa quem revolutatur: ergo & duas extremitates axis sui, seu duos immoveabiles polos, septentrionalem & meridionalem.

340 Inter polos sphaeræ in medio sphaeræ maximum circulum erit æquator: & huic parallelos duos, tropicos; quos Sol describit altissimus æstatis; & humillimus, hieme: sed annuam viam Solis, ( transeuntem ab hoc tropico ad illum tropicum, interfecantemque æquinoctialem duobus locis ) vocant zodiacum: cujus poli rursus describunt polares circulos, circuitione quotidiana.

341 Habes in ipsâ cœlesti machina circulos invisibiliter positos, & cum illa revolubiles; sed sunt alii cuilibet loco proprii, & immoveabiles, horizon & meridianus.

342 Ubi ubi stas, prospectans circumcirca, visdes horizonem; confinia scilicet cœli & terræ, sive superioris hemisphaerii ab inferiore: horizonis verò centrum est ubi tu stas; poli in cœlo, punctum tibi summum & imum ( verticale illud vocant zenith, profundum illud sub terra, nadir: ) duc verò iterum circulum per polos mundi, & zenith ac nadir,

φθδ'. Τὰς ἀστῆρας κυκλῶδῶς [ κυρροειδῶς ] ἐκαστὴν [ πορθεῖται ] ἢ καθημερινῶς ἐπιστρέφουσιν εἰς τὸν αὐτὸν αὐτῶν δεικνύοντιν· ἄρα ὁ ὕψους σφαῖρα ἀστροφῆς ἐστίν, ἃς ἔχει ἀξὸς ἀπὸ τοῦ ἀναλήπτου· ἃς ἔχει τὸ ἰσοχαιρῶς δύο τῷ ἑξῆς· αὐτῶν, ἅτοι δύο ἀκίνητους πόλους, ἀρκτικὸν καὶ μασμηρικὸν.

φμ'. Μιστὸν τῶν πόλων ἐν μέσῳ τῆς σφαῖρας μακρόν κυκλῶν, ἰσημερινὸς ἔσται καὶ τέσσα ἀπὸ παραλλήλων δύο, τροπικαί· αἱ ἐν ἡμῶν ἀπογραφῇ αἱ ἀνὰ τὸν πῦρ καὶ κατὰ τὸν ἕως ἀρχῆν, καὶ ἑκατέρωθεν· ἀλλὰ δὲ τὸ ἐν αὐτῇ οὐδὲν τῷ ἡλίῳ, ( διατρέχοντα ἀφ' ἑοῦς τροπικῆς πρὸς ἑπὶ τροπικῆν, καὶ διατέμνουσιν τὴν ἰσημερινὴν ἐκαστὸς ) ζῳδιακοὶ ὀνομαζοῦνται· ἃ περὶ οἱ πῶλοι παλιν ἀπογραφῇ καὶ πάλιν· τῶν πόλων κυκλικῶς τῷ ἰσημερινῷ περιέδω.

φμα'. Ἐχόντες αὐτῶν τῶν ἐρανία μηχανῶν τοὺς ἀκίνητους ἀστροφῆς καὶ ἡμῶν αὐτῶν ἀναστρέφουσιν· ἀλλὰ δὲ εἴη καὶ ἀλλοιῶς πᾶν τόπος ἔστιν, καὶ ἀκίνητος ἀνελκυστὶς καὶ μασμηρικῶς.

φμβ'. Ὅτις τιτιγῆς αἱ ἡς, περιελίττονται τὸν ὀρίζοντα καὶ τροπικῶν· τὰ μεθυστὰ ἀπὸ αὐτῶν ἐρανία καὶ ἡς. εἴη ἀναστρέφουσιν αὐτῶν κατὰ τὸν πῦρ καὶ κατὰ τὸν ἕως ἀρχῆν· ἀλλὰ δὲ τὸ ἐν αὐτῇ οὐδὲν τῷ ἡλίῳ, ( διατρέχοντα ἀφ' ἑοῦς τροπικῆς πρὸς ἑπὶ τροπικῆν, καὶ διατέμνουσιν τὴν ἰσημερινὴν ἐκαστὸς ) ζῳδιακοὶ ὀνομαζοῦνται· ἃ περὶ οἱ πῶλοι παλιν ἀπογραφῇ καὶ πάλιν· τῶν πόλων κυκλικῶς τῷ ἰσημερινῷ περιέδω.

world, and the zenith and the nadir, it will be the meridian, at which the sun arriving, maketh it noon with us.

543 As for the course [motion] of the stars, that's uniform to all the fixed ones, as if they were carried in one and the same orb: amongst which those of the first magnitude are fifteen (Arcturus, Lyra, Syrius, &c.) of the second 45, of the third 208, of the fourth 475, of the fifth 216, of the sixth 49: moreover there are nine obscure [dusky] ones, and five cloudy ones: all together about [over or under] 1020. which truly by a free aspect we can see in Europe: but through perspective-glasses many more.

544 They have been brought into certain configurations: such as are the twelve signs of the zodiac, thus marked with their characters [proper figures:] ♈ Aries, consisteth of 19 stars: ♉ Taurus, of 44: (amongst which are the Pleiades:) ♊ Gemini of 31: ♋ Cancer of 28: ♌ Leo of 39: ♍ Virgo of 40: ♎ Libra of 15: ♏ Scorpio of 27: ♐ Sagittarius of 32: ♑ Capricornus of 27: ♒ Aquarius of 33: ♓ Pisces of 35.

545 Without the zodiac are the northern signs: minor Ursa (the lesser Bear,) of 8 stars; major Ursa (the greater Bear) of 32: the Dragon of 33; Hercules of 43: the Swan of 37: Cassiopea of 25, &c. Amongst the southern stars the most conspicuous is

erit meridianus, ad quem sol delatus facit nobis meridiem.

543 Quod attinet cursum Astrorum, is uniformis est omnibus fixis, quasi vehantur uno eodemque orbe: inter quas primæ magnitudinis sunt quindecim, (Arcturus, Lyra, Syrius, &c.) secundæ 45; tertiæ 208; quartæ 475; quintæ 216; sextæ 49: novem insuper obscuræ, & quinque nebulosæ: omnes simul præter propter 1020. quas quidem per liberum aspectum in Europa videre possumus: sed per telescopia longè plures.

544 Sunt redactæ in certas configurationes: cuiusmodi sunt, duodecim signa zodiaci, ita insignita characteribus suis: ♈ Aries constat stellis 19: ♉ Taurus 44: (inter quas sunt Pleiades,) ♊ Gemini 31: ♋ Cancer 28: ♌ Leo 39: ♍ Virgo 40: ♎ Libra 15: ♏ Scorpio 27: ♐ Sagittarius 32: ♑ Capricornus 27: ♒ Aquarius 33: ♓ Pisces 35.

545 Extra zodiacum sunt: borealia signa: minor Ursa, stellarum 8; major Ursa 32; Draco 33; Hercules 43; Cygnus 37; Cassiopea 25, &c. Inter australia signa maximum conspicuus est Orius 39; Canis major 18; Canis minor 7, &c.

χθονὶ τῶν ἡμῶν τὰς μεσημέριαν.

φμγ. Ὁ δὲ ἡμεῖς ἔσπερον  
μεσημέριαν ἐστὶν πλὴν πηχυματὸς  
ἀπὸ τῆς ὀχθυοῦς διὰ τὴν μετὰ τῆς  
στραβῆς ἐν τῇ τοῦ, ἥ ὡς οὖν  
μεγέθυς: πηχυματὸς ἐστὶν,  
(Ἀκτῦρος, Λύρα, Σείριος,  
κλ.) ἥ δὲ δυνάμις μὲ, ἥ τῇ πλὴν  
σῆ, τὴν πλάτος τοῦ, τὴν πηχυμα  
σις, ἥ ὡς μὲ, ἐπὶ τῇ πηχυμα  
ἀφ' ἧς, καὶ πάντα πηχυματὸς  
ἐπὶ τῇ πηχυματὸς σὺν ἑαυτῇ ἀφ'. ὅς  
μὲ πηχυματὸς ἐν ἑαυτῇ πηχυμα  
ἱερίαν ἀλλὰ δὲ διὰ τῇ πηχυμα  
σὺν τῇ πηχυματὸς ἐπ.

οὐδ'. Ἀνὴρ ἔσπερον ἐστὶν τῶν  
δυνάμεων πηχυματὸς ἀπὸ τῆς  
ζωδίας, ἐπὶ τῇ τοῦ χαρὰ τῇ πηχυμα  
μὲ τῇ σὺν τῇ πηχυματὸς. Ὁ Κριός  
ἀστὴρ ἐστὶν. ἔχει τὴν τῇ πηχυμα  
μὲ (ἡ δὲ πηχυματὸς ἐστὶν)  
ἡ δὲ δυνάμις καὶ τῇ πηχυματὸς. Ὁ Κριός  
τῇ πηχυματὸς. Ὁ Λέων τῇ πηχυματὸς. Ὁ Παρ  
δὲ τῇ πηχυματὸς. Ὁ Ζυγὸς ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Τοξότης ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Ἄκτις ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Ἄκτις ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Ἄκτις ἐστὶν ἡ

οὐδ'. Ἐν τῇ ζωδία ἐστὶν τῇ  
τῇ πηχυματὸς σὺν τῇ πηχυματὸς. Ὁ Κριός  
μὲ τῇ πηχυματὸς. Ὁ Λέων τῇ πηχυματὸς. Ὁ Παρ  
δὲ τῇ πηχυματὸς. Ὁ Ζυγὸς ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Τοξότης ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Ἄκτις ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Ἄκτις ἐστὶν ἡ  
τῇ πηχυματὸς. Ὁ Ἄκτις ἐστὶν ἡ











thwart, the poles of the world are elevated and depressed, whence also the greatness of the globe of the earth is thoroughly known: namely because to one that goeth from the south into the north (or backward) in every fifteen German miles the arctic pole is lifted up, and the antarctic pressed down, one degree, it is evinced that the whole compass of the earth (which is of 360 degrees) hath the circuit of 5400 miles; but the diameter of the earth 1800; the semidiameter (from the surface of the earth to it's centre) 900.

555 The latitude of the earth is reckoned from the equator towards the poles, on both sides by ninety degrees: but the longitude from the west to the east, through the whole compass of 360 degrees; taking the beginning from the first meridian, which they set at the bounds of Europe, in the Canary islands.

556 From the latitude of the earth proceed five terrestrial zones: the middle one, lying between the tropical circles, is call'd the torrid zone: the two extremes comprehended within the polar circles, frigid ones: and as many temperate ones placed on both sides between these two frigid ones, and this torrid one.

557 In the torrid (zone) by reason of the perpetual verticality of the sun, there are most violent heats, and a perpetual equinox: on the contrary, in the frozen quarters, by reason of the

mundi eleuantur & depressuntur, undè & terreni globi magnitudo percognoscitur: nempe quia tendenti ab austro in boream (aut retrò) singulis quindecim Germanicis miliaribus attolitur arcticus polus, & devertit antarcticus, gradu uno, evincitur totum ambitum terræ (qui est graduum 360) habere circuitum miliarium 54003. diametrum verò terræ esse 1800, semidiametrum (à superficie terræ ad ejus centrum) 900.

555 Latitudo terræ æstimatur ab æquatore polos versus, utrinque per nonaginta gradus: longitudo verò ab occasu in ortum, per integrum circuitum, 360 graduum; initio sumpto à primo meridiano, quem constituunt ad fines Europæ, in Canariis insulis.

556 Ex latitudine terræ prodeunt quinque terrestres zonæ: media, interjacens circulis tropicis, vocatur torrida: extremæ duæ intra polares circulos comprehensæ, frigida: totidemq; temperata, inter has frigidas & illam torridam alterutrinque sitæ.

557 In æstuosa (zona) propter perpetuam verticalitatem solis vehementissimi sunt ardores, perpetuansque æquinoctium: contrà in gelidis plagis, propter solis col-

καταέρωνται, ὅθεν καὶ τὸ πῦρ σφαίρας τῆς γῆς μέγας γινώσκεται· ἰσχυρόν γάρ τὸ ἰσχυρόν ὅσο ὅτι νότον εἰς βόρην (ἢ ἑμπαλὴν) ἐκείναις πεντηκαίδεκα μιλίοις Γερμανικοῖς ἰσαίρεται ὁ ἀρκτικός πόλος, καὶ κατακλινῇ ὁ ἀνταρκτικός, πλὴν ἐκάθμω. ἑπταγὰν τὴν ἑλὴν τῆς γῆς περιμέτρον (ἢ πρὸς βαθμῶν πρῶτον). ἔχειν τὴν περιμέτρον τῆς γῆς ἑξακισμύρια δὲ διαμέτρον τῆς γῆς ὅσον αὐτῇ δὲ ἡπιδιάμετρον (ὅσο τῆς σφαίρας τῆς γῆς εἰς κέντρον αὐτῆς) πλ.

φί. Τὸ πλάτος τῆς γῆς λογιζομένη διὰ τὴν ἰσημερινὴν, πρὸς τὸν πόλον, ἀμφοτέρωθεν ἐννεήκοντα βαθμῶν· τὸ δὲ μήκος δὲ τῆς γῆς ὅσον ἑξάκισμύρια, δι' ἑλὴν τῆς περιμέτρος, πρῶτον βαθμῶν· ἀρχαῖοι δὲ τὴν πρὸς τὴν μεσημβρινὴν, ὅν καθεστάντα πρὸς τὰ πέρατα τῆς Ευρώπης, ἐν τῇ νήστει μακαρίου [Καταρίου.]

ενς. Ἐκ τῆς δὲ ὕψους τῆς γῆς γίνονται αἱ πέντε τῆς γῆς ζώναι· ἡ μέση, περιεπλεκμένη κύκλοις τροπικοῖς, καλεῖται λίγαντα· αἱ ἑστέα δύο καλεῖται ὅσον πρὸς τὸν πόλον κύκλοι συνημικύβητα, ψυχραὶ καὶ πτωχταὶ μέτρα, κατὰ τὴν πτωχτὴν καὶ ψυχρὴν καὶ κεντρικὴν ἐκείνης ἐκείναις ζώναις καλεῖται.

ενς. Ἐν τῇ ἐκείνῃ (ζώνῃ) διὰ τὴν διωνικήν τὴν ἡλίου ὥσπερ αὐτὴν κορυφῆς θέσιν δὲ νότον ἀνίσταται τὰ καίματα, καὶ ἐν ἐκείνῃ ἰσημερία· τὸ δὲ ἐναντιοῦν τοῖς ψυχροῖς καίμασι, διὰ τὴν ἡλίου ἐν πτωχταῖς  
continuat

continual collaterality of the Sun most vehement cold, and under the pole is self, the day of six months, and the night of as many: in the temperate tracts [countries] there is a grateful alternation [change] of seasons, with successive increasings and decreasings of dayes and nights.

558 Whence arise the  
Climates, by the difference  
[distance] of one half hour :  
for those that have their  
longest day of twelve hours  
and a half, are said to dwell  
under the first climate, those  
of 13 hours, under the se-  
cond; and so on.

559 The Continents separated from one another by Seas, are accounted five; Europe, Asia, Africa, America, Magellania: each of which contain most vast regions, as well on the sea-coast, as mid-land; placed in the middle [heart] of the country; but round about them very many islands of differing nations and languages [tongues]; whence it is now manifest, that the earth is inhabited on every side, and that some are Antipodes to others.

560 The inhabitants of Europe are, the Spaniards (with the Portugals bordering on them); French, Dutch, English, Scots, Irish, Danes, Swedes, Norwegians, and Laplanders; also the Russians or Moscovites, Lithuanians, Polonians, Bohemians, Germans, Italians, Sicilians, Dalmatians, Hungarians, Grecians, Wallachians, Thracians:

lateralitatem continu-  
am vehementissima fi-  
gora subque polo ipso  
sex mensium dies, toti-  
dem nox: *in temperatis*  
*tractibus* est alternatio  
tempestatum grata, cum  
suecessivis incrementis  
ac decrementis dierum  
ac noctium.

558 Unde oriuntur *climata*, per interstitium unitis semihorii, nam qui longissimū diem habent, horarum duodecim cum dimidia, dicuntur habitare sub climate primo; qui 13. horarū, sub secundo; & ita consequenter.

559 *Continentes*, maribus à se invicem determinata; quinque recensentur; *Europa*, *Asia*, *Africa*, *America*, *Magellanica*: quarum singula continent vastissimas regiones, tum maritimas, tum mediterraneas, in medietullum sitas; circa se autem insulas plurimas, dis sociatis gentibus & linguis: undè tellurem undique habitari, aliòsque aliis esse antropodes, jam constat.

560 Europæi incolæ  
sunt; Hispani (cum Lusitanis sibi conteminis)  
Galli, Belgæ, Angli, Scoti,  
Hiberni, Dani, Sueci, Nor-  
vegi, Lapponesque : item  
Russi seu Muscovitæ, Li-  
thuanii, Poloni, Bohemi, Ger-  
mani, Itali, Siculi, Dalmata,  
Hungari, Græci, Valachi,  
Thracæ : Asiatici sunt,  
Turcæ, Arabes, Armeniani,  
Persæ, Indi, Chineses,  
Scythæ nunc Tartari : A-

διενικώς τὰς Φιδεράς, καὶ  
ὑπὸ τῷ πόλῃ αὐτῷ ἐξ ἐμῶν  
ἡμέρῃ καὶ πρὸς τὴν ἡμέραν  
ἐν ταῖς μαγείαις χάραξαι ἡδὲ  
ἐπαγγελίᾳ τοῦ καθεστῶτος, μὴ  
συναχθῶν ἐξήκοον τι καὶ ἀγαθὸν  
ἐξήκοον τοῦ ἡμεῶν τι καὶ τοῦ  
εὐκλείου.

φνθ. Ὁ θεὸς γίνωται τὰ κλη-  
ματα, καὶ τὸ διάστημα ἐνὸς τοῦ  
ἡμαρτίου· ἵππευσι οἱ ἄλλοι τὴν  
μέγιστον τὴν ἡμέραν ἔχουσιν·  
τῇ ἄρᾳ δὲ οὐδὲν καὶ ἡμ-  
σέας, ὑπὸ τοῦ ποταμοῦ τῇ κλη-  
ματὶν οὐκ ἐν[ταύθα] λαμβάνουσι  
οἱ ἵπποι· ἀρᾶν, ὑπὸ τοῦ δούτι·  
καὶ οὕτως ἀναλαμβάνουσι.

[illegible]

οὗ. Οἱ τῆς Ἑυρώπης ἐνοικῶντες εἰσιν, οἱ τῆς Ἰατρίας [Σταβίας,] (μὴ ἔρωσεν Ἀκτιστῆς) οἱ τῆς Γαλλίας [Κελπῆς Γαλλίας,] οἱ τῆς Βελγικῆς, οἱ τῆς Βελγανίας, οἱ τῆς Καλνδονίας, οἱ τῆς Ἰβερνίας [Ἰβερνίας,] οἱ τῆς Κιμυρενῆς, οἱ τῆς Σουήδης, οἱ τῆς Νορμαντίας, καὶ οἱ τῆς Λαπωνίας καὶ οἱ τῆς Μοσχίας, οἱ τῆς Αἰθιοπίας, οἱ τῆς Σερματίας, οἱ τῆς Βοιωτίας, οἱ τῆς Γερμανίας, οἱ τῆς Ἰταλίας, οἱ τῆς Σικελίας, οἱ τῆς

Those of Asia, the Turks, Arabians, Armenians, Persians, Indians, Chinese, Scythians, now Tartars: Those of Africk are, the Egyptians, Barbarians, Abyssines, (the white Ethiopians) Moors (the black Ethiopians) Cafres, &c. The Americans are the Mexicans, Peruvians, Brasilians, &c. naked and without clothing: Those of Magellana are as yet unknown to us.

fricani, *Aegyptii, Barbari, Abyssini* (albi *Ethiopes*) *Mauri* (atri *Ethiopes*) *Cafres*, &c. *Americani, Mexicani, Peruviani, Brasilenses*, &c. nudi & inuestes: *Magellanicis* nobis adhuc incogniti sunt:

Δαλαματίας, εἰ τῆς Περγονίας, εἰ τῆς Ἀρχίας [Ἑλλάδος,] εἰ τῆς Ὑλαρχίας, οἱ τῆς Θερμῆς οἱ τῆς Ἀσίας εἰσὶν, οἱ τῆς Τυρκίας, οἱ τῆς Ἀφρικής, οἱ τῆς Ἀμερικής, οἱ τῆς Περσίας, οἱ τῆς Ἰνδίας, οἱ τῆς Σίνης, εἰ τῆς Σαωδίας, νυνὶ δὲ Ταρταρίας. Οἱ τῆς λευκῆς [Ἀφρικής,] οἱ τῆς Αἰθιοπίας, οἱ τῆς Νεγκιδίας, οἱ Ἀσσυριοὶ (Ἀθίοπες λευκοί,) οἱ Μαυροὶ (Ἀθίοπες μέλανες) οἱ Καφρῆς, κλ. Οἱ τῆς Ἀμερικής, οἱ τῆς Μεξικῆς, οἱ τῆς Περσῆς, οἱ τῆς Βασιλίας, κλ. γυνὴ δὲ ἰδιότων δούλῃς οἱ τῆς Μαγγανικῆς ἡμῶν ἐν ἀγρίῳ εἰσιν.

561 The famous mountains are; in Europe, The Alps, Pyrenean mountains, Carpathus, &c. In Asia, Taurus Caucasus; in Africk, Atlas, and the mountains of the Moon: but the renowned rivers are; in Europe the Danow, or Ister, (for it hath two names) Boristhenes, &c. in Asia, Indus, Ganges, Oby, &c. in Africk, Nilus, disburthening it self into the Sea at seven mouths; in America, Maragnon, &c.

561 Celebrati montes sunt; in Europa, *Alpes, Pyrenaei, Carpathus*, &c. in Asia, *Taurus, Caucasus*; in Africa, *Atlas & Luna montes*: famosa flumina verò; in Europa, *Danubius*, seu *Ister*, (est enim binominis) *Boristhenes*, &c. in Asia, *Indus, Ganges, Oby*, &c. in Africa, *Nilus* septem ostiis se in mare exonerans; in America, *Maragnon*, &c.

ῥῥῥ. Τα ὄρη πολυθρόνα λατρεύοντ' ἐν Ἑυρώπῃ μὲν αἱ ἄλπεις οἱ Πυρηναιοί, Καρπαθοί, κλ. ἐν Ἀσίᾳ δὲ Ταύρος, Καύκασος, ἐν Λιβύῃ δὲ Ἀτλῆς, καὶ τὰ τῆς Σελήνης ὄρη οἱ δὲ ποταμοὶ περὶ βόρην, ἐν Ἑυρώπῃ Λανθίσιος ἦν Ἰσθρὺς (ἰχθυόδον καὶ ἰδιόματι) Βουρδίνιος, κλ. ἐν Ἀσίᾳ Ἰνδός, Γαγγῆς, Ὀβύ, κλ. ἐν Λιβύῃ Νείλος, ἐκβολαὶς ἑπτά; εἰς πέντε δαίλασεν καταρρίων ἐν Ἀμερικῇ Μαράγνον, κλ.

562 The famous Cities, are in Europe, Constantinople, Rome, Venice, Paris, Lisbon, London, Amsterdamm, Prague, Cracow, Mosco, &c. in Asia, Alepo, Badget (on this side Euphrates) Ormus, Goa, Cambalu, Quinsay, &c. In Africa, Alcair, Fessâ, Maroco, &c. In America, Mexico, Cuco, Lima, &c.

562 Inclytae urbes sunt, In Europa, *Constantinopolis, Roma, Venetia, Lutetia* (Parisiorum) *Lisbona, Londinum, Amsterdammum, Praga, Cracovia, Mosqua*, &c. in Asia, *Alepo, Badget* (cis Euphraten), *Ormuz, Goa, Cambalu, Quinsay*, &c. in Africa, *Alcair, Fessa, Maroco*, &c. in America, *Mexico, Cusco, Lima*, &c.

ῥῥῥ. Αἱ πόλεις κυριόταται εἰσιν, ἐν Ἑυρώπῃ, Βυζάντιον [Κωνσταντινούπολις,] ῥῥῥ. Ἐπιστά, Ἀδελφοπολίς [Παρίσιοι,] Ὀδυσσεύπολις, Ἀμστερδάμνι, Πράγα, Καρβόδων, Μόσχα, κλ. ἐν Ἀσίᾳ Ἀλεπό, Βαδύλνι (πρὸς τὴν Ἑυρώπην), Ὀρμους, Γόα, Κάμβαλου, Κινσάι, κλ. ἐν Λιβύῃ, Ἀλκαίρ, Φέσσα, Μαροκκὰ, κλ. ἐν Ἀμερικῇ, Μεξικό, Κουκό, Λίμα, κλ.



CAP. LVII.

*Chronologi munia 563. Annorum epocha varia 564. Historiæ rudimenta 565. Historia universalis summarium 566. Historia antediluviana 567. & diluvii 568. Gentium & linguarum dispersio, 569. Sodoma subversio 570. Moses & Pharaon 571. Samson, David, Salomon 572. Elias, Ezechias 573. Nabuchodonosor, & Cyrus 574. Xerxes & Alexander 575. Romani. Christus nascitur 576. Constantinus imperator, & Mahomed 577. Novus orbis repertus 578. Librosque multiplicandi ars, typographia 579.*

Chronologie with history.

563 *A Chronologer reckoneth, in what age of the world this or that happened [came to pass], and how much distant the time present is from the first rise of things, or some other notable period: that we may not be ignorant where we now are, and what hath been done before us.*

564 *The common Epochæ, from whence the series of years are numbred, ought by right to be the same to all, from the beginning of the world: but because that beginning was to most men unknown, every nation took some other remarkable [memorable] term: and the Jews therefore reckoned from their departure out of Egypt, now from the desolation of Jerusalem; the Greeks from the Olympiads, (which Iphitus ordered to be celebrated every fifth year inclusively, or at year exclusively): The Romans from the building of their City: The Christians from the birth of Christ; The Turks from the flight of Mahomet (they call it the ara [date of Hegira] &c. Finally*

Chronologia cum historia.

563 Chronologus supputat, quâ ætate mundi hoc illudve acciderit, & quantum tempus præsens distet ab exortu rerum, vel quapiam alia observabili periodo: ut nê simus nescii, ubi jam simus, & quid fuerit gestum ante nos.

564 Communis Epochæ, undè series annorum numerentur eadem debuit esse omnibus jure, ab orbe condito: sed quia istud initium fuit incompertum plerisque, qualibet gens assumsit terminum alium memorabilem: supputaruntq; Judæi olim ab exitu suo ex Ægypto, nunc à desolatione Hierosolymæ; Græci ab Olympiadibus, (quas Iphitus instituerat celebrari anno quoque quinto inclusivè, aut quarto exclusivè), Romani à condita sua urbe: Christiani, à Christo nato; Turcæ à fuga Mahumedis (vocant eam Hegiræ) &c. deniq; reges auspiciantur æas suas à cœptu regnorum suorum.

Χρονολογία μετ' ἱστορίας.

εἰρη'. Ὁ χρονολόγος ἱστα-  
λοῖσθαι πῶς τὴν κόσμον τῷ  
αἰῶνι ἔκαστον συνέβηκεν, καὶ  
ὅσον ὀνόματι χρόνου ἀπέχει ἀπὸ  
τῆς πρῆς ὅταν ἀρχῆς, ἢ τοῦ  
ἀλλοῦ μεγάλης ἀπορίας ἵνα  
μὴ ἀγνοῦμεν, ὅπου νῦν ἐσμεν,  
καὶ τί πρὸς τὸν χρόνον ἢ πρὸς  
ἡμῶν.

εἰρη'. Τῶν κοινῶν ἐποχῶν  
ὅταν αἱ πρῆς αἰαυτῶν τάξεις ἀ-  
ριθμῶνται τῶν αὐτῶν εἴδη  
ἐχρῶν τοῖς ἀπασιν δικαίως.  
ἀπὸ τῆς κτίσεως τοῦ κόσμου ἐπὶ  
ἥ ἀρχὴ αὐτῶν ὑπὸ τῆς πολλῆς  
ἀγνοίας, ἔκαστος, τὸ ἴδιον  
ἐκαστοῦ πρῆς ἄλλο συμβῆναι  
ἀξιόμνητον καὶ οἱ ἀπὸ τοῦ αἰ-  
ωνίου ὅσον ἐκπαλαι ἀπὸ  
τῆς ἐξόδου [ἐκ τῆς αἰτίας] αὐτῶν  
ἐξ Ἀιγυπτῆς, τὸ ἥ νῦν ἀπὸ τῆς  
ἐρημώσεως τῆς Ἱερουσαλὴμ.  
οἱ δ' Ἕλληες ἀπὸ τῆς Ὀλυμ-  
πιάδων (ἥ ἐ ἱφίτου οὐκ ἀτ-  
τηδαι καὶ δίδεται καὶ ἔκαστος  
πρῆς ἴδιον ἢ τῆς πρῆς) οἱ  
Ῥωμαῖοι ἀπὸ τῆς πόλεως αὐ-  
τῶν κτίσεως οἱ Χριστιανοὶ  
ἀπὸ τῆς Χριστογονίας οἱ Τῦρκοι  
ἀπὸ τῆς εὐγῆς Μαχμεδίδου  
(ἐκ τῆς ἀφίκεσθαι ἐκ τῆς Ἡγί-  
ρας) καὶ τὰ πλεοναίον ἐκ-  
σελῆς ἀφίκεται ἢ ἐκ τῶν  
αὐτῶν ἀπὸ τῆς πρῆς βελτίαν  
αὐτῶν ἀρχῆς.



Kings begin their accounts from the beginning of their reigns.

565 The rudeness of the Ancients had no other histories, but what they reported one to another; or intimated to posterity by setting up some monuments, (as of stones placed up and down, or of knots tied on a rope, &c.) yet not withstanding things were forgotten, or changed into fables [tales]: at length after letters grew use, they began to set down acts done [matters achieved] in registers, together with their circumstances, lest any feigned or forged matter should creep in.

566 Are you willing to hear a certain Compendium [abstract] of Chronicles? I will hint at some particulars, concerning the particular changes of mankind.

567 The very first beginnings were but sad for us, Adam with his Eve, made after the Image of God, and commanded to rule over the creatures, abused [misemployed] the privilege that was granted them: and the first-born of Adam (whose name was Cain) a cruel fratricide, having slain Abel, gave himself with his whole progeny, up to impiety, and forthwith all men in imitation of him.

568 God grieved, that he had made man, and sending a deluge he destroyed all, except Noah, that was preserved with his in the ark, A. M. (that is, in the year of the world) 1657. but first

565 Priscorum ruditas non habuit alias Historias, præter quas narrabant sibi; aut innuebant posteris crectis quibusdam monumentis (ut lapidum hinc inde depositorum, vel ligatorum in fune nodorum, &c.) res nihilominus tamen veniebant in obliuia, aut transformabantur in fabulas: demum postquam litera increbuerunt, ceperunt res gestas inferre in commentaria, unâ cum circumstantiis, ne quid affictitii aut subdititii irreperet.

566 Placétne tibi audire brevium quoddam chronicorum? memorabo carptim quædam singularia, de præcipuis mutationibus humani generis.

567. Primordia ipsa fuerunt nobis luctuosa, quia Adam cum sua Eva, facti ad imaginem Dei, & iussi dominari creaturis, abusi sunt concessio privilegio: Adæ verò primigenius (cui nomen fuit Caino) truculentum fratricida occiso Abele tradidit se impietati cum tota sua progenie, ejusq; imitatione acturum omnes.

568 Indoluit Deus, quod fecisset hominem, quod fecisset hominem, immissoque cataclysmo delevit omnes, excepto Noâ servato cum suis in arca, A. M. (h. e. anno mundi) 1657. sed prius

φξβ. Ἡ τῶν παλαιῶν [ἀρχαίων] αἰστορία ἡ ἔχον ἀλλὰς ἱστορίας, εἰμὲν αἱ ἰαυταὶ διηγήσαντο, ἢ τοὶ ἐδύλασαν τῆς μεταγρηγορίας, ἀνιγέραντες μνημεῖά πνα (ἐν λίθαις ἐνδα καὶ ἐνδα διατάξαντες, ἢ πλίσσαντες χρονίον καὶ συνδύσαντες, κλ.) τὰ ὅτε γράματα μνηδὲν, ἢ πῶς ἐς ἀμνησίαν [λήθη] ἤλθον, ἢ εἰς μύθους μετατρέφανθ' ὅτι τὰ γράματα διατηρήλωται, ἢ ἔσαν το τὰ μεταχρίντα [μεταχρίντα] εἰς τὰ ὑπομνήματα εἰσγρηθεῖν, μὴ τ' ἀπερρίπτον ἵνα μὴ ἐπὶ πλάσιν πῆ ὑποβλήντων ἐφ' ἐρρωζῃ.

φξγ. Ἐὰν συνδοκῇ [ἀρίσκει] ἀλλ' ὅπου μὲν πνα τῶν χρονικῶν; ὑπομνήματα πνα καὶ αἰσθ' ἢ ἐξ αἰσθ' πνα ἀνθρωπίνῃ γένει παραλλαγὰν.

φξδ. Αἱ αὐτὰ ἀρχαὶ αὐτὰ ἡμῶν πολυπληθεῖς ἦσαν, ἐρ ὅ Ἄδὰμ μὴ τῆς Ἑως αὐτῶν εἰς ὁμοιότητι τῷ θεῷ παραδίδιναι, καὶ προσεχρίντες κυριδὲν τοῖς κτίσμασι, κατεχρῶντο τοῖς συγκεχωρημένους πωλείοις ὅ ὅτι τῷ Ἄδὰμ πρὸς τὸ τοκο [πρὸς τὸν τοκο] (ἐπὶ τὸ ὄνομα Κτ'ιν) θρησκείας ἀδελφοκτονίας τῷ Ἄδὰμ ἀντιπρὸς τῷ [προσθ' ἐπὶ τῷ] παρὲν αὐτὸν τῇ ἀσεβείᾳ μὴ τῆς ἀπάσης αὐτῶν γενεᾶς, ἐ πάντων πνεύματι αὐτῶν μιμνήσκοντο.

φξε. Μεταμεινῆθ' ὁ θεός, ὅτι ἀνθρωποὶ ἔπλασαν, καὶ τὴν κατακλυσμὸν ἐπάγων, πᾶντας ἀπώλωστο, παρὶ τοῦ τῷ Νῶε σωθῆναι ἐν τῇ κιβωτῇ τῷ ἐν τῷ κόσμῳ ἀρχῇ, ἀλλὰ ὅτε πρὸς πρὸν ἀφ' ἧς [πρὸς τὴν ἀφ' ἧς]

he snatched to himself the godly, amongst whom was Enoch translated alive into heaven: The rest of the first age were truly very long-lived, yet none came up to the thousandth year.

569 From the sons of Noah were spread abroad the families of the nations: from Sem the Asians, from Japhet the Europeans, from Cham the Africans, and (as it is probable) the Americans: when the building of the tower of Babel began, in the hundredth year after the deluge: for from hence began the confusion of languages, and dispersin of nations; and again a recollection was begun under Kings, amongst whom the Assyrian Ninus excelled.

570 In the third age after, Sodom and Gomorrah were overthrown [destroyed] by fire sent down from heaven for their most filthy lusts: but Lot was miraculously rescued, his wife looking back and turned into a pillar of salt.

571 Four hundred years after Moses brought forth the people of Israel out of Egypt through the red sea, on dry foot, Pharaoh being drown'd, with the host pursuing them: after that the Israelites for forty years eat Manna in the wilderness; and whilest they fought to get the Land of Canaan, at Josuah's prayers the Sun being near his setting stood still a whole day.

572 About the year of the world 2790 Samson was famous, one of so great

enpuit ad se pios, inter quos fuit Enoch vivus translatus in cælum: ceteri primævi fuerunt quidem valde longævi, nullus tamen attigit annum millesimum.

569 A filius Noë diffeminatæ sunt familiæ gentium: à Semo Asiatici, à Japheto Europæi, à Chamo Africani, & (ut probabile est) Americani: cum cœpisset ædificatio turris Babel, centesimo post diluvium: inde enim orta fuit confusio linguarum, & dispersio gentium, rursumque inchoata recollectio sub regibus, quibus præcelluit Ninus Assyrius.

570 Tertio inde seculo subversa est Sodoma & Gomorra, demissio cœlitus igne ob spurcissimas libidines: sed Loth miraculo ereptus fuit, uxore respectante, & in stagnam salis versa.

571 Quadringentis post annis eduxit Moses populum Israeliticum ex Ægypto per mare rubrum, sicco pede, submerso Pharaone, cum exercitu eos insequente; Israelitæ verò pascitabant annis 40. (in deserto) manna dumque pugnabant (pro obtinenda terra Canaan) sol occidens stetit toto die.

572 Circa A. M. 2790. claruit Samson tanta pollentia virium, ut dif-

το] τοῦ ἀποβῆς, ἐν οἷς Ἐνὸς ζῶν ἀνελήφθη εἰς ὀρεγνόν· οἱ δὲ λοιποὶ τῶ ἀποτιγνέν ἦσαν μὲν μακροβίοι λῆαν, ἴμω; ὁ δὲ εἰς ἰσπὶ χελίοις ἔζησιν.

ἑξῆς. Ἀπὸ τοῦ πῦ Νῶε τῶ κνῶν αἱ πατρίαι τῶ ἐνὸν διασπασμῶν ἦσαν· ὅπο' τ' Σὴμ οἱ Ἀσιατικοί, ὅπο' τ' Ἰαφὲτ οἱ Ευρωπαῖοι, ὅπο' τ' Χαμ οἱ Αἰθιοπῆς, ὅ (ὡς ἀπεικός ἐστὶν) οἱ δὲ τῆς Ἀμερικῆς· ἐν τῷ ἴτε τῷ κόσμῳ ἀφ' ἑξ ἡμετέρας δὲ τῆς ἰσπὶ τὸν κατακλυσμὸν ἀρξαμένης τῆς τῶ πύργῳ τῆς Βαβυλῶνος οἱ κοδομήσεις, ἐξ ἧς ἰσπῶ το ἡ τῶ Γουσσὸν σύγχυσις, καὶ ἡ τῶ ἐνὸν διασπασμῶν καὶ πάλιν ἐνῆλτο συλλέξις ἐπὶ τῶ βασιλείαν, ἐν οἷς διέλαμψεν ὁ Ἀσσυρίῳ Νίνῳ.

ῥῳ. Τῷ τρίτῳ ἐπὶ τὸν αἰῶνι, τῶ Σοδόμων καὶ τῶ Γομόρρων δ' ἀδελυρετάτας τὰς ἀσελγείας πυρὶ διπύμπηρον κατεσκαμμένην, θαυμασίως ἐσώθη Λώθ, τῆς γυναῖκος αὐτοῦ διὰ τὸ ἀποβῆσαι εἰς ἀνδραγαθὰ τετραπείσης τῶ αἰῶς.

ῥοα. Τεσσαρῶν σιῶν ἐπὶ τὸν ἴπτον ἐξῆλθον ὁ Μωυσῆς τὸν λαὸν Ἰσραηλιτικὸν ἐκ γῆς Ἀγυπτῆς, διὰ τῆς ἐρυθρῆς θαλάσσης, ἐπὶ τῶ πόδι, τῶ Φαράω κατεσπινόμενῳ. μὲν τῆς σαρπῆς αὐτῶν διακρίσεως· Οἱ δὲ Ἰσραηλιτῆς ἴφαρον ἴππον μ'· (ἐν τῇ ἰρήμῳ) μάννα καὶ ἐν τῶ μὲν αὐτῶν (τῶ ὅπῃ) πυργαίνοντα τῆς γῆς Καναάν) ὁ Ἡλίου δυτικός ἀνέστη διὰ τῆς ἡμέρας.

ῥοβ. Ἐν τῷ ἴτε τῷ κόσμῳ β, φ. ἔζησε Σαμσὼν ὁ παῖς, ἐς πέντε ἰσχυροί, ὡς διαδ-



overthrown the Persian Monarchy, triumphs over the conquer'd world, at the age of 32 years, and dies of a sudden: (in whose time the way to make paper was found out.)

576 Near the running down of almost the fourth thousand year, the Romans (having on all sides master'd the Kings of the earth) lay hold on the Empire of the world: the first Monarch whereof was Julius Cæsar, after him Augustus, in whose time in the year of the world 3970. Christ is born.

577 In the year of Christ  
324 Constantine the Em-  
perour turns Christian, and  
having built Constanti-  
nople, translates his seat  
thither, and makes the  
Eastern Empire, seiz'd af-  
terward in the year of Christ  
1453 by the Turks, who fol-  
low Mahomet, born in the  
year of Christ 571.

578 *About the year of*  
*Christ 1300 began to be*  
*known the virtue of the*  
*Loadstone, by which it turns*  
*it self towards the poles of*  
*the world; which thing gave*  
*occasion to make the Mari-*  
*ner's Compass; by whose help*  
*the other hemisphere of the*  
*world was discovered, and*  
*the whole world made pass-*  
*ible by navigations: that*  
*countries formerly retir'd*  
*and unknown to one another,*  
*may now keep afust a traf-*  
*fick of commodities.*

579 There followed in  
the year of Christ 1442 the  
invention of Printing, by  
the benefit whereof the world

umphat de subjugato or-  
be, juvenis annorum 32.  
moriturque repente :  
(cujus tempore confe-  
ctura chartæ reperta  
est.)

576 Sub decursum  
penè quarti millenarii,  
arripiunt Romani impe-  
rium orbis, edemitis un-  
dique regibus terræ : cu-  
jus prima monarcha fuit  
Julius Cæsar, hinc Aug-  
ustus; sub quo ( A.M.  
3270 ) Christus nascitur.

577 A. Ch. (anno Christi) 324. Imperator Constantinus fit Christianus, & dicatque Constantinopoli transfert eò sedem, & constituit imperium orientale, occupatum post (An. Ch. 1453.) à Turcis, qui Mahomedem (natum A. Ch. 571.) sequuntur.

578 Circa A. Ch.  
1300. cœpit innouare  
vis magnetis, qua se ob  
vertit ad polos mundi :  
quod dedit anſam fabri-  
candi pyxidem nauti-  
cam, cuius ope detectum  
eſt alterum hemiſphæ-  
rum orbis, totuſque mun-  
dus navigationibus fa-  
ctus peruius : ut gentes  
(prius ſecluſæ, & ignora-  
tæ ſibi inuicem) jam poſ-  
ſint colere communica-  
tionem utilitatem.

579 Sequuta est (A.  
Ch. 1442.) inventio ty-  
pographiæ, cujus benefi-  
cio mundus impletur li-

τιμ' Ὀικουμένην ἀπὸ τοῦτον  
 θρασυβίαν, ναυτίας αὖ πρᾶ-  
 κτοισι, καὶ ἰξυαίων: ἀπο-  
 βνήσθη· ἵφ' ἡ ἀχρηστοία δι-  
 ρίση.

ϑς·. Ἐπὶ τῇ σωτηρίᾳ τῆς  
 πατρὸς ἡμῶν βασιλείᾳ, ἡ  
 Ῥωμαιοῦ τῶν βασιλείων τῆς γῆς  
 πανταχόθεν ἐκκαθάρσιν, τῆς ἀρ-  
 χῆς τῆς οὐκ ἐκκαθαρίσθης ἐκκαθάρ-  
 σιν· ταύτης δ' ὁ πατριάρχης  
 μονάρχης ὡς Ἰελεὺς Κωνσταντίνου  
 ἐκ τῆς Ἀφρικανῆς Σιδεσσέ, ἡ  
 ἡ δ' ἐκ τῆς ἡμετέρας ἐκκαθάρσιν  
 ὁ Χριστὸς ἡμετέρας.

φος. Ἐν τῇ ἰσὶ τῆς χειρὸς  
 ῥοῆς τοῦδ'. Κανὼν τῆς  
 Ἀυτοκράτορος χειρὸς, γινώ-  
 σται, καὶ τὴν Κωνσταντινούπολιν  
 οἰκοδομήσας μεταφέρει ἐκ τῆς  
 πόλεως Ἰδαν, καὶ τὴν Ἀρχὴν  
 ἀνατολικὴν καὶ δύσην, αὐτὴν  
 ἵσται μετ' ἑξῆς χρ. αὐτῇ.  
 ὑπὸ τῆς Τυρκικῆς κρατικῆς  
 θέσεως, τῆς τῆς Μικρασιατικῆς ἀπολυ-  
 θέντος, τῆς γυναικὸς αὐτῆς  
 ἵσται χρ. φος.

[illegible]

909. Ἐυρίθη μάλιστα ὅ  
τοι ἰσθ' χρ. αὐμζ'. ἡ Τυπογρα-  
φικὴ, δι' ἧς ὁ κόσμος ὁληρεῖ-  
ται βελλίζων, καὶ πᾶν ἔπαινον

is fill'd with books, and whatsoever can be known is brought forth into light: both which Arts (of Navigation and Printing) are a most convenient means for the diffusing of the light of wisdom, and the grounding of a commerce of wisdom among Nations; if so be people would not set one another at naught; and why so? there's somewhat good and somewhat bad in every place.

bris & quicquid sciri potest in lucem protrahitur: quæ utraque ars (nautica & typographica) accommodatissimū medium sunt ad diffundendum lumen sapientiae, & fundandum inter nationes sapientiae commercium; si modò gentes se invicem non vilipenderent: & cur? ubique est aliquid boni & mali.

ἐκδόδοιται ἢ περὶ ἐκείνης τῆς  
χρηστικῆς, Ναυτικῆς τε καὶ Τυπο-  
γραφικῆς, ὅτι πλεονεκτήματα ἐστὶ  
μαχρὰν ποδὶς τὸ διαχεῖν τὸ τῆς  
Σοφίας φῶς, καὶ δευτερευόντως  
τὸ τῆς Σοφίας μεταδόειν ἢ  
ἐν αὐτῷ ἰμπερίῳ καὶ ἀνταλ-  
λατῇ, ὅτι οἱ λαοὶ ἀλλήλους  
καταφρονεῖν διὰ τὸ εἶς πα-  
ταχῶς οὐκ ἔστιν ἐκείνῳ, καὶ κα-  
κῶς π.

## CAP. LVIII.

Logici munia § 80. Cogitationis objectum trinum § 81. Examinandum sensu, aut ratiocinatione, aut testimonio § 82. Ratiocinationis fontes, definitio § 83. Divisio rei triplex § 84. Sententiæ partes, subjectum, prædicatum, copula § 85. De cuius veritate si dubitatur, queritur argumentum § 86. Falsus syllogismus § 87. Vel enthymema § 88. Disputatio quid, & quomodo fiat § 89. Methodi ratio § 90. Actiones logicæ § 91. Analysis, synthesis, & syncretis § 92.

## Logick.

§ 80 The Logician minds the procedure of thoughts, that he may not suffer them to straggle, or may bring them back presently into the way again: an art necessary, if any; the epitome and breviatur whercof if thou desirest to see, read with attention.

§ 81 Whatsoever is the object of meditation (for we cannot meditate of things unperceiv'd) is either unknown (to wit that which we know not whether it be or no, or what it is, or how big it is, what kind of thing, where, &c.) or uncertain (I mean that which 'tis question'd, whether it is in being, or whether it is that which it is said or thought to be, or whether it is so big,

## Logica.

§ 80 Logicus intendit in processum cogitationum, ut non permittat eas evagari, aut mox reducat in viam: necessaria ars, si ulla! si optas videre epitomen ejus, præbe te attentum.

§ 81 Quicquid obijciatur meditationi, (non enim possumus meditari de imperceptis) est aut ignotum (scilicet quod nescitur an sit, vel quid sit, vel quantum sit, quale, ubi, &c.); aut incertum (nimirum de quo dubitatur, num sit, vel num sit id quod esse dicitur, aut putatur, vel num tantum, tale, ibi, &c.) aut denique confusum, quum

## Ἡ Λογικὴ [Διαλεκτικὴ]

φπ'. Ὁ Διαλεκτικὸς [Λογικὸς] θεωρεῖ τὸν νοῦν εἰς τὴν ἐκπόρῳσιν τῶν διαλογισμῶν [διανοῶν] ἵνα μὴ ὁπ-  
τεῖται ἀποταῖς ἀπεφρίσσει, ἢ δι-  
δοῖς [παρὰ τὴν] ἐπαράλ-  
λιν τῶν ὁρίων τῆς ἀνταλ-  
λῆς π. ἀλλ' ἐὰν θέλῃς ὁρί-  
σιν τὴν ὁρίων αὐτῆς, θεωρεῖ  
ὁπμαλῶς.

φπδ'. Ὁ πρὸς τὴν ἐκείνην  
τῇ μελέτῃ, (ὅτι εἰς τὴν ἐκείνην  
ἐστὶ τὸ ἀκαταλήπτων μαλ-  
τῶν) ἐστὶ ἡ ἀναγωγὴ (δηλο-  
ν) πρὸς τὴν ἐκείνην, εἰ ἐστὶν,  
ἢ πρὸς τὴν ὅτι οὐκ ἐστὶν, καὶ  
π. κλ.) ἢ ἀδύνατον (ὅτι ἀδύ-  
νατον ἐστὶν εἶναι, εἰ ἐστὶν, ἢ  
ἐστὶν ἐκείνῳ, π. κλ.) π. κλ.  
ἢ οὐκ ἐστὶν, ἢ ἐστὶν ἐκείνῳ, ἐκεί-  
νῳ π. κλ.) π. κλ. συγκαταβα-  
λῶν πολλὰ ὅμοια τῇ δια-  
φορᾷ καὶ τῇ ἀνταλ-  
λῇ.



such a thing, in such a place, &c.) or lastly, confus'd [disorder'd] that is, when many things do at once pour in upon the understanding, and overwhelm it.

582 So then the Logician making a thorow tryal of every thing either by sense, if the thing may be gotten before him; or by reasoning, if the thing be not clearly present: yet there be some tokens if it; or by others testimonies, if it cannot be otherwise: labours to trace out things unknown, and to find out the truth of things doubtful, and to bring into order things that are out of order.

583 When by reason he searcheth out that which is undiscover'd, he enquires into the circumstances of the thing: the causes and effects, the subjects and adjuncts; those things which agree to it, and those which disagree; things like and unlike; things different & cross'd contrary; raising out of these at length either an exact definition, or some kind of description.

584 Then he goes on to the division of the thing, into two, three, four parts, &c. according as the thing is: (for example sake, man is divided into two parts soul and body; the body into three, head, trunk and limbs; the year into four quarters, spring, summer, autumn, winter, &c.) that he may see every thing piece by piece.

585 Now division is either distinction, by which one thing is distinguished from another, (as a man

videlicet multa simul menti se offendunt, eamque obruunt.)

582 Dialecticus igitur pertentans omnia vel sensu, si res potest haberi coram; vel ratiocinatione, si rei non clare prostantis, indicia tamen aliqua adfunt: vel alienis testimoniis, si aliter nequeat: laborat eveſtigare ignota, & deprehendere veritatem dubiorum, redigereque indigesta in ordinem.

583 Quando explorat inexploratum ratione, perquirat ea quæ circa rem sunt: causas, & effecta; subjecta & adjuncta; consentanea & dissentanea; similia & dissimilia; diversa & adversa, seu contraria, ex his demum extruens aut accuratam definitionem, aut qualemcunque descriptionem.

584 Tum progreditur ad divisionem rei, bimembrem, trimembrem, quadrimembrem, &c. prouti se res dat: (exempli gratiâ, homo dividitur bipartito, in animam & corpus: corpus tripartito, in caput, truncum, artus; annus quadripartito, in ver, æſtatem, autumnum, hyemem, &c.) ut videat omnia particulatim.

585 Divisio verò est aut distinctio, quâ res aliter distinguitur, ut homo doctus ab indocto; aut

φτς. 'Ο Διλεκτικὸς τὰ πάντα πύττα ἐξετάζει, ἢ αἰσθησὶ, εἰ τὸ πρῶτον ἔμμενον παύεται, ἢ συλλογισμῷ, εἰ τὸ πρῶτον μὴ φανερὸν ὄντος ἔμμενον σημεία πύτα παρῶν, ἢ τῆς ἀλλοτρίας μετ' ὧν, εἰ ἀλλοίως δ' αὖτε, ἐκ ποτὶς τῶν ἀγνοουμένων ἐροῦνται, καὶ τίς τῶν ἀμφοτέρων ἀλήθεια μεταλαβείν, καὶ ἀναγρῆναι τὰ ἀσυμταλὰ ὅτι τίς τῶν.

φγ. 'Εξετάζειν τὰ ἀδυναμον τῶν λόγων, τὰ περὶ τὸ πρῶτον ἐκζητῶν, τὰς αἰτίας καὶ τὰ αἰτιατὰ, τὰ ἐπικείμενα καὶ τὰ ἀποκαίμενα, τὰ ὁμοφώνητα, & τὰ διαφωνήτα, τὰ ὁμοία & τὰ ἀντιοία, τὰ διαφορά καὶ τὰ ὅμοια, ἢ ἀντικείμενα, ἐκ τῶν τῶν ὅσων καὶ ποσὶ διακρίναι τὰ ἀκριβῆ ἐπισμῶν, ἢ ὅπως δὴ τότε μεταγρῶν.

φδ. Μιτ' ἧς τὰ ἀποκαίμενα ὅτι τὰ διαίρεται τὰ πρῶτον διμερῶν, τριμερῶν, τετραμερῶν, καὶ. καὶ δὲ τὸ πρῶτον τῶν χρίναι ὅν, δὲ εἰς τὰς χρίναι, ὅς ἐστιν ὅτι διαίρεται διμερῶν, εἰς ψυχὴν καὶ σῶμα, τὸ σῶμα τριμερῶν, εἰς κεφαλὴν, κόρμον, ὀρθα [μύλον] ὅς αὖτε τριμερῶν, εἰς ἔαρ, θέρος, ὁπίσθεν, χιμῶνα, καὶ) ὅς δὲ ἀκριβῶς ἀπαντα χρίναι.

φε. 'Η δὲ διαίρεσις ἐστὶν ἢ διαίρεσις, ἢ τὸ πρῶτον ὅτι πρῶτον διακρίνεται, ὅτι ἀνδρῶν πύτα ἀδίδακτον learned



learned from one unlearned) or partition, by which the whole is divided into its parts, ( as man into body and soul ) or distribution, by which a genus or kind is parted into its species or sorts, ( as man into male and female.)

§86 Of thoughts inven-  
ed are made Theſes [ poſi-  
tions ], or ſentences, whereby  
now ſomething concerning  
ſomething is affirmed or de-  
nied: in every one whereof,  
three things concur, the ſub-  
ject, the predica-  
ta, and the  
copula coming between; as,  
Logick is to be learned:  
which three if they neceſſa-  
rily cohere, an Axiom is  
made, a maxime of an un-  
doubted certainty

587 But if any one doubt whether the Predicate of the subject (or the major term of the minor) be rightly affirmed or denied he prove it by taking a middle term (as 1. *Logick* is 2. to be learned, because 3. profitable) and frameth from thence a Syllogism by three propositions, made up of the three Terms thrice transposed: whereof the first, the Major proposeth the basis or ground of the reasoning thus; profitable things are to be learned: the Minor subjoyneth, *Logick* is profitable: the conclusion follows; Therefore *Logick* is to be learned.

588 By this means out of two propositions premis'd and granted, a third is brought in, whereby the uncertainty is took away: Note [mark] that one of the foregoing pro-

partitio, qua totum divi-  
ditur in partes, (ut homo  
in corpus & animam);  
aut distributio, qua ge-  
nus discescitur in species  
( ut homo in marem &  
foeminam.)

§86 Ex inventis cogitationibus fiunt theſes, ſive ſententiæ, quibus jam aliquid de aliquo affirmatur aut negatur: in quarum unaquâque tria concurrunt, ſubjectum, prædicatum, interſervenienſque copula; ut, logica eſt diſcenda: quæ tria ſi neceſſario eorum ſent. ſit axioma, eſſatum indubitatum certitudinis.

587 Si autem quis dubitat, an prædicatum de subiecto (sive terminus maior de minore) rectè affirmetur vel negetur, probat assumpto termino medio (ut 1. logica est 2. discenda, quia 3. utilis) : facitque inde syllogysmum per tres propositiones, è tribus ter transpositis terminis constructas: quarum prima, maior, proponit basin ratiocinii, sic; utilia sunt discenda: subsumit minor, logica est utilis: conclusio sequitur, ergò logica est discenda.

538 Ita ex præmissis  
& concessis propositioni-  
bus duabus infertur ter-  
tia, quâ incertitudo tol-  
litur: notabis, dissimula-  
ri interdum alteram præ-

ὧς τ' ἀπαυδῶντι ) ἡ μαρτυρία  
 σμῶς, τὸ ὅλον εἰς μέρος διαμεῖν  
 (οἶον ἀνθρώπον εἰς σῶμα καὶ  
 ψυχὴν) ἢ διατομή, τὸ γινώσκειν  
 διαμεῖναι εἰς τὰ εἶδη (οἶον  
 ἀνθρώπον εἰς ἄρρενα καὶ θῆν.  
 λ.αυ.)

ρος'. Ἀπὸ τοῦ ἀνέκδοτου  
 διαγοῶν αἱ εἴσεις γίνονται,  
 ἢ πρὶν οὖν αἰεὶ καὶ πᾶσι  
 τοῖς κατὰ κρίσιν [ἀποφαινεῖ]  
 εἰς πᾶν ἐκείνῃ τρία εἶναι,  
 τὸ ὅσον, τὸ μέτρον, τὸ κατὰ γῆ-  
 ρον, καὶ τὰ μεταξὺ σωφί-  
 σμών εἶναι ἡ διαλεκτικὴ ἐστὶ μα-  
 θητὴ· ὅτι πᾶν τρία εἶναι ἀναρ-  
 καίως συνημμένα ἢ, ἀξιωμα-  
 τικῶς, λόγῳ ἀναμφισβήτη-  
 τῶς αἰσθητῶς.

φηζ· Ἐὰν ᾗ περ ἀμοιβή, εἴ ποτε κατηργήμενον αὐτῷ ὑπαρκτόν (εἴη οὐ μέλει οὐτος αὐτῷ τῷ ἐλάττειν) ἵδμεν ἡδιστά, [δοξαζόμενον] συμ-  
 βολᾷ αὐτῷ τῷ μισοῦντος ἀποστο-  
 λῆν. (αἰετ. ἡ διαλεκτικὴ ἐστὶ β. μαθητῆ, ὅτι γ. λυσισ-  
 λῆ). καὶ ἐπὶ τοῦτο συλλογισμὸς  
 δυνατός, εἰ καὶ τοῦτο ἀπο-  
 ταύσσει, καὶ ὅποτε τριῶν τοῖς  
 μαθηταῖσιν ὅταν συνιπτα-  
 μένων· ὡς ἡ ἀποστολὴ, μήτε  
 ἀποστῆναι τὰς τοῦ λογισ-  
 μένου, ὅταν· ἡ ἐπιτολὴ δὲ  
 μαρτυρεῖται· ὑπολαμβάνει  
 ἡ ἐλάττειν, ἀλλ' ἡ διαλεκτικὴ  
 ἐπιτολῆς ἐστὶ συμπεπρασ-  
 μένη. Ἀποτὼν διαλεκτικῶς  
 εἰς μαρτυρεῖται.

894. Οὐτως ἔπε' ἦν δὲ  
 ἀπορῶσα ἀπορῶσα καὶ  
 συγκαταρπῶσα ἐστὶν καὶ  
 ἡ τριτὴ, τὴν ἀείδοντα ἀπορῶ-  
 σα ἄνθρωποι μὴν ἦν περ-  
 τῶσα ἔστι ὅτι ἀπορῶσα καὶ  
 ποσὶν

positions is sometimes eclips'd, (that is, is not expressly set down, but only understood) and that an Enthymem is made, a defective syllogism: as, *Logic is profitable, therefore to be learned*; or, *profitable things are to be learn'd, therefore also Logic.*

589 *A question very much controverted, and disputable on both sides, will afford a dispute; where one argues for the affirmative, the other for the negative: and they answer one another's arguments and objections, till the truth be clear'd; but a captious disputant is term'd a sophister, who quibbles, that is, by wrested arguing craftily makes spurs [playes the vvaq.]*

590 But when things  
not duly placed, not distin-  
guish'd, and that offer them-  
selves confus'dly, are to be  
set apart (or things disorder'd  
to be brought into order) this  
is Method, which hath three  
general rules; the first that  
we proceed from things more  
known to those less known,  
(that is, from the whole to the  
parts, thence to the smaller  
pieces; and from generals  
to particulars) the second,  
that every thing hang toge-  
ther in that order as they  
flow from one another, that  
notion may draw notion, (as  
in a chain link is drawn by  
link) the third, that every  
thing be express'd in clear  
perspicuous words, which  
have no ambiguity in them.

591 The Logician proceeding according to these rules, if he find any sophisms [quirks] to lie in the

missarum, (hoc est, non  
poni expresse, subintelli-  
gi tantum) fierique en-  
thymema, syllogysmum  
defectivum: ut, logica  
est utilis, ergo discenda;  
vel, utilia sunt discenda,  
ergo & logica.

589 *Quæstio* magnopere controversa, & disputabilis in utramque partem, dabit disputationem: ubi alius arguitur pro affirmativa parte, alius pro negativa; alterque solvit alterius argumenta & objectiones, donec veritas pateat: sed captiosus disputator sophista dicitur, qui arguitur, hoc est, detorta argumentatione fallaciter illudit.

590 Quando verò indisposita, indiscreta, confusimque se oggerentia, discernenda sunt, (aut disturbata redigenda in ordinem) est methodus, habens tres summas leges: primam, ut eatur à notioribus ad ignotiora, (hoc est, à toto ad partes, hinc ad particulas; & à generalioribus ad specialiora): secundam, ut omnia hæreant sic, quomodo ab invicem fiunt, ut notio notionem trahat, (sicut in catena anulus ab annulo trahitur): tertiam, ut omnia exprimentur verbis perspicuis, ambiguitatis nihil habentibus.

591 Secundum has re-  
gulas procedens logicus,  
si sophismata animadver-  
tit latitare in verbis, de-

τίτ' ἵσταν, ἐξουσιῶν ἐκ τῆς νύκτος,  
 ἀλλ' ὁππότε νύκτις μέσσην) καὶ γὰρ  
 ἡ νύκτις ἐν τῷ μεσημέρῳ συλλογισμῶν  
 ἐστίν· οἷον Ἡ διαλεκτικὴ λυ-  
 σιπταλὴς ἐστὶ, ἅπαντα μεταφράσας  
 εἰς ἓξ, καὶ λυσιπταλὴ ἐστὶ  
 μεταφράσας, ἅπαντα, καὶ τὴν δια-  
 λεκτικῶν.

ραῖ'. Ζήτημα π λίσυ αμ-  
 φισοκτησισμοι και αμοιβιδον  
 ους ιπαμοτροπειδισαι, δια-  
 γελω [δι' αλυσιν] παρξεν-  
 ουν θάπτωρ το κσταπατικον  
 μίρ, θάπτωρ το άποφατι-  
 κον, ιπαχρησιν και αμοιβιτορες  
 αλλήλων τω λόγω και τω  
 ποσολας διακωσιν, ιως ε' η  
 αλυσιν εσπρη: γαρεται. αλλ' ε'  
 γα ο σπεισινος [απειτηλ] ε'  
 διακωσιως σφιστης λεγεται,  
 ο απηλγωσιν πη' εστι, λεξι-  
 οηχη ιραμεπ αππειτηλως εμ-  
 αειδων.

95. Ο πόσις ὃ τὰ ἀντικα-  
 κρετα [ἀντιόρετα] καὶ συγ-  
 γκαμάρια περισυμμάζοντα  
 διακρίνωμεν δὴ· (ὃ τὰ ἀν-  
 γκαμάρια εἰς ταῖς ἀντιόρεταις)  
 μίσηδος ἐστίν, ἔχεται τρεῖς μί-  
 λιστα νόμις· τὴν πρῶτην τὴν  
 περὶ εὐνὴν δὴ τὴν γυναικα-  
 τρεῖς εἰς τὰ μέλη αἰνισσε-  
 (τὴν ἔσιν, αὐτὸ ὅλας εἰς μέλη, ἐν-  
 τρεῖς) εἰς τὰ μέλη, καὶ δὴ τὴν  
 ἑὴ γυναικατρεῖς εἰς τὰ εἰδικό-  
 τισα· τὴν δὲ πρῶτην τὴν ἀπαι-  
 κτωσιν ἔχεται ἀλλήλων, ὁ ποῖος  
 ἀτ' ἀπλήλως ἐρεῖ, ἐδ' ὅ, ἢ  
 γινώσκει γινώσκων ἔλας, (καθὰ  
 περὶ ὅτι ἀλλήλους στερὰ δὴ τὸ σφ-  
 ἔρας ἐλέγει)· τὴν τρεῖς, τὸ  
 πάλιν ἐκφορεῖσθαι ὁ γινώσκων  
 λόγος, ὁ δὲ ἀμύζωλον ἔχων

ζητ. Κατὰ τὸν τρόπον τοῦ κη-  
ρύουτος ποιεῖν τὸν λόγον  
[διδασκαλῆς] ἐν ἐκείνῳ τῷ  
ἐν λόγῳ λατρεύοντι, καὶ ἀ-  
ποδοῦναι

learned from one unlearned) or partition, by which the whole is divided into its parts, (as man into body and soul) or distribution, by which a genus or kind is parted into its species or sorts, (as man into male and female.)

586 Of thoughts invented are made Theses [positions], or sentences, whereby now something concerning something is affirmed or denied: in every one whereof, three things concur, the subject, the predicate, and the copula coming between; as, Logick is to be learned: which three if they necessarily cohere, an Axiom is made, a maxime of an undoubted certainty

587 But if any one doubt whether the Predicate of the subject (or the major term of the minor) be rightly affirmed or denied he proveth it by taking a middle term (as 1. Logick is 2. to be learned, because 3. profitable) and frameth from thence a Syllogism by three propositions, made up of the three Terms thrice transposed: whereof the first, the Major proposeth the basis or ground of the reasoning thus; profitable things are to be learned: the Minor subsumeth, Logick is profitable: the conclusion follows; Therefore Logick is to be learned.

588 By this means out of two propositions premis'd and granted, a third is brought in, whereby the uncertainty is took away: Note [mark] that one of the foregoing pro-

partitio, qua totum dividitur in partes, (ut homo in corpus & animam); aut distributio, qua genus dispecitur in species (ut homo in marem & foeminam.)

586 Ex inventis cogitationibus fiunt theses, siue sententiae, quibus jam aliquid de aliquo affirmatur aut negatur: in quarum unaquaque tria concurrunt, subjectum, praedicatum, interveniensque copula; ut, logica est discenda: quae tria si necessario cohaerent, fit axioma, effatum indubitatae certitudinis.

587 Si autem quis dubitat, an praedicatum de subjecto (siue terminus major de minore) recte affirmetur vel negetur, probat assumpto termino medio (ut 1. logica est 2. discenda, quia 3. utilis): facitque inde syllogismum per tres propositiones, e tribus ter transpositis terminis constructas: quarum prima, major, proponit basin rationis, sic; utilia sunt discenda: subsumit minor, logica est utilis: conclusio sequitur, ergo logica est discenda.

588 Ita ex praemissis & concessis propositionibus duabus inferitur tertia, qua incertitudo tollitur: notabis, dissimulatur interdum alteram pro-

πο' τ' ἀπαυδόν) ἡ μερὶς  
σμός, π' ὅλον εἰς μέρη διαιρῶν  
(οἷον ἀνθρώπον εἰς σῶμα καὶ  
ψυχὴν) ἢ διανομὴν, τὸ γένος  
διαγίγνεται εἰς τὰ εἶδη (οἷον  
ἀνθρώπον εἰς ἀρρενα καὶ θῆ-  
λην.)

ῥος'. Ἀπὸ τῆς διηγεήσεως  
διαγοιῶν αἱ εἰσὶν ἰγνόνται,  
εἰ τι γινώσκαι αἰετὸν π' ὑπὸ  
νος καταφαίνεται [δοκίμειν].  
ὅτι πᾶν ἰκάνη τρία εἰσὶν ἰ-  
π' ὑποκείμενον, τὸ κατηγορε-  
μενον, καὶ τὸν μεταξὺ συνδι-  
σμών οἷον ἡ διαλεκτικὴ ἐστὶ μα-  
θητὴ' α' πᾶσα τρία ἐν ἀναρ-  
κίῳ συνημμένα ἢ, ἀξιωμα-  
τίζονται, λ' γ' ἀναμερίζεται  
ἐκ δὲ εὐτελέως.

ῥος'. Ἐν τῇ περὶ ἀμοι-  
βῆς, εἰ τὸ κατηγορούμενον εἴη  
τὸ ὑποκείμενον (εἴη ὁ μείζων  
ἕρως καὶ τὸ ἐλάττω) ἰσθῶς  
καταφαίνεται, [δοκίμειν], ὅτι  
εἰς α' τὸ μίσην ὅρα πᾶσα  
οἷον α' α' ἡ διαλεκτικὴ  
ἐστὶ β' μαθητὴ, ὅτι γ' λυσί-  
πῳ. καὶ ἀπὸ τῶν συνληγμένων  
δοκίμει, διὰ τῆς περὶ ἀν-  
ταρξίας, ἥν' ἀπὸ τῶν τοῖς  
μετατιθέντων ὅρα συνημμένα  
μῶν' ὅτι ἡ ὑποκείμενη, μείζων  
καταφαίνεται τὸν π' λογισμὸν  
βάσειν, ὅτι γ' τὰ ἰσομετρία δὲ  
μετατιθένται' ὑποκαταλαμβάνει  
ἡ ἐλάττω, ἀλλ' ἡ διαλεκτικὴ  
ἰσομετρία ἐστὶ συμπεπλεγμένα  
ἰπτα. Ἀρα τὸν διαλεκτικὸν  
δὲ μετατιθένται.

ῥος'. Οὕτως ἀπὸ τῆς ἀπὸ  
καταφαίνεται καταφαίνεται καὶ  
συνημμένων εἰσὶν ἰπτα καὶ  
ἡ τρία, π' ἀξιωματίζονται  
σ' ὅτι τὸν μίαν τῆς περὶ  
ταλάν' ὅτι ὅτι κατατιθένται  
ποσὶν

positions is sometimes eclips'd,  
(that is, is not expressly set  
down, but only understood)  
and that an Enthymem is  
made, a defective syllogism:  
as, *Logic* is profitable, there-  
fore to be learned; or, profit-  
able things are to be learned,  
therefore also *Logic*.

589 *A question very much controverted, and disputable on both sides, will afford a dispute; where one argues for the affirmative, the other for the negative: and they answer one another's arguments and objections, till the truth be clear'd; but a captious disputant is term'd a sophister, who quibbles, that is, by twisted arguing craftily makes sport [plays the vvaq.]*

590 But when things not duly placed, not distinguished, and that offer themselves confusedly, are to be set apart (or things disorder'd to be brought into order) this is Method, which hath three grand rules; the first that we proceed from things more known to those less known, (that is, from the whole to the parts, thence to the smaller pieces; and from generals to particulars) the second, that every thing hang together in that order as they flow from one another, that notion may draw notion, (as in a chain link is drawn by link) the third, that every thing be express'd in clear perspicuous words, which have no ambiguity in them.

591 The Logician proceeding according to these rules, if he find any sophismes [quibbles] to lie in the

missarium, (hoc est, non  
poni expressè, subintelli-  
gi tantum) fierique en-  
thymema, syllogismum  
defectivum: ut, logica  
est utilis, ergo discenda;  
vel, utilia sunt discenda,  
ergo & logica.

589 *Quæstio magno-*  
pere controversa, & di-  
sputabilis in utramque  
partem, dabit disputatio-  
nem: ubi alius argumen-  
tatur pro affirmativa  
parte, alius pro negati-  
va; alterque solvit alte-  
rius argumenta & ob-  
jectiones, donec veritas  
pateat: sed captiosus  
disputator sophista dici-  
tur, qui arguitur, hoc  
est, detorta argumenta-  
tione fallaciter illudit.

590 Quando verò indisposita, indiscreta, confusimque se oggerentia, discernenda sunt, (aut disturbata redigenda in ordinem) est methodus, habens tres summas leges: primam, ut eatur à notioribus ad ignotiora, (hoc est, à toto ad partes, hinc ad particulas; & à generalioribus ad specialiora): secundam, ut omnia hæreant sic, quomodo ab invicem fiunt, ut notio notionem trahat, (sicut in catena anulus ab annulo trahitur): tertiam, ut omnia exprimantur verbis perspicuis, ambiguitatis nihil habentibus.

591 Secundum has re-  
gulas procedens logicus,  
si sophismata animadver-  
tit latitare in verbis, de-

τῆς ἱστορίας, ἐξουσιάζει τὴν ἐκκλησίαν  
 ἀλλ' ὁ πᾶσι δίδωμι μόνον) καὶ γὰρ  
 ἡ ἐκκλησία ἐστὶν ἡμετέρα, συλλογισμὸς  
 ἀπὸ τοῦ ὅτι ἡ ἐκκλησία ἀπο-  
 σταταὶς ἐστίν, ὁ πᾶσι δίδωμι μόνον  
 ἐπὶ τῇ ἱστορίᾳ, καὶ ἀποσταταὶς ἐπὶ  
 ἡμετέροις, καὶ ἀποσταταὶς ἐπὶ  
 ἡμετέροις, καὶ ἀποσταταὶς ἐπὶ  
 ἡμετέροις.

ραί'. Ζήτημα π λίσσ αμ-  
 ριστευήσμαι καὶ αμείδιξον  
 ὡς ἐπαμωττορίζεσθαι, διὰ  
 τὴν ἐλπίδα [δι' ἡλπίην] παρίεσ-  
 θαι θάνατον τὸ κατὰ πικρὴν  
 μίσην, θάνατον τὸ ὑποφά-  
 κόν ἐπιχρήσι' καὶ αμείδιξον  
 ἀνέλκων τοῦ λόγου καὶ τὰς  
 προσβολὰς διηλόκων, ὡς δ' ἢ  
 ἀλλήλων ἐκτρέψῃ· γὰρ πάλιν, ἀλλὰ  
 γὰρ ὁ σοφιστικὸς [ἀπύπληκτος]  
 διαλεκτικῶς σφισίτης λέγειται,  
 ὁ ἀνυπολόγους πάλ' ἔστι, καὶ ἴσθι  
 ὅτι χάρμηται ἀπύπληκτος ἐμ-  
 πασίῳ.

45. Ὁ πόσις καὶ τὸ ἀποκλίσας  
 ἀκρετα [ ἀφ' ὁρίεσται ] καὶ συγ-  
 κλημύνης ποσὶ περιμάζονται  
 διακρινόμεναι δι' ἐν (ἡ τὴν ἐν)  
 ἡλίουφωσ ἐκ τῆς ἐν ἀντὶ γινώσκου-  
 σαι τοῦ οὐνοῦ ἐστίν, ἔχουσι τρεῖς με-  
 λιστα νόμους· τὸν ποσὶ πον τὸ  
 ποσὶ γινώσκουσι ὑπὸ τοῦ γινώσκου-  
 μένου εἰς τὸ μέλλον ἀγνοῶντες  
 (τοῦ τ' ἔστιν, ἀφ' οὗ ἐκ εἰς μέλλον, ἐν-  
 τὸνδε εἰς τὸ μέλλον, καὶ ὑπὸ  
 τοῦ γινώσκουσιν εἰς τὸ εἰδικό-  
 ντα τὸν οὐρανὸν πον τὸ ἀποκλίσας  
 οὐκ ἔχουσι ἀλλ' ἀλλοι, ὅσοι  
 ἀπ' ἀλλήλων ἐκτρέφονται, ὅσοι  
 γινώσκουσι γινώσκουσι ἑλκιν, (ἐκτρέφου-  
 σιν ὅτι ἀλλοι οὐκ σφ' ἐκ τῶν ἐκ τῶν  
 ἀλλῶν ἐκτρέφονται) τὸν τρεῖς, τὸ  
 ποσὶς ἐκ τῶν ἐκ τῶν οὐρανῶν  
 λόγον, ὅσοι ἀπὸ ἀλλοι οὐκ ἔχουσι

ζή. Κατὰ τούτῳ τῷ κη-  
 νόῳ προσβαίνειν ὁ λογικὸς  
 [διαλεκτικὸς] ἐκείνους  
 ἐν λόγῳ λαμβάνειν ὅ, τι αἰ-  
 πορᾷ

words, he clears words that are obscure, distinguishes the ambiguous, determines those that are undetermined, limits the indefinite, restrains those of a general sense, if anything may be taken more at large, he particularly excepts it, and makes out every thing by reasons, that conceptions may be clear; thus to purpose clearing things that are dark, consulting mistakes, ordering things out of order.

592 But to wind up such clear thoughts of our own, is *Synthesis* or *Composing*; to unwind other mens thoughts, is *Analysis* or *resolving*; to compare one with another, is *Syncretism* or *collating*: the ignorance of which knacks breeds perplexity.

clarat voces obscuras, distinguunt ambiguas, determinat indeterminatas, limitat indefinitas, restringit generales: si quid possit sumi largius, excipit nominatim, evincitque omnia rationibus, ut conceptus sint clari: sic potenter dilucidans tenebrosa, refusans paralogismos, digerens inordinata.

592 Sed contexere tam perspectè cogitata propria, est *synthesis*; retexere aliena, *analysis*; conferre alia cum aliis, *syncretismus*: quarum inscientia facit perplexitatem.

διηλατῶς ῥημάτων ὁλοῶς, τὰ ἀμυβήτοια διακρίνει, τὰ ἀόριστα ἀφορίζει, τὰ ἄκριτα κατατάττει, εἰ περὶ ὧν αὐτὸ πλεονεξίαν λαμβάνειν δοκῇ, τὸ ὅλον [ὀνομαστέον] ἐκδέχεται, καὶ ἀπαντα τοῖς λογισμοῖς κατασκευάζει, ἐν ᾧ καὶ συλλήψεις διαφανέως γίνονται· ἢ τοῦ δυνατοῦ σκοπεῖν ἐμμορφίζων, τὰς παραλογισμῶν διολίσχων. τὰ ἀτάκτα διατάττει.

592. Ἀλλὰ μὲν συνθεσίν [συντιθέναι] ἢ τῶν ἰδίων ἀφ' αὐτῶν διανοήματα συνθεσίν· ἢ τῶν ἑτέρων ἀνάλυσιν [ἀναλύειν] τὰ ἀλλότρια· ἀνάλυσιν συγκρίνειν ἀλλὰ μὲν ἄλλων συγκρίσεις· ἢ τῶν ἀγνοημάτων ἐμπροστί.

## CAP. LIX.

*Memoria ad quid colenda* 593. *Et an per loca & imagines?* 594. *Tutior via per res ipsas, & methodum* 595.

## The Art of Memory.

593 *Memorie also may be practis'd to a quick impression, and a firm retention, and a ready returning of those things, which have been once perceived.*

594 For after it was found out by trials, that it chains notions together, and recovers them by the track, the masters of *memorie* found out engines, certain images dispos'd in certain places, by viewing whereof, there is made both a very strong imagination (even in the dark and in absence) and at a fast retention, and by going often over them again a remembrance wonderfully swift.

*Mnemonicæ.*

593 *Etiam memoria potest excoli ad citam impressionem, & firmam retentionem, promptamque redditionem eorum, quæ percepta sunt semel.*

594 Postquam enim deprehensum est experimentis, illam concinnare notiones, & recognoscere per vestigia, invenerunt *mnemonici* machinamenta, disposita per loca certa imagines certas, quarum intuitu fit, tū imaginatio fortissima (etiā per tenebras & absentiam) tū retinentia prævalida, tū reiteratione earundem remiscencia ad miraculum velox.

## Ἡ Μνημονικὴ.

593. Καὶ ἡ μνήμη οἷα τί ἐστιν ἐπιτηδεύουσα, ἐν τῇ ἐντυπώσῃ ταχέως, καὶ βεβαίως κρατεῖν, καὶ ἰστούμεν ὁποῖον δόξῃ, τὰ ἀπαλὲς καλεῖται μνημονικά.

594. Ἐπειδὴ γὰρ φανερόν ἐγένετο καὶ ἐμπειρίαν· ἐκείνῳ συνεισφέρειν τοὺς ἐνοήτας καὶ ἀντιγράψαντας αὐτὰς, ἀνέβουλον θαυμαστῇ ἀρχαίᾳ οἱ μνημονικοὶ τὰ μηχανήματα, διατακθεύσας δόξα διὰ πρῶτον τύπων εἰκόνας τίνας, ὧν ἐπὶ τοῖς γίνονται, καὶ φαντασίᾳ ἰσχυροτάτῃ τοῖς ἐν σκοτεινῇ γὰρ οὖσι καὶ ἀπύκνῃ καὶ κατωχρῇ βεβαία, καὶ τῇ ἀναλύσει αὐτῶν ἀνάμνησις θαυμαστῶς ταχέως.







(they call it the constellation) about the hour of nativity [birth], he writeth a prognostication of the life and death of the partie then born, his health and diseases, temper and demeanour, fortune and misfortune.

599 The Auguries of the Heathens are now grown out of use, where the Soothsayer (call'd Augur) by the whirping, or flight of birds did foretell things; and their Aruspicina, where the Aruspex by looking on the altar: and their Extispicium, where the Extispex by viewing the entrails of the sacrifices: or Sorcery, where the Sorcerer by casting lots foretold things to come: and many other unlawful divinations of that sort.

600 Infamous Magick, or witchcraft hath also been forbidden: where the Magician by collusion with evil spirits; and Necromancy or the Black Art, where the Necromancer [Conjurer] calling up the devil in the shape of some dead man, and conjuring him, enquireth out secrets; but a discreet [wise] man hath no need of such dangerous curiosity; because being taught by the experience of things, he may foreknow many effects in their causes: whence that pretty saying, Every good Philosopher, (Physician, Lawyer, Divine) is a prophet.

horam nativitatís, conscribit prognosticon de nati vita & morte, sanitate & morbis, temperamento & moribus, fortuna & infortunio.

599 Auguria pagani antiquata jam sunt, ubi augur vaticinabatur ex avium garritu aut volatu: & aruspicina, ubi aruspex ab inspecta ara; & extispicium, ubi extispex dispectis extis sacrificiorum: & sortilegium, ubi sortilegus ex projectis sortibus, vaticinabatur: & quæ plures ejusmodi illicitæ hariolationes fuerunt.

600 Infamis magia etiam interdicta est: ubi magus cum malis genis colludens; & necromantia, ubi necromantes, diabolum sub alicujus demortui persona evocans, & adjutrans arcana scitatur: sed neutiquam opus est sapienti viro tam periculosâ curiositate; quia experientia rerum edoctus prænosce potest multos effectus in suis causis: unde illud scitulum: Omnis bonus philosophus, medicus, jurisconsultus, theologus, vaticinator.

αὐρονομικὸν συγγραφεὶ αὐτῶν  
βίῃ τῷ σωτῆρι καὶ τῷ θανάτῳ,  
τῆς τι ὑγιείας καὶ τῆς νόσου, τῆς  
τι κέρους καὶ τῆς ἡδονῆς, τῆς τι  
δοῦναι καὶ τῆς ἀτυχίας.

φλγ'. Αἱ οὐρανολογίαι τῶν  
ἑθνικῶν ἢ δι' ἀστρονομίας, ὅτε  
πεὶ ὁ ὀρνιθοκότ' ὅτε τῶν πτε-  
ρόεντων ζωῶν μαλ' ὅτε ἡ πτε-  
ρωτική καὶ ἱεροσκοπία, ὅτε  
ὁ ἱεροσκοπ' ὅτε τῆς τι βε-  
μῆ ὀπισκοπῆς καὶ σπαραγγι-  
σκοπία, ὅτε ὁ σπαραγγισκό-  
π' ὅτε τῆς ἡρίσπαραγγισ-  
διασκέψεως τῶν θυσιῶν καὶ  
χρησμοδία, ὅτε ὁ χρησμο-  
δός ὅτε τῆς ἡρί κλήρων περι-  
βολαίς, ἢ ἐκτελέσει, καὶ εἰ τις  
ἄλλ' ἀνέσται μάστιγαι.

χ'. Περί τῆς ἡ ἀπὸ τοῦ  
μαγείας ἀπαγορεύεται ὅτι ἡ  
μαγία ποῖς κακὰ δαιμόνιοι  
χρησμοδ' καὶ νεκρομαντείας,  
ὅπερ ὁ νεκρομαντής, τὸν διαβό-  
λον ἐν τῇ ψυχῇ πνέοντι σχημα-  
τίζων, καὶ προσμύθων, τὰ  
ἀπόρρητα πνεύματα [ἰσο-  
τά]. ἀλλ' ὅ μὴ δυνάμει ἐστὶ  
ἀναγνώσκειν τὸ φερόμενον ἀνδρὶ  
πολυπράγμονι, ὅτε καὶ  
δυναμὶς καὶ σοφία, ὅπερ τῷ  
ἡνὶ ὄντι, ἐν τῇ εὐνοίᾳ ἐκπαι-  
δευμένοι, εἰς τὴν τι ἐστὶ πολλὰ  
ἐκτελέσει, καὶ τὰς αὐτῶν  
αἰτίας περιγνώσκον, ὅτι  
καὶ τὸ κακὸν ἐκτελέσει. πᾶς  
ἀγαθὸς φιλόσοφος, (ιατρίος, δι-  
καίου, ἐκκλησιαστικοῦ) μᾶ-  
στις.



605 To uoit, if any one do wickedly through incogitance, 'tis a miscarriage; if upon deliberation, a heinous fault; if on purpose, a naughty prank; if enormously, a villanous act, (a grievous sin;) if out of malice, to vex any body, forwardness: now a forward person is not ashamed of his mischiefousness, and he who doth not withstand a custom creeping leisurely upon him, will become incorrigible, and will undo himself and brand his name with an indelible mark.

606 If thou wouldst order thy self handsomely, thou hast need to be acquainted aforehand with 1. the make and temper of thy natural inclinations, that thou mayst not be ignorant whither they carry thee, and how thou must either comply with them or withstand them, that they may not go beyond their bounds; 2. the objects, towards which thy inclinations are carried: which are thy self, thy neighbour, and God; 3. the motives and incitements, which draw them hither and thither.

607 The total summe of all will be, that thou be discreet in all things which thou ever takest in hand, towards thy self in private, wary; towards thy neighbour just; towards God reverent; in a word, in that which good is, just, sincere, and constant.

605 Nempè si quis improbè agit incogitantia, est delictum; si cogitatè, facinus; si studio, nequitia; si enormiter, scelus, (flagitium;) si malitiosè, ut alicui agere sat, perversitas: perversum autem non pudet malitiæ: & qui non resistit consuetudini sensum obrepenti, inemendabilis fiet, seque ipsum perdet, & nomini inuret indelebilem maculam.

606 Tu si vis regere te aptè, habes necesse præcognoscere 1. fabricam naturalium inclinationum, ut non ignores quod illæ raptant, & quomodo illis obsequendum & aut resistendum sit, nè extra limites abeant; 2. objecta, in quæ tuæ propensiones feruntur: quæ sunt, tu ipse, proximus, Deus; 3. invitamenta & irritamenta, quæ huc & illuc trahunt.

607 Summa summarum erit, ut sis prudens in omnibus, quæ unquam occipis; erga te ipsum seorsum cautus; erga proximum æquus; erga Deum reverens: tandem in bono integer, sincerus & constans.

χί. Ἐὰν γὰρ τις κακοῦ ποιεῖν ἀποβῇ, ἀπὸ ἀνομιᾶς, πᾶσι καμὲ ἴσιν· ἐὰν μὲν ἐν θυμῷ, ἀμαρτῆμα· ἐὰν ἐκ προαιρέσεως, ποιοῦσιν ἁμαρτία· ἐὰν ἀναγκᾶς, βέλουςμα· ἐὰν σπουδῇ, τὴν κακοπαθεῖν πᾶσι. φθονεῖδ' ἐν πορῆμα· ὃ δ' ἐδοξεν οὕτως διακείμεν· ἐκ ἰπαι· χύεται πῶς κακίαν· καὶ ὁ μὴ ἀντιστάμενος τῇ κακοθυμίᾳ, μικρὸν ὅσον ἐπίσκη, ἀνὸ θυμὸν γίνεσθαι, καὶ ἐκ τῶν ὑποκρίσει, καὶ τῶν ὀνόματι αὐτοῦ ἰσχυροῦσθαι ὀπισθομνησίζμα.

χς. Σὺ ἐν τῷ θεῷ· σαυτὸν διότις διεσπᾷν, χρίαν ἰχρί· τὴν πορῆσιν, αὐτὸν τὴν πᾶσι εὐσεβῶς διαδίδειν, ἵδ' ἢ μὴ ἀγνοῖς σοὶ σε ἐκείνῳ φέρει, καὶ, πᾶσι ἐκείνῳ ἀκολουθεῖς, ἢ ἀντιστάμενος, τὴν μὴ ἐκείνῳ τὰ ἰσχυροῦσθαι· β'. τὰ ὑποκείμενα· ἐν αὐτῇ ἢ ἐκείνῳ ῥοπή· ἀπὸ ἴσιν αὐτοῦ σὺ, ὁ αὐτοῦ σε, καὶ ὁ Θεός· γ'. τὰ θεακρίματα καὶ θεακρίματα, τὰ ἰσχυρὰ καὶ ἰσχυρὰ ἰσχυροῦσθαι.

χζ'. Τὸ θεῶν καὶ θεῶν πᾶσι ἴσιν, ἵνα γίνῃ πορῆμα· ὃ πᾶσιν ὀπισθομνησθῇ· πορῆσιν αὐτοῦ ἵνα θεῶν, πορῆσιν πᾶσιν ὀπισθομνησθῇ· πορῆσιν αὐτοῦ, τὸ πᾶσι, ὃ τὴν ἀγῶνι, αὐτῷ, εἰς τὴν πᾶσι.

С А Р. L X I I.

*Prudentia summa quanam 608. requisita eo 609. Finis actionum qualis præstituendus 610. Media qualia eligenda 611. Mediis utendi modus qualis adhibendus 612. Imprudenter agentes 613. Virtutis objectum triplex. 614.*

Prudence, or Discretion.

TRU DENTIA.

Φ Γ Ο' Ν Η Σ Ι Σ.

608 Discretion [prudence] is in this, that you never think, or speak, or act any thing in vain, or at random, every thing circumspectly: by prizing every thing according to its worth (a good thing at a high rate, a bad one at a low rate) and by pursuing good things so that you may obtain them, and flying evil things so that you may escape them.

609 If you will do this, look in every action beforehand on the end, view well the means, wait upon a fit season [ occasion, ] lest it slip away ; that is, bethink your self 1. whether the thing is to be desired or undertaken ? 2. whether to be set upon thus or otherwise ? and 3. what hindrance may thwart you unless it be prevented ?

610 Let alwayes the End  
be something truly honest and  
useful [ profitable, ] and  
winthall (if it can possibly be)  
pleasant; which it may not  
repent you to have obtained:  
therefore abstain alwayes  
from pernicious things, al-  
maies forbear superfluous  
things, and if you have choice  
amongst many things, prefer  
the better thing before the  
good, the best thing before  
the better.

611 Lay for [provide]  
the means, as much as you  
can, I. certain and infall-

608 Prudentia est in eo, ut nihil unquam cogites aut loquaris, aut agas, in cassum, aut incertum, omnia circumspecte: existimando quamlibet rem ex sua dignitate ( magnam magni, vilem vili ) bonaque sic profsequendo ut assequaris, mala sic fugiendo ut effugas.

609 Hoc si vis, prospice ubique finem, disspice media, attende occasioni, nè elabatur; hoc est, expende 1. an aliquid optandum aut inceptandum sit? 2. num sic an secus aggrediendum? 3. & quid impediementi obvenire possit, ni praeveniat.

610 Finis semper sit  
aliquid verè honestum &  
utile ; simulque ( si fieri  
potest ) jucundum ; quod  
te adeptum esse penite-  
re non potest : pernicio-  
sis ergo semper abstine,  
supervacaneis semper su-  
perfedere, atque si datur  
optio inter plura, præfer  
bono melius, meliiori  
optimum.

611 Media provide,  
quantum potes, 1. certa  
& infallibilia; 2. facilia

χῆ. Ἡ φέρωντες ἐν τῷ τῷ  
 ὑπάρχει, ἵνα μὴ ὅτι ὄντος  
 τοῦ ἡ λῆξης ἢ πῶς ἐμάνῃ  
 ἐπὶ δόξης, ἀπαιτῶν ὁμοιοπα-  
 ράδων, ἐν τῷ ἔχοντι χῆ τὴν  
 ἀξίαν πμᾶν. (τὴ μῆλα φωνῶν,  
 τὸ αὐτοῦ φωνῶν) καὶ τὰ ἀνα-  
 δεικνύοντι δόξων, ὅς ἐστι κατὰ α-  
 λῆσιν, τὰ κενὰ ἐπὶ τῷ φωνῶν,  
 ὅς ἐστι φωνῶν.

[illegible]

χί. τὸ τίλον διαπαρὲς  
 ἔσω τὴν ἀλλοθῶς χαλὸν καὶ ἐξ-  
 ἡμιον, καὶ (ἐὰν διωαίτο γί-  
 νησι) περὶ τὸν ἔπι πῶς ὅστις  
 ῥαυδῶν καὶ ἡ ματαμενὴ τῆς  
 ἀνδρῶν ἔν αὐτῇ ἀπὸ τοῦ  
 ἀλλοπαῖν, ἀπὸ ἀδελφῶν, καὶ  
 ποσὶ τῆς αὐτῆς ἀδελφῆς ὅτι  
 πλὴν τῶν, ἀγχοῦ τὸ ἀμεινοῦ, τὸ  
 ἀμεινοῦ. τὸ ἀδελφῶν ποσ-  
 τιμα.

χρη' τα μύστα πορεύεσθαι, ὅπως  
δύνῃ. α. δὴνα καὶ ἰστὰν  
β. βάθια πορεύεσθαι χρεόν  
L 2





observance, that is, a vvarry  
and daily studie for your own  
preservation: which is placed  
in the ordering of labours,  
desires, adversities.

616 Of labours: that  
thou do not by avoiding them  
give thy self up to idleness;  
and so lead thy life, that is  
neither be useful to thy self,  
nor to others: or on the other  
side by over much labour  
weaken thy strength, and spoil  
or en kill thy self.

617 Shun both these ex-  
tremes; but more especially  
sloth and laziness, because  
one is more apt to offend on  
this hand: begin early [be-  
times] to be laborious, and  
end late, all will be well.

618 While other men fol-  
low their occasions [business]  
be not thou wanting to thy  
self; refuse no honest labours,  
or avoid them; but with  
cheerfulness undergo them,  
and being begun, follow [ply]  
them diligently and constant-  
ly (without shifting and de-  
lay,) until you have per-  
form'd [set an end to them.]

619 Every day is a holy-  
day to sluggards, (as the pro-  
verb is) even the working-  
daies; do you on the contra-  
ry, be even in leisure busie;  
that is, whilst you are at  
your recreation (for it is al-  
lowed to him that is weary to  
take his rest, but not to grow  
laxie) be not slothful, but  
lively recruit your little in-  
fered forces;

servationem, hoc est,  
cautum assiduūque stu-  
dium pro conservatione  
tui: quod positum est in  
moderatione laborum;  
cupiditatum, adversita-  
tum.

616 Laborum: ne hos  
defugiendo dedas te ig-  
navia, vitamque sic in-  
situas, quomodo nec ti-  
bi sit ului, nec aliis: aut  
rursus nimietate labo-  
rum frangas vires, teque  
corrumpas, vel etiam oc-  
cidas.

617 Fuge utrumq; hoc  
extremum; magis tamen  
pigritiam & torporē,  
quia proclivius est pec-  
care in hanc partem: la-  
boriosus esse incipe ma-  
ture, & desine sero,  
omnia salva erunt.

618 Dum alii suarum  
rerum satagunt, tu tibi  
desse noli, nullos hone-  
stos labores detrecta, aut  
subterfuge, sed cum ala-  
critate subi, orisque ur-  
ge sedulo & constanter  
(citra tergiversationem  
& dilationem) donec iis  
defungaris.

619 Ignavis sunt feriz  
semper, (ut proverbio  
aiunt) etiam professis  
diebus, tu contra, esto  
etiam in otio negotio-  
sus; hoc est, dum vacas  
recreationi, (permittitur  
enim interquiescere las-  
so, at non segnescere:)  
ne torpeas, sed lassas vi-  
reculas vivide recolligas.

ρησιν ὁφείλεις, τὸ τ' ἔστι, ἐργά-  
μαι καὶ ἐν δειλίᾳ ὁππότε δαμά-  
σῃ τὴν σωτηρίαν σου. ὁ, π  
καίτοι, ἐν τῇ τῷ σώσει, ὁππότε  
μῶν, δύσυχῳ δὲ δαμάσῃ.

χρῖς. Τὸν πότμον ἵνα μὴ  
τίττες παρὰ τὴν τῇ βαθυμία  
σαντὸν, διδῶν, καὶ τὴν βίον  
ἐπὶ διαρκείᾳ, ὥς μὴ δὲ σταυρῶ  
ἀφ' ἑλπίμον ἵδ, μὴ δὲ τοῖς ἀλλοῖς  
ἢ πάλιν τῇ τῷ πότμον ἀφ' ἑλπί  
τὴν ἰσχὺν διαρκείᾳ, καὶ σω-  
τὴν διαρκείᾳ, καὶ δὴ καὶ  
δοκιμῇ.

χρῖς. Τὸ ἐκ' ἀπὸ τοῦ ἀκρῶν  
θόρυ, μᾶλλον δὲ τὴν ἐκτελείαν  
καὶ νᾶρχην, ἐπὶ ὁππότε πρὸς  
ἐστὶν εἰς τὸ μίση. ἀμωρτίνην.  
φιλόπονη. εἶναι ἐξ ἀρχῆς ὁ-  
ραῖται. καὶ παύσῃ, καὶ πάλιν  
ὁ τ' ἔστι.

χρῖς. Ἐνδεῖς τῷ ἰδίῳ  
φρονήσῃ. μὴ δαμάσῃ. ὡς  
σαντὴν παρὰ τὴν ἰσχὺν μὴ πα-  
ραυτὴ καλῶς ὄντως, ἢ ὑπο-  
διδῶνται, ἀλλὰ ἰκανοὺς καὶ  
ὑποφρονῶντες ἰπικαίοντες ἀρξά-  
μεθ' ἰπικαίοντες καὶ σπυ-  
δαίως δάκναι. (ἀλλὰ τὴν ἀνα-  
σταλῆς καὶ τὴν ἀνασταλῆς) ἵνα  
ὑποπλάσῃ αὐτὴς.

χρῖς. Τοῖς ἐκτελείᾳ καὶ ὁ-  
λῶν, ὡς ἐπὶ ἀπὸ τοῦ εἰσὶν  
ὡς ἐπὶ ὁ- εἰσὶν, καὶ ἐπὶ ὁ-  
ὁρτοῖς τῷ ἡμῶν. ὁ δὲ τὴν  
πῶν, ἵνα μὴ τὴν ἐπὶ τῇ σπυ-  
δαίοντες. τὸ τ' ἔστι, τῇ ἀνα-  
λάτῃ ἐν δαμάσῃ (ἐπὶ τῇ  
τῷ ἡσυχάζειν τῇ κατὰ τὸν  
ἀλλ' ἐκ ἐκτελείᾳ) μὴ παύσῃ  
τὴν, ἀλλὰ τὰ καὶ καὶ τὰ ἰσχυ-  
δὴ ἀνασταλῇ, ὡς ὁ δὲ.





623 For do but see the  
gormandizing and tipling  
belly-gods and gluttons, how  
by devouring they waste their  
estates! and the greedy rois-  
sers, how even every day  
with tipling they soak them-  
selves, and stuff their insa-  
turiable paunches! and when  
they are fuddled, how brutish-  
ly they play the mad bedlams,  
tyhoop and hollow, grabble,  
stumble, reel, hake, spavul,  
and (for reverence) piss, be-  
wray themselves, fart, spue,  
and e'en lick up their vomit  
again, ho brave boys! [fine  
companions.]

624 What else? as the  
mind of the abstemious is  
quick, so fortitude dulls  
and enrages those that are  
drunk, (for tiplers are trou-  
blesome, and those that are  
cup shot, outrageous:) then  
yesterday's surfeit troubleth  
those that were in drink the  
next day after; but drunk-  
ards [saill-pots] are seiz'd  
with trembling, giddiness  
[megrim], gout, and other  
painsful diseases, and are  
miserably turn'd out of this  
life! behold the frolicke of  
Epimures.

625 But what is lustful in-  
continence? it hath the same  
ruine, but a greater dishone-  
sty; for it is a beastly thing  
to be lascivious (although  
beasts do not couple but for  
issue sake:) how shameful  
a filthiness is it therefore,  
that an adulterer defileth an-  
other man's bed, a fornica-  
tor his own, a whore-master  
keepeth a quean [leman;]  
a ruffian hauntheth the streets  
[bawdy-house;] an harlot  
prostituteth her chastity, a  
pander and a bawd entice

623 Vide enim vora-  
ces & bibaces epulones  
& gluttones, quam vo-  
rando sua absument; &  
gulosos lurcoses, quam  
se vel quotidie potando  
ingurgitant, insaturabi-  
lesque pântices effarci-  
unt! inebriati verò bru-  
tè bacchantur, vociferan-  
tur, conserunt manus, ti-  
tubant, laplant, screant,  
sputant, & (cum bona  
venia) inciunt, visunt,  
pedunt, vomunt, & tan-  
tum non resorbent quæ  
evomuerunt, belluli ho-  
munculi!

624 Quid præterea?  
Ut mens est perspicax  
abstemius, sic amentia  
heberat & furiat potos,  
(temulenti enim sunt  
turbulenti; vinolenti, vi-  
olenti:) tum crapula he-  
sterna molestat postridie  
ebrios; ebriosos verò  
tremor, vertigo, arthri-  
tis, & alii dolofifici mor-  
bi, divexant, & crucia-  
biliter à vita exturbant:  
ecce suavitudines volu-  
ptuantium!

625 Quid autem libi-  
dinosà incontinentia?  
habet perditionem ean-  
dem, sed turpitudinem  
majorem: lascivire enim  
belluinum est (quan-  
quam bellux non coe-  
unt, nisi prolis causâ:)  
quam pudenda igitur fœ-  
ditas, quod adulter ali-  
enum polluit torum, scor-  
rator suum; concubinus  
pellicem alit, ganeo per  
lupanaria grafiatur, me-  
retrix pudicitiam prosti-  
tuit, leno & lena alios

χαλ'. βλέπει γὰρ τὸν ποτα-  
μὸν καὶ ποταμὸς δαυτοῦ-  
νας καὶ λαίμαργας, ὁποῖως ἐν  
τῷ λαοῦ ἐστὶν τὰ ὑπάρχοντα  
διασείρει; καὶ τὸν γαστρίμω-  
ρον λίχνας, ὁποῖως ἐαυτὸν  
καὶ τὸν πῶτον διαπίνοντες ἐμπι-  
πῶσι, καὶ τὰς ἀκρίβεις γασ-  
τέρας ἐκτληρῶσι; καὶ μὲν  
αὖτις θρηνηδὼς βουθῶσι,  
ἀνακρίζουσι, πέλονται ἀνι-  
στῆναι, σφαλλόμεναι, παρῶσι  
διαίτησιν, χρεμπίονται, πίνουσι  
καὶ (τῷ ἰσχυρῶς) ὀρῶσι.  
βδύουσι, πῖνδουσιν, ἐμῶσι καὶ  
μόνον ἐκ ἀναβρίσεως τὰ ἀ-  
πυμῶντα [δοκλουζέμενα]  
φθίζοντα δεικνύουσιν.

καδ'. Τί ὃ παρὰ τὸ το-  
[ποῖόντι τῷ ποταμῷ]; καὶ δὲ τὸ  
διὰ τοῦ ποταμοῦ αἰῶνις δυσωπτό-  
ς ἐστι, ὥς ἡ ἀνοία ἀμείνων τῷ  
καὶ ἐμμένει τὸν πικρὸν τῶν  
(οἱ γὰρ μὲν δὲ ποταμοὶ δεικνύ-  
ουσι [παρῶντες] γίνονται οἱ  
οὐδὲν ἔτι βίαισιν) τίς ὃ  
χρῆσται κραπαλῇ ἀνὰ τὸν μὲν  
δύσους τῷ ὅπῃ ἡμῶν τὸν δὲ  
μὲν δὲ ποταμὸν τῷ μὲν δὲ πο-  
ταμῷ, καὶ ἐν ἀλλὰ τῷ ἀλ-  
λῶν νῆσῳ, βασιλεύουσι, καὶ  
πικρῶς τῷ βίον ἀκαίρῳ  
ἰδὲ τὰς τῷ φιλοφύγον ἡδύτη-  
τας.

καί. Τί δὲ ἡ ἀκόλαστος ἀ-  
κρασία; τίς αὐτὴν μὲν ἀπώ-  
λειν ἔχει, ἀλλὰ μείω τίς  
αἰχρότητα τὸ γὰρ ἀσπλάγχνον  
θρηνηδὼς (καὶ τὰς τῷ θρη-  
νῶν σμικρὰς, ἐμὴν τῷ γίνε-  
σθαι) ὡς δὲ ἐκαστὸν αἰ-  
σχρότης, ὅτι οἱ μοιχεύει τὰς τῷ  
πῶτος γυναῖκας μοιχεύει, ὁ  
πόρνος τὸν αὐτὸν λίχνηται μαι-  
νῶν, οἱ ταπεινὸς παλλακὴν τῷ  
φει, ὁ πορνοῦν τῷ εἰς τὰ πο-  
ρνεῖα εἰσὶν, αἱ πόρνοι πῶτος  
τῷ χόρῳ τῷ ὅρῳ διαπικρῶ-  
σιν. οἱ πορνοῦν καὶ ἐν  
μολῶνται ἀλλοῖς ματρύ-  
L 4 626 Τῷ

others, and corrupt them: fie [out] upon them rake-flames! all detestable and accursed.

626 But not onely adulteries, ( or incests, uwhoredomes, fornications, and unlawful couplings, ) but also all unlaful lacherie, unseemly kisings, love-songs, immodest discourses, yea, obscene thoughts, are a kind of lewdness, and defile the mind.

627 Bethou chaste, blameless, undefiled; lay aside wantonness in your carriage, ribaldry in your talk, lasciviousness in your actions: and that no filthiness may corrupt you, let your chastitie expect a marriage: he not mad with falling desperately in love with women.

628 An immoderate desire of having, begetteth covetousness, an unsatiabie evil: because a covetous man is never satisfied with riches, whilst he searcth abroad, and he shall want necessities, & striveth to grow rich right or wrong, although he hath bags cramm'd with monie, and chests with jewels, and all sorts of howbold-stuff: yet notwithstanding he is afraid of povertrie, and by this means finds scarcity in the midst of plenty: yet at length goods ill-gotten are ill spent by spend-thrift heirs.

629 Be thou thrifty [ a good husband, ] that thou mayest alike shun niggardliness and prodigality: neither

seducunt & inquinant: vult propudia! omnes detestabiles & execranda.

626 Ceterum non solum adulterias, (aut incestus, stupra, fornicationes, illegitimi concubitus;) sed & omnis venerea lascitas, indecoræ bastiationes, amatorie cantilenæ, inverecundæ collocationes, imo obscenæ cogitationes, impudicitia sunt, cœdantque animum.

627 Tu sis castus, pudicus, impollutus; absit procacitas in gestibus, obscœnitas in dictis, petulantia in factis: & ne te ulla spurcities contaminet, tua castitas expectet matrimonialem vitam; ne insanias, deperimdo fornicinas efficitim.

628 Immodica cupido habendi gignit avaritiam, inexplabile malum: quia avarus nunquam saturatur opibus (dum præmetuit necessaria sibi de fore, annititurque per fas & nefas ditescere;) quamvis possidet mansupia conferta pecuniis, & cistas vestimentis, scriniaque cimeliis & omnifaria supellectile, egestatem nihilominus timet, adeoque experitur in copia inopiam: tandem tamen male parva male dilabuntur, per hæredes prodigos.

629 Tu esto frugalis, ut æque fugias tenacitatem atque prodigalitatem: opes nec appete

λίσσις ἐξ αὐτῶν καὶ καταμολυσσις: φοβὴ κατὰ λίσαν καὶ αὐτοῖς; παμμυδρεῖς εἰς πάντας καὶ κατὰ ἅπαντας.

καὶ. Ἄλλ' ἢ μόνον μοιχεύειν (ἡμιμυρία γόνοι, πορνεία, διαφθορά, ἀνόμοι πονηρία) ἀλλὰ καὶ πᾶσα ἀσεβεία καὶ λαισθέντα, ἀσεβήματα φιλήματα, ἱερὰ πικὰ ἀτυχεύματα, ἀσεβήτοις σιωπηλίας, καὶ καὶ σποράντων ἐνδυμνισσίν, ἀσεβήτων εἰσι καὶ τόνον μὴ λύνοντες [μαίνοντες].

καὶ. Σὺ δὲ ἴδω γυνεὺς καὶ σμιθῶ, ἀμύλῳ ἀπίστῳ ἢ αἰδέσθαι τὴν σμυθολίαν; ἢ αἰσχρότης τῆς λόγων ἢ ἀσέβεια τῆς πορνείας καὶ ἐν τῇ τῇ μηδεμίαν σὶ ἀκαθάρσιον μολύνειν, ἢ ἄρνησιν σου πορροδιδώταις πολεῖ γαμοῖν καθιδιδώται. μὴ δὲ γίνω γυναικομανής.

καὶ. Ἡ ἐπιθυμία ἐπιδυμία τὴ κλῆσιν τῇ πλεονεξίᾳ [οὐκ ἐργασίαν] γυναικαὶ κακὸν ἀπλῆσιν, ἐπειδὴ ὁ φιλαργυρὸς ὁδὸς ποτὶ χρυσίου πῆς χροῖας (πορροδιδώταις τῇ ἀναγκῇ καὶ δόξῃ, καὶ ἀνίμων ἐισβολῶν) καὶ τὰ μαρτυρία χρημάτων γίνονται, καὶ τὰς κίστες ἐν δυνάμει, καὶ τὰς φουρμαλὸς κειμήλιον, καὶ παντοίας κατὰ σκοδῆς, ὁδὸν πῆσιν τῇ πνίαν δολίαν, & ἐν τῇ ὑποταγῇ ἀπείρῃ αἰδέσθαι τῇ δὲ τὰ κακὰ σιωποθροῖντα, κακὰς δὲ ἴδω δὲ κληρονομῶν ἀσώτων [ἀκαχῶτων].

καὶ. Σὺ δὲ ἴδω χροῖας καὶ ἐξ ἱσά σὸν γινώσκων σμυθολίαν καὶ τὴν ἀσέβειαν τὴν πλεονεξίαν [τῇ χρημάτων] μὴ δὲ ὑπερβύουτες

covet riches immoderately, or heap them up carelessly, nor despise [slight] them foolishly, nor squander them away lavishly, but be sparing; and whatsoever you receive or disburse [lay out,] set it down in a book of accounts [receiv'd and paid:] there will be wealth good store, if you do not want; and thrise will be a treasure to you.

630 The very desire of being eminent provokes men to ambition, haughtiness, pride, boasting; that by arrogating to themselves too much, they either grow proud within themselves, or boast brag [vapour,] and mightily vaunt themselves and what belongs to them, openly: and seek honours, and preferments eagerly, and long after the praises of the common people insolently, and now and then ridiculously, being vain braggadocio's.

631 Let moderation commend thee: keep thy good things to thy self, without ostentation: and study rather to be honourable, than to seem so: if honour fit for thee be offered, entertain it reverently: or if thy concerns bear it not, refuse it moderately.

632 The greediness of knowing is then blameable, when a busy-bodie coveting to know many things beyond measure, and being not able to be satisfied with enquiries, intrudeth [intrudeth] into all things, catching at reports every where, and endeavouring to bring out all things which are concealed, he disquieteth both himself and others: moreover this curio-

immoderate, aut coacer-  
va anxie, nec sperne in-  
sipienter, nec prodige,  
sed comparee, & quid-  
quid accipis & expendis,  
refer in codicem accep-  
torum & expensorum:  
affatim divitiarum erit,  
si non egeas, parimoniam  
que ipse tibi thesaurus  
erit.

630 Appetentia emulandi instigat homines in ambitionem, elationem, fastum, jactantiam: ut sibi arrogando nimia, aut superbiunt tacite, aut se & sua jactent, ostentent, immodice tollant, propalam; ambiantque honores & dignitates impotenter, & affectent praconia vulgi insolenter quandoque etiam ridicule, vani gloriatores.

631 Te commendet moderatio: habe bona tua tibi, cirra ostentationem; utque sis venerabilis, potius, quam ut videaris, cura: si honor te dignus offertur, admitte eum reverenter; aut, si res tuae non ferunt, recusa moderate.

632 Aviditas sciendi culpabilis tum est, quum ardore resciscere prater modum multa avens, exhaustiari se sollicitationum non valens, immiscet se omnibus, captans rumulos undique, & querens elicere omnia quae celantur, assert iniquitate aliis & sibi: quin curiositas hac impulit quoddam eo, ut appetitione

την ἐπιθυμίαν [ἐπιθυμίαν] ἢ διὰ  
συνήθειαν ἀνταρξίας, μὴδ' ολιγοφρο-  
νούντως, μὴδ' καταισχυρίας,  
ἀλλὰ φειδύμενος καὶ ἔκκεται πρὸς  
ἐκδοθέντα καὶ τὰ λαμβάνοντα ἐν  
ἀναγραφῇ [ἐκδοθέντα καὶ τὰ λαμβάνοντα ἐν  
ἀναγραφῇ] ἀκριβῶς λογισ-  
σάμενος, καὶ ἡ φειδύμενος αὐ-  
τῇ σὺν θησαυρῷ ἔσται.

χλ'. Ἡ τὴν ἐπιθυμίαν ὀρεξί-  
σας παρὰ τὴν ἀνάγκην τὰς ἀν-  
θρώπων ἐπὶ φιλοτιμίᾳ [φιλο-  
δοξίᾳ] ἵσταται, τοῦτο, μακά-  
ρα λυχνία [ἐλαχίστην]· ὅτε  
ἰαυτοὶς πηλὴν ὀρνιθόμοτον, ἢ  
ἐν τῇ ἐπιθυμίᾳ αὐτοῦ, ἢ αὐτοῦ  
καὶ τὰ ἰαυτοῦ ἵσταται, πο-  
ταίνῃ, ὑπερβαίνει τὴν ἀνάγκην  
ἐν τῇ φιλοτιμίᾳ καὶ λαμβάνον-  
ται, καὶ τὴν ἐπιθυμίαν τὴν  
ἐκδοσὶν ὀρνιθόμοτον ἀλα-  
ζονεύει καὶ ὑπερβαίνει τὴν κα-  
ταστάσιν, καὶ ὀρεξί-  
σας ὄντας.

χλδ'. Σὺ δὲ συνιστάτω ἡ  
μετριοφύνη σου τὰς σὰ  
ἀγαθὰ, ἀνδρὸς ἀλαζονείας  
καὶ ἵνα ἐπιθυμῇς μόνον ἑαυ-  
τῇ ἵνα δοκῇ εἶναι, σπουδαίον  
ἐάν πῃ τις ἀξία σου προσφί-  
ρηται, προσσδέχου αὐτὴν μετ-  
ρίως· ἐάν δὲ καὶ σὰ κατὰ  
γὰρ σὰ δὲ φῆ, κατὰ μέτρον ἀπ-  
ορίῃ.

χλδ'. Ἡ τὴν ἐπιθυμίαν ἐπι-  
θυμία ἐπὶ τὴν ἀνάγκην ἵσταται  
ὅτι οὗτο ὁ πολυπράγμων ἀναγ-  
γίλην πρὸς τὴν ἀνάγκην πολλὰ  
ἐπιθυμῶν καὶ κατὰ κοινότητα  
ἐρευνῶν καὶ διωκτῶν, ἀλλο-  
τρίως προσφίληται, πάντα χέ-  
ρῃ φέρεται λαμβάνον, καὶ ἀ-  
γνοῦντας ἀντιβῶν [ἐπὶ τῇ  
ἐπιθυμίᾳ] πάντα τὰ κατὰ ἀλλο-  
τρίως καὶ αὐτοῦ κατὰ πρὸς τὴν  
ἢ προσφίληται μετὰ τὴν αὐτοῦ  
ἐπιθυμίαν τὴν ἀνάγκην ὅτε δὲ φ

Itie hath driven some to that pass, that out of a desire of all learning, they have made a bargain with Satan (a heinous thing to be spoken!)

633 Do you temper the desire of knowledge: learn not many things, but choice ones; not vain things, but profitable; (it is better to be ignorant of some things) and that which nothing concerns you, cease to enquire after: by this means yony self and others will be at rest.

omniscientia pacti sint cum satana (nefarium dictu!)

ὁρεῖν τὴν ὀπίσκειν ἀπαντα ὁμολογῆται τῷ μὲν τῷ σατανᾷ (μιαρῶτα! ὁ λόγος.)

633 Tu tempera desiderium scientia: discere non multa, sed delecta; non futilia, sed utilia, (quidam præstat nescire) quodque tua nihil interest, percontari desine: ita tibi & aliis quies erit.

χλγ'. Σὺ κατὰ τὸν τῆς ὀπίσκειν πτόδον μόνον εἰ πολλὰ, ἀλλὰ τὰ ἐλεγκτὰ & μάταια, ἀλλὰ χρησιμὰ, (πῶς ἂν μόνον ἐστὶν ἀγνοεῖν) καὶ οὐ σοὶ εἶναι μάλιστα [τὰ εἶναι ἐκ σε ἀνεκτα.] ταῦτα πυνθαι νόμος ὁ πῶ καὶ σοὶ αὐτῷ καὶ ἄλλοις ἡσυχία εἶται.

## CAP. LXV.

Ad terribilia superandum 634. opus est fortitudine animi 635. hoc est, magnanimitate & patientia 636. Quibus opponitur pusillanimitas 637. & temeritas 638. Discrimen inter fortem, ignavum, & temerarium 639. Exhortatio ad fiduciam in Deo & virtute collocandam 640.

## Fortitude, or courage.

634 It hath been discours'd how we must beware, lest things enticing us with delight lead us aside from the way of virtues: it followeth, how we are to order our selves, that those things draw us not away, which affright us with difficulties, dangers, adversities.

635 In this case there is need of the courage [valour] of the mind: which may conquer [get the better of] every thing by equanimity, magnanimity, and patience.

636 He is an even minded person, who disposeth himself indifferently to every event, that is, neither is puffed up with things prosperous, nor sinks under crosses: a magnanimous [great-spirited] person is not startled [daunted] at sudden chances, in which he feeleth himself

## FORTITUDO.

634 Fuit, quomodo cavendum sit, ne nos res allicientes jucunditate seducant à via virtutum: sequitur, quomodo præstandum sit, ne nos abducant illæ, quæ conterrent difficultatibus, periculis, adversitatibus.

635 Hic opus est fortitudine animi: quæ vincat omnia per æquanimitatem, magnanimitatem, patientiamque.

636 Æquanimus est, qui ad omnem eventum indifferenter se habet, hoc est, neque se effert rebus prosperis, neque subsidit calamitosis: magnanimus non consternatur ad casus repentinos, quibus videt periclitari se & propolium

## Ἡ ἈΝΔΡΕΙΑ.

χλδ'. Εἰρημαλὸν ὡς ὅπως δὴ λαβεῖν, ἵνα μὴ ἡμᾶς τὰ τῶν ἡδονῶν [πικρῶς] ἐπαρῶμεθα ὅπο' τῆς τῆς ἀντιπῶς ὅσα παρασύρῃ ἐπιταῖ, ὅπως θυλακίον, ἵνα μὴ ἀπάρη ἐμῆτα, τὰ ταῖς δυσκολίαις, τοῖς κινδύοις, ταῖς θορυλλίαις ἐκφοβῶνται.

χλέ'. Ἐνταῦθα εἶναι τῆς πῶ θυμὸν ἀνδρείας ἥπερ νικᾷ ἀπαντα διὰ τῆς ὀπίσκειας, μαγνησυχίας καὶ ὑπομονῆς.

χλς'. Ὁ ἐπιεικής ἐστὶν, ὁ ποὺς πᾶν συμπεριεχόμενος ἀδραστεῖς ἐαυτὸν ἔχον. τῷ ἔστιν ἰδ' ἐπαίρειται ἐν ταῖς ἐπιτυχίαις, εἰς ταπεινότητα ἐν ταῖς ἀτυχίαις: ὁ μαγνησυχὸς ποὺς τὰ ἀφρίδια εἰς ποσὶται ἐπὶ ἐαυτὸν ἐπὶ τῶν ποσὶται αὐτῶν κινδυνώσκειται ὅσα, ἀλλὰ μόνον ἐστὶν ζητῆς, ἡ φρονίμως δόξαι.



and his purpose to be in danger, but seeketh out a way either discreetly to avoid them; or if he perceives them unavoidable, to break through them undauntedly: a patient person, doth stoutly endure the evil, which he could not get out of, nor yet therefore straying out of the path of duty, is hardened against all things.

637 A pusillanimous [saint-hearted] person on the contrary doth swell [looks big] in prosperitie; grows heartlesse [sainteth, quaileth] in trouble; at things unexpected he is appalled [stricken with amazement,] and quaketh, and knoweth not which way to turn himself, at every little noise trembling like a woman; but being overwhelmed with calamity, thinks it insufferable, and filling all places with complaints, unbecomingly bewails himself, howls, laments, makes himself lean with grief, and thus by his impatience doubling his sorrows, sinks under them.

638 Yet fool-hardy braggards summing the mark of cowardise, boldly offer themselves to difficult affairs, which they are not fit for, and trusting to their own rashness, despise dangers, which might be avoided, nor leave they any thing unassayed: whence it happeneth that they retreat in disorder, scarce daring afterwards to mitter or squetch.

639 What then is the difference between a valiant man, and a coward, and a [hair-brain'd] rash fellow? the one performeth the duties

suum, sed querit viam, aut declinare prudenter, aut si videt inevitabiles, perumpere intrepide: ptiens, fortiter perfert malum, cui elabi non potuit, nec propterea cedens de tramite recti, obcallefcit ad omnia.

637 Pusillanimis ex adverso intumescit rebus secundis, despondet animum in adversis; percellitur ad inopina, & contremiscit, & nescit quo se vertat, effeminate trepidus ad quemvis strepitum: obtritus vero calamitate, intolerabile deputat, implensque omnia querimoniis, indecenter plorat, ejulat, lamentatur, ægrimoniâ se emaciat, & sic suâ impatientiâ ærumnas sibi conduplicans succumbit.

638 Stultè tamen audaculi, defugientes notam pusillanimitatis, audacter se offerunt ad negotia ardua, quibus impares sunt, fretique temeritate provocant pericula, quæ possent evitari, nec relinquunt aliquid inausum: undè fit ut recedant confusi, vix postea mutire, vel hiscere ausi.

639 Inter fortem igitur, ignavum & temerarium, quid interest? Ille vocationis suæ munia agit, iste deserit, hic inar-

κλίνεν, ἢ ἀσυνία βλάπτει ἀδελφὸς διεξελαιώνεν· ὁ ὑπομνηκὴς, ἰσχυρὸς ὑπομένει τὸ κακόν, ὃ δὲ ἀποφυγὴν ἔχει οὐδὲ τι λῆ, ὃ δὲ διὰ τὸ τοῦ ἀγαθῶν ἀποφυγῆς ἐκλείπειται πρὸς πάντα.

χλζ. Ὁ μικροψυχὸς καὶ ὑπερήφανος τῷ ἑαυτοῦ δυνάμει, τῇ δὲ δυναστείᾳ ἀδυνατεῖ· τὰ ἀποσπένδοντα ποιεῖ, καὶ σωτηριάζει, καὶ ἐκείνους κατεργάζεται. ἀνυδρείως πρὸς ἀπειρία προσδίδει· εἰς τὴν δυναστείαν [συμφορὰν] δὲ ἰμπερῶν, ἀδύνατον ἰσχυρίζεται, καὶ ἐκπλήττων πάντα τὰ μεμρῶς, ἀπειρῶς ὀλοφύρεται, καὶ ὑμυρίζει, σχηθιάζει· τῇ λύπῃ ἑαυτοῦ ἰσχυρίζεται, ὥστε τῇ ἀτλησίᾳ αὐτοῦ πρὸς τὰ λαμπρὰ ἑαυτοῦ ἀναδιδραμεῖν ἡττάται.

χλδ. Ἀλλ' εἰ θρασυδελείᾳ ἀποδείκνυται τὸ τῆς μικροψυχίας σίγμα, θρασυτείας ὄψιν ἐκείνη τὰ δυναστεῖα τῇ ἀποπειρῇ ἀποκαλύπτει· τῷ κακῷ οὐδὲς ἐδύναστο ἀνέκφυγεν· ὃ δὲ κατὰ λείπτου π' ἀποδείκνυται, τιμωρὸν αὐτὸν ἀποκαρτεῖν, μῶρεν ἢ γρυλὸν σχεδὸν ματὶ περὶ τὰ τοιαυτὰ.

χλδ. Ὁ αὐτὸν ἀδρείων, ἀποδείκνυται, καὶ πολυμῶρες τὴν διαφῆναι; ὁ μὲν τὸ κατὰ τὸν ἀποδείκνυται, ὁ δὲ ἀποδείκνυται, ὁ δὲ ἀλλοτρίως περὶ τὸν αὐτοῦ of this



of his calling, the other forsaketh them, the third busies himself with other mens occasions: the first doth his things carefully, the other slothfully, this last hastily [hand over head:] the one diligently, the other faintly, the third stubberly: one quietly, the other drowsily, this disorderly [in a huddle:] the one making no delay, the other putting off every thing from day to day, the last running over businesses &c. twere. by skips. To conclude, the first lively upon all occasions, the second upon all occasions cold, the third fustles and cuts in every business, one while standing still, another while recoiling, and taking up things again that he had left off.

640 Then if ( trusting  
to God ) thou art quick  
[ melted ] to things honest,  
undaunted ( not quak'nt ) at  
rubs [ obstructions, ] and un-  
broken [ not dismay'd ] at sad  
accidents [ crosses, ] wilt in  
every business get the better.

desit alienis: ille agit  
res follicite, iste socordi-  
ter, hic precipitanter: ille  
sedulo, iste remisse, hic  
perfusiorie: ille quiete,  
iste oscitanter, hic tur-  
multuarie: ille nihil cum-  
stando, iste omnia pro-  
craftinando, hinc desulto-  
rie negotia pervagando:  
ille denique nullibi non  
viget, iste nullibi non  
friget, hic nullibi non va-  
riat: jam restitans, jam  
resultans, intermissaque  
refumens.

640 Tu, si (confusus  
Deo) fueris ad honesta  
impiger, ad obstacula  
impavidus (imperterritus;  
) & ad tristitia acci-  
dentia infractus, ubique  
perviceris.

ὁπωπιωλως ἡρῖ ἀρεθγυμῶται ἡ  
 θάππειται, ὁ ᾄ νωθρῶς, ὁ ᾄ αὐτο-  
 πατῶς· ὁ μὲν ἰσχυρὸς ἀνέμῳ, ὁ  
 δὲ ἀνέμῳ, ὁ ᾄ παρέρῳ, ὁ  
 μὲν ἰσχυρῶς, ὁ δὲ ῥαθύμῳ, ὁ  
 δὲ μὲν ταχέως, ὁ μὲν μὴ  
 ἀνασκαλλόμεν, ὁ δὲ πάντα ἰσ-  
 τύν· ὁ πᾶσαν ἐκπαίδειν, ὁ  
 δὲ ἀνέμῳ ἀρεθγυμῶται· ὁ  
 δὲ ἀνέμῳ τὸ πᾶν, ὁ μὲν  
 πανταχῇ ἀκμῶν, ὁ δὲ πάντα  
 χεῖ κατὰ φύσιν, ὁ δὲ πάντα χεῖ  
 ἀλλοτρίῳ, παντὶ ἰσχυρῶ·  
 ἡδὺν ἰσχυρῶ, καὶ τὸ  
 παντὶ ἰσχυρῶ ἀνέμῳ·

χμ'. Σὺ δ' αὖ (τὰς οὐκ ἐπι-  
ποιθεὶς) πορὶ τὰ καλὰ ἀόκνη  
ἔχῃ, πορὶ τὰ ἐμπόδια ἀδελφῶν  
[ἀνελκωντος,] καὶ τοῖς τὰ λυ-  
πτοῦ Συμβεβηκότα ἀρρήτοις  
παντοχὺ κρατῆσθαι.

C A P. LXVI.

*Societatis humane leges 641, 642. Humanitatis partes septem 643. Modestia 644, 645, 646. Affabilitas 647. Candor 648. Veracitas 649. Verbanitas 650, 651. Concordia 652. Mansuetudo 653.*

**Humanity; or courtesie.**

641 None of us is born for himself alone, the necessity of living with one another joineth all men together with a trelle law; whereby every one is bound 1. to hurt no-bodie, 2. to give every one his own, 3. besides to do good to whomsoever he may.

642 Thou wilt perform  
these three things, if thou

HUMANITAS.

641 **Nemo nostrum**  
nascitur sibi uni, neces-  
sitas cohabitandi conso-  
ciat omnes una lege;  
quâ quisque obligatur r.  
lædere neminem, 2. tri-  
buere suum cuique, 3.  
prodesse insuper, cuius-  
datur.

642 Perpetraveris tria  
hæc, si dederis operam:

Ἡ ΦΙΛΑΝΘΡΩΠΙΑ

χμα. Οὐδὲν ἡμῶν ᾗ κατὰ  
 ἰατρὰς μόνον, ἢ ᾗ συνοικῆσαν  
 ἀρχὴ πάντας συζύγουσι πε-  
 πλῶσμεν, τῷ ἐκείνους καλῶ-  
 σιν, α'. μηδὲνα βλάβην, β'.  
 ἐκείνους τὸ ἴδιον ὀνομάμεν, γ'.  
 ἀφελὸν φερῶσιν, δ' οὐ γὰρ  
 διδόνται.

χμς. Διατρέξιν ταῦτα  
 πρία. ἐὰν σπείδῃς μ. τῇ  
 applied

applies thy self: to humani-  
tie, that thou maiest hurt no  
body, or grieve him; 2. to  
justice, that thou do injuri-  
ously by no man: 3. to  
kindness, that thou do con-  
tristies to any one to whom thou  
can.

643 It will serve to the  
avoiding of offences, that  
thou use towards all modesty,  
affability, candour, truth,  
urbanitie, concord, mildness.

644 Thou shalt be mo-  
dest if thou be humble, not  
haughty; shame fac'd, not  
saucie; courteous, not fo-  
ward [testie, peevish,] or  
grim [sullen;] rather silent  
than talkative; rather se-  
vere [stern,] than trifling  
[light carriag'd;] ( for a  
prattling trifler is displeasing,  
who is not afraid to speak  
of things done or undone, and  
a babler [tattler] tattling  
old womens tales [stories;]  
and a silly prattler, uttering  
secrets trusted to him; and  
those who are wont unseason-  
ably to interrupt; do you  
therefore, where there is no  
need of speaking, hold your  
peace: there is no repenting  
of silence.)

645 But take heed [be-  
ware] more, that you de-  
spise no man, or cross any  
one without a cause, or re-  
proach him, and lay a slan-  
der on him, or trouble him,  
or presumptuously find fault  
with him, or defame and  
traduce him; either by scof-  
fing at him to his face, or  
backbiting him behind his  
back (slanders fall back up-  
on the slanderer: ) praise  
[commend] sparingly, but

1. humanitati, nè quem  
offendas, aut contristis:  
2. justitiæ, nè cui injuri-  
ose facias. 3. benigni-  
tati, ut officias beneficiis  
quem potes.

643 Evitationi offen-  
sionum serviet, ut serves  
erga omnes modestiam,  
affabilitatem, candorem,  
veracitatem, urbanita-  
tem, concordiam, man-  
suetudinem.

644 Modestus eris, si  
fueris humilis, non arro-  
gans; verecundus, non  
procax; comis, non mo-  
rosus, aut torvus; taci-  
turnus potius, quàm lo-  
quax, severus potius,  
quàm frivolus: (nam in-  
gratus est garrulus nuga-  
tor, qui non veretur fa-  
cta infecta loqui; & bla-  
terans aniles ineptias  
blatero; & effutiens ar-  
cana sibi concredita fu-  
tilis locutuleius; & qui  
solept interloqui im-  
portunè; tu ergo, ubi  
loqui non est necesse, ta-  
ce; silentii nulla poeni-  
tudo.)

645 Magis autem ca-  
ve, nè quem contemnas,  
nève cui adversere sine  
causa, aut convitiæris, &  
inferas contumeliam, vel  
faceffas molestiam, aut  
carpas cum præsumptio-  
ne, vel diffames, tradu-  
cas; seu cavillando præ-  
sentem, seu calumnian-  
do absentem calumniæ  
recidunt in calumniato-  
rem: ) parcè lauda, par-  
cius vituperà.

φιλανθρωπία, ἵνα μὴ πῖνα βα-  
ρύνῃς, ἢ ὀπλυνῇς β'. τῇ δικῇ  
ἵνα μὴ πῖνα ἀδικήσῃς γ'. τῇ  
ἐλευθερίῃ, ἵνα ὅς ποτὶς  
πάντας.

Χμγ'. Τῇ ὑπαταίᾳ τ' σκαρ-  
δάλαι κακότητι φ. ἵνα φυλάτ-  
της ποτὶς ἀπαντας κοσμιότητα,  
δυσπροσγορίαν, & χηρσύτητα,  
ἀλγίθειαν, δυσπραγίαν, ὁμό-  
νοιαν, ἀφρότητά.

Χμδ'. Κόσμος ὁ ἴσθ, ἐν  
ῷ πετεινῷ, ὡς ἀλαζύν' ὠ-  
νύμων ἐκ ἀσπλγῆς δουρὸς ὡ  
δυσκλίαν [ἀμείλιχ' ] ἢ  
ἀπληγῆς σπλάγι' μύλων, ἢ λα-  
λῶν, ἀμυνηρῶ μύλων ἢ φλυα-  
ρῶν ἀπαρτῆς γὰρ ἐστὶν ὁ ἀδύ-  
λεσχ' ὡς σπινθηρογῶν, ὁ μὴ  
αἰχμυνίμῳ τὰ τι ῥητά καὶ  
ἀρρητὰ φλυαροῦν γ. ἐν ῷ κοπι-  
λῶν ὁ λαὸς γ. ἀσπλγῆς ὁ βλάξ.  
ἢ κοσμορμύδων τὰ δότι ῥητὰ  
ἐαυτῇ πῖπτις δουρὶ ἀδύοργ-  
γ. φαν' ὡς σπινθηρογῶν, ὡς οἷς ἱ-  
θ' ὡς ἐστὶ λόγον ἀκαίρως παρ-  
εμῶλλον σὺ μὲν ὅτε λα-  
λῶν ὡς ἀναγκασθὲν ἐστὶ, σῖγα  
τῷς Σιγῇς ὡς δὲ μῖα ματάνια  
[ματρίμωια.]

Χμδ'. Μᾶλλον ὅς φυλάτῃς  
μὴ πῖν' κατὰ προῖον, μὴ δὲ πῖ-  
ν' ὡς πῖν' εἰς ἡμῶν κατὰ προῖον,  
ἢ εὐνοίας, ἢ κατὰ προῖον  
μὴ δὲ πῖνα μαμῶν ἐκ ποταμῶν  
σας, ἢ ἀφροσύνης, φῖγ' ὡς ἐπὶ  
σκαρπῶν πῖν' πρὸς νῖτα, ἐπὶ  
δυσκόλλων τ' δόποντα (ἢ γδ δι-  
ακόλλων) δὲ πῖν' διακόλλων  
μῖτα πῖτ' τ' ) φεδωδῶς  
ἵτ' ὡς, μᾶλλον δὲ φεδωδῶς  
φῖγ' [μῖτα.]

*dispraise more sparingly.*

646 If you have overheard any thing which ought to have been kept close [concealed] don't divulge it, keep it close rather than throw it abroad; what you are not sure of, neither affirm nor deny, much less assert, or contradict: on the other side if any thing is nois'd abroad, or any other man relateth, persuadeth, dissuadeth, exhorteth, or dehorteth, do not stubbornly oppose it, or obstinately contend: for distrust is as much hurtful as credulity, and all boldness of gain-saying is hateful.

647 Thou wilt be affable if thou disdain not to converse with every good man (noble or ignoble:) and with whomsoever you go to, or pass by, or meet, salute him lovingly; kindly salute again him that salutes you; one that is departing from you, accompany him a little way, if one speak to you, or ask you any question, answer him civilly, by nodding forward at least or backward: by this means you may be a friend to all, although not familiar to all.

648 Shew thy self courteous towards every one, with whom thou art to converse, without stie tricks and craftiness: do not easily suspect any ill, accuse another of no evil: if thy friend hath done any offence, admonish him; chide [correct him] without bitterness: be a stranger to deceit and suspicion, all one as to unreasonable dissimulation: speak clearly what the thing is, leave cogging and fawning to hypocrites [dis-

646 Si quid inaudivisti, quod abscondi debet, nè divulga, abstrude potius quam obtrude: quod tibi certo non constet, nè affirma aut nega, nè dum ut asseveres, aut inficieris: contra, si quid dispalescit rumore, aut alius quis narrat, suadet, dissuadet, adhortatur, vel dehortatur, nè repugna præfractè, aut contende obstinatè: nam æquè diffidentia, atque credulitas, est detrimentosa, omnisque audacia contradicendi exosa.

647 Affabilis eris, si cum quolibet bono (nobili & ignobili) conversari non dedigneris: & quemcunque adis, aut prateris, aut obvium habes, amanter salutes; salutantem comiter re-salutes; discendentem à te comiteris aliquo usque, compellanti te, vel interroganti aliquid, responses placidè, annuendo saltem, vel abnuendo: ita omnibus poteris esse amicus, etiamsi non omnibus familiaris.

648 Exhibe te candidè erga quemlibet, quicum tibi versandum est, citra vassiniam & versutiam: nihil mali facile suspicare, nullius mali alium insimula: si quid amicus deliquit, citra amorem mone, corripere, corrige; sis alienus à dolo & suspitione, æquè ut à simulatione: dic candidè quod res est, assentationes relinque hypocritis: a iulator sinu-

χμς'. Ἐάν τι ἀπίκυσται ἢ κρυβήσῃ, μὴ μιλῶν, μέλλων ἀποκρυβῆναι ἢ ἀναφανῆναι πρὸς τὰ διεσπόμενα ἐκ ἀνθρώπων, μὴ δὲ κατὰ φασὶν ἢ μὴ δόκησιν ἐναντίον, εἰάν τι διὰ φημί-ζεται, ἢ ἀλλῶ περ διγνέται, ποιεῖν, παρὰ ποιεῖν, ποιεῖν, ἢ ποιεῖν, μὴ ἀντιπρόσ-ωπιδόσῃ ἢ ἀμφοτέρωθεν ἀπο-διδῶν· ὅπ' ἐξίσως ἢ ἀπιστία, ἐ-δυσπείθεια ἀποφασίς ἐστὶ, καὶ πάντα τὰ ἀντιλήγειν θρασυτε-δυσμίσθι.

χμζ'. Ἐυποσηγορῶς ἴσθι, εἰάν μιν δ' ἢ πινῶν ὅν ἀνδρῶν ἀγαθῶν (ὁλοφύει ἢ δυσφύει) δι-ἀλεῖσθαι ἐκ ἀνείων· καὶ ὅπ' οὐν ἰπέρχῃ, ἢ παρὰ βάνειν, ἢ ἀπὸ πάντας, φιλοφρόνως ἀσπάζει, τοῖς δ' ἀσπάζομενον ἀντασπάζῃ τὸν δόποσιν ἔσται [ἀπὸ πᾶν] πορροῦντι πῶ, τῶ πορροῦντι σὶ, ἢ πυνδανολύμῃ [ἐρωτῶντι] τι χρησάμενος δόποσιν, τὰ ὑλάζον κατανύων, ἢ δόποσιν ἔσται ἀπασί δύναις εἰ φίλῳ (ἴ), καὶ ὅπ' μὴ ἀ-παπὶ συνήθει.

χμθ. Παίρει σε ἀκρίβει-λοι πρὸς πάντας. οἷς πορρο-μυλῇν δὲ ἀδελφῶς [ἀπὸ πάν-των] καὶ ἀκρίτως καὶ μὴ δὲ βλάβος ὑποτάμματα, οὐ-δὲ μὴ κακώσται, ἀλλ' ὅπ' κατὰ-κριν· τὸ φίλον ἀμερτόντα ἀπὸ-τὴς πικρίας νύθεται, ὅπ' ἡλικία, ἢ παρὰ δ'· ἀλλ' ὅτ' οἱ ἴδιαι τῶν δόλων [τῶν ἀπείτης] καὶ τῶν ὑποφάσις ἀμα, καὶ τῶν ἀκαί-ματων κακώσται· ἀπὸ τῶν ἐπὶ-δ' τὸ πρὸς γὰρ ἐστὶ, τὰς κα-λακίας [τὴν δωπόμεν] κατελεῖπαι τοῖς κακώσταις (similitudine)

femblers:] a flatterer counterfeits a plain-heartedness by his soothing and colloquings: in word a friend, in deed a deceitful beguiler, and a turn-coat, arrant cheat.

649 Take care that thou mai'st be accounted true: which thou wilt obtain if thou never tell lie, if thou devise nothing upon any one: if thou promise nothing only from the teeth outward, if thou do not swear easily: but if thou hast sworn, keep thy oath: for a liar (and he who sweareth and forswear-eth) bath this punishment of his perjury, that at length he is no more believed, neither without swearing nor with it: but we detest liars, who make lies on their own heads.

650 That you may be civil, see every where what becometh you, and what misbecometh you: compose yourself to handsomness, avoid clownery; amongst the sorrowful be sad, amongst the merry be cheerful; amongst jesting persons adorn also your words and deeds with witty drolls, and pleasant jests: (he is sullen [ill-natur'd,] who can neither of himself utter handsom jests, nor abide the jestings of others.)

651 Yet you must beware of being saucily talkative, and reviling others with scoffs and jeers, and foolishly laughing at every body, or unkindly giggling after the manner of fools; but you shall show your civility by smirking and smiling prettily: a scornful laugh at others smily; a scoffer mocks

lat candorem palpo & officiiis: ore amicus te fraudulentus insidiator, versipellisque veterator.

649 Verax ut habearis accurata: quod obtrinebis mentiendo nunquam nihil affingendo cuiquam, nihil promittendo verbotenus, non jurando facile; si autem jurasti juramentum servando: mendax enim (& qui degerat ac pejerat) habet hanc poenam perjurii, ut tandem amplius non credatur, nec jurato, nec juranti: mendaces verò qui mendacia comminiscuntur, detestamur.

650 Urbanus ut sis, vide ubique quid te deceat & dedeceat: compone te ad elegantiam, fuge rusticitatem: inter moestos moere; inter hilares hilaresce; inter jocantes etiam exorna dicta & facta tua facietis leporibus, festivisque jocis: (tétricus est, qui nec ipse potest proferre liberales jocos, nec ferre jocationes aliorum.)

651 Cavebis tamen esse protervè dicax, & laceffere alios scommatibus & dieteriis, & arridere ineptè omnibus, vel cachiinnari inficete, motionum ritu; sed subridendo & renidendo blandulè contestaberis civilitatem: derisor deridet alios stolidè; scur-

κολαζέσθωσαντες τῶν αἰεὶ ἐπιδοτῶν τῇ κολακείᾳ & ταῖς δωπείαις· τὸ αὖτ' εὖματι φιλά, τὸ δὲ χημέρει ἀπατιλὲς ὁπότε φιλά, καὶ ἀλλοτρίως πατέρῳ.

χμβ'. Ἀλλήθως ἵνα αἰεὶ καὶ ἐπιμένῃς τῷ δι' ἐπιδοτῶν εὖματι φιλά, καὶ δὲν πνι πορροποιεῖς, καὶ δὲν ἐπαχέως αὖτ' ἀνὰ μόνον, μὴ ὀμνύων βελτίως· ἵνα δὲ φησὶς τὸν ὅρκον παρρησιῶν· ὁ γὰρ φέσθης, (καὶ ὁ διομνύων καὶ ἰπορκεῖν,) ταύτ' ἔχει, ὡς τὸ τίλει· ἐπὶ μὴ πορροποιεῖς αὖτ' καὶ μὴ ἀνομιῶν, μὴ δὲ ὀμνύων· τὸ δὲ φέσθης τὸ τὰ φέσθης ἐπινοῦντας βελτιώσῃς.

χν'. Ἀσθενέει ἀλλή, καὶ πάντες καὶ ἀπαντα τὰ ἴσα ἀπὲρ & μὴ συνάπτεσις ὡς τῶν κομφοπῶν, τῶν ἀγροικίαις ἐβύχ' καὶ αἰνῶντων ἀλλή, καὶ χαίρωντων χαίρει· μὴ δὲ ὁπότε ἀντιπάλαν κόσμει καὶ τὰ πρὸ πρῶτα καὶ ἴσους καὶ χαλκίαις, καὶ δὲ χαίρει τοῖς παλαινοῖς (συνδοκῶντες ἴσους, ὁ μὴ δὲ ἀσθενέει διωκόμενος πορροποιεῖ τὰ ἐλδοθῆναι παλαιά, μὴ δὲ ἐνικήν τὰς ἴσους ἀλλήν παιδείας.)

χν'. Φυλάξῃς τὸ μὴ ἴσους ἀκολάτως [σπορτοῦ] ἐποσκομμένα, καὶ ἐπιδέξῃς ἀλλή τοῖς σκαύμασι καὶ ἰσούσι, καὶ πορροποιεῖς ἀπεροχέως ἀπαντα, ὁ καὶ χαίρει μὴ ἐπὶ δίκῃ ἀλλὰ δὲ μετῴν [ἐπὶ ἀλλή] ὁπότε καὶ κακομῆς ἐπιμαρτυροῖ τῶν κομφοπῶν· ὁ καὶ χαίρει καὶ ἀλλή ὡς ἀλλή ἀνέχων· ὁ

as others basely [naſtily;] a  
buffoon ſets at naught and  
makes a laughing-ſtock of  
him, pouching out his lips, or  
ſtolling out his tongue, or ſet-  
ting his fingers like a ſtork's  
bill, or turning up his breech;  
and with other kind of tricks.

652 That you may be  
ſaid to be peaceable, live  
quietly with thoſe that live  
with you, with your cham-  
ber-fellows, fellow-citizens,  
countrymen; envie n man's  
good ſucceſs, rather congratu-  
late: do not ſuffer grudges  
riſen up to grow old, leſt  
they paſs into hatred and  
enmities; it is the propretie  
of brawlers to contend, to  
wrangle, to live in dailie diſ-  
cord [ſtriſe,] of whiners, to  
whine, and alwaies be com-  
plaining of ſome bodie.

653 You will be gentle if  
you be neither eaſie to be pro-  
voked, nor hard to be in-  
treated: not boiling over in-  
to anger, but keeping it in;  
not requiting injuries, but  
bearing them: has any one  
hurt [offended] you? wink  
at it for a while, and you  
will ſhame him: if he repent  
of what he has done, for-  
give him, excuſe and par-  
don his fault; if thou haſt  
thy ſelf offended, do not be  
aſhamed to acknowledge thy  
offence, and to ſpeak to the  
partie offended, and beg his  
pardon, not counterſeittly, but  
from thy heart: by this  
means thou wilt very much  
oblige every bodie

654 But the angry and  
paſſionate perſon, that pre-  
ſently grows into an heat  
and bluiſters, ταῖς ἐν θυμῷ

ra ſcurratur ſordide: ſan-  
nio, quem contemptim  
habet. ei exhibit deſpi-  
cientiam & ludibria, diſ-  
tortis labris, vel exſerta  
lingua, aut digitis in ci-  
coniam formatis; aut  
nudatione narium; aliis-  
que generibus ſanna-  
rum.

652 Concors ut dica-  
ris, vive tranquille cum  
convictoribus, contu-  
bernalibus, concivibus,  
conterraneis; amulare  
nemini ſuccellus fortu-  
natos, potiùs congratate:  
nè ſinas in veteraſcere  
ſubortas ſimultates, nè  
tranſcant in odium & in-  
imicitias: rixoſorum eſt,  
contendere. altercari,  
vivere in jugi diſcordia;  
querulorum, quiritari,  
& ſemper de aliquo con-  
queri.

653 Manſuetus fueris,  
ſi nec ſis irritabilis, nec  
inexorabilis: non effer-  
veſcens in iram, ſed eam  
cohibens; non retalians  
injurias, ſed ſufferens.  
Læſit te quis? uterè con-  
niventia, & pudefacias  
illum: ſi pœnitet feciſ-  
ſe, da veniam, ignoſce &  
condona culpam; ſi of-  
fendiſti ipſe, nè pigra  
agnoscere offeſſam, of-  
feſſum verò ſanari & de-  
precari, non ſimulatè,  
ſed ex animo: ita tibi de-  
vinxeris, omnes oppido.

654 At iracundus, &  
ſui impos, exanſeſcens  
illico, & fremens, furens,  
munitans, maleſcens,

βωμολοχεῖ βωμολοχῶν ἑνὶ ῥυπα-  
ρῶς ὁ γολυμποδὲς, ὃν ἐλγί-  
σας ἔχῃς αὐτῇ καταφρονήσας  
τῇ κατωχάλασας [χλιδάμα-  
τα] παρήχῃ διασείφας τὰ  
χείλη, ἢ ποσφύσσας τὴν γλῶσ-  
σαν, ἢ ἐξὸν δακτύλου εἰς πλάγ-  
ρον μορφώσας ἢ τὸν περικύον  
ἀναδείξας καὶ τοῖς ἄλλοις ἢ  
χλιδῶν ῥυτίτι χρησάμενος.

χρῖς. Ὁμῶς ἐν λόγῳ,  
ἡσυχίᾳς βιώτῃ μὴ ἢ συμ-  
βιωτῶν, συσιτῶν, συμπολι-  
τῶν, δημωτῶν παρὰ ἑλκῶ μα-  
δίαι τὰς ἐπιτυχίας, μάλλον δὲ  
σωθῆναι μὴ καὶ ἐκζητῶσαι τὰς  
ὀργὰς, μήπως εἰς ἔχθρῳ [μῆ-  
σθῳ] καὶ ἀπὸ χρείας γίνωνται  
ἢ φιλονεικῶν [ἐριςτικῶν] ἐστὶν  
ἐρεῖς, διαδικάζουσαι, ἥτι  
ἐν δικῇ δικασταίᾳ ἢ μὴ μὴ  
φίμοιρον, μῆμοιραν [ὀδυρι-  
δων], καὶ διαπατῆρος ἀπὲρ πῆρε  
αἰπάδων.

χρῖς. Παρὰ [ἡμῶν] ἵσθῃ,  
ἐὰν μὴ ἢς ὁ γολυμποδὲς, μὴ δὲ  
δυσμενέας ἢ ἔχῃ κατὰ τὴν  
εἰς ὀργὴν, ὅτι αὐτῶν κατὰ  
χρῖς τὰς ἐπιτυχίας καὶ ἀπα-  
δικῶν, καὶ ἂν ἐκζητῶσαι ἐκλαβῇ  
στὶς; ποσφύσσας μόνον, καὶ  
ἀναδείξας εἰ αὐτῶν ἢ ἂν  
κατὰ καταφρονήσας, συσιτῶσαι,  
συζητῶσαι, καὶ ἂν αὐτῶν τὸ ἀν-  
μάρτυμα, ἀδικήσας πῆρε μὴ  
αἰχμῶν τὸ ἀδικήμα ὁμολο-  
γήσας, τὴν ἀδικησάντων ποσφ-  
αγορῶν καὶ ἐπὶ τῷ δόκῳ ἢ  
ποσφ τοιητικῶς ἀλλὰ ἀλῆθως,  
ἐπὶ τῷ ἀελπετιστῇ πατῆρι  
κομῶν.

χρῖς. Ὁ δὲ ὀργῶν καὶ τῷ  
ζυμῶν κατὰ τὸν παρὰ τὴν  
[ἡμῶν] θεομῶν. καὶ  
ὀργῶν, μὴ ὀργῶν ἀν-  
ning



thing, giving ill words, cursing, and banning, reproaching him again that reproaches, beating him again that beats [strikes.] what good doth he do? he disturbeth things the more, and sets on others to a brutish cruelty, which can hardly be quell'd, as man slaughters [murders] make appear: but a way with such madneses as these.

655 A generous mind has the government of it self, although he cannot endure unworthy actions, & so speaketh against those that wish him ill, yet he doth not bear a grudge; he is displeas'd with one, but is not mischievous; he had rather be mild than outrageous; courteous, than spiteful; to appease all, anger none; and by this means agree with every body, disagree with no body.

imprecans diras, criminantē recriminans, verberantem reverberans, quid proficit? perturbat res magis, & exasperat alios ad bestialem savitiam, quæ vix reprimi possit, ut homicidia ostendunt: sed apage furias ejusmodi.

655 Generosus animi est compos sui, tametsi indignatur indigne factis, & obloquitur malevolis, non tamen stormachatur; infensus est alicui, sed non infestus: mavult esse mitis, quam trux, benignus quam dirus, pacare omnes, irritare neminem; atque ita concordare cum omnibus, discordare adversus neminem.

λὼν κακῶν, ἐπὶ χυμῶν κατὰ κράτος, τὸ λοιδορεῖται ἀντιλοιδρεῖν, τὸ τυπὸντα τυπῶν ἀντίπαλιν, τί σοφωθεῖται, ἐνὸς ἑκάστου μᾶλλον τὰ πράγματα, & ἐποτρύνει τοὺς ἀλλοὺς εἰς ἀπειρώδη ὁμότητα, καὶ ἀπώσκειν ἀσκαταχρῆται, ὅς περ ἀνδροειδέα θηλέων ἀλλὰ μὴ ἀπάγα μανίας τοιαύτας.

χρὶ. Γεννῶνται θυμὸς ἐστὶ αὐτῷ ἰσχυρῆς, καὶ ἀντάγει τοῖς ἀδικαίαις περισχυμῶν, & ἀντιπαλὴ τοῖς κακῶς θύεται, ὁμῶς δὲ ἀσκαταχρῆται, καὶ ἀπώσκει ἑκάστου ἑκάστην, ἀλλ' οὐκ ἀπὸ χυμῶν βλάπτει πρὸς τὸ μᾶλλον ἢ ἀπὸ τοῦ χυμοῦ ὁ σκληρὸς, κατὰ περισχυμῶν πάντας, ἐν ἑκάστῳ ἑκάστην, καὶ ὅπως ὁμοιοῦν πρὸς πάντας, πρὸς μὴδὲν ἀνδροειδέα.

C A P. LXVII.

Iustitia duplex 656. Commutativa 657. & distributiva 663, 664, 665, 666

JUSTICE.

656 The sociable acts of men consist chiefly in exchanging things, and in distributing offices, rewards, and punishments amongst persons: on both sides the governess is justice commutative and distributive; the observer of the fitness or congruity between thing and thing, person and person.

657 A just man therefore challengeth not that which is anothers, nor taketh it up without his knowledge: that which is left in his charge, he faithfully restoreth [giveth back,] he doth not deny it; much less

JUSTITIA.

656 Societate actiones hominum consistunt potissimum in commutandis rebus; & distribuendis inter personas officiis, præmiis, pœnis: utrobique directrix est iustitia commutativa & distributiva, observatrix competentie (seu congruentie) inter rem & rem, personam & personam.

657 Justus igitur non vendicat sibi quod alterius est, nec usurpat insciente illo: quod habet apud se depositum, reddit fideliter, non abnegat, multo minus abju-

ΔΙΚΑΙΟΣΥΝΗ.

χρὶς. Πρὸς τὴν ἰσχυρῶς ὁμολογηθεῖσαν αὐτῶν, μάλιστα ἐν ταῖς ἀλλοδαφαῖς τῶν χρημάτων, & ἐν ταῖς τῶν κερδῶν κοινῶν, βραβεύων τε καὶ τιμωρῶν διανομῶς μεταξὺ τῶν ἀνθρώπων. ἰσχυρῶς καὶ δίδωμι ἢ δικάζω, ὥστε ἀλλοτρίαν, καὶ ἢ διανομῶν, ἢ παρὰ τρεῖς τὸ προσήκειν ἢ τοῖς ἰσχυρῶς μεταξὺ τῶν χρημάτων καὶ τῶν ἀνθρώπων.

χρὶς. Ὁ μὲν ἐν δικαιοῦν καὶ ἰσχυρῶς πολλοὺς, & διχῶς. ἀγνοεῖται τε καὶ αἰσχύνη, παρὰ κατὰ τὴν πρὸς τὸν ἀποδοῦναι, καὶ ἀπὸ τῆς πολλῆς ἡδονῆς ἐξομῶν τὸ γὰρ ἀποδοῦναι ἐξίσως ἀδίκῳ.

at others basely [naughty;] a  
buffoon sets at naught and  
makes a laughing-stock of  
him, pouching out his lips, or  
dolling out his tongue, or set-  
ting his fingers like a stork's  
bill, or turning up his breech;  
and with other kind of tricks.

652 That you may be said to be peaceable, live quietly with those that live with you, with your chamber-fellows, fellow-citizens, countrymen; envious man's good success, rather congratulate: do not suffer grudges risen up to grow old, lest they pass into hatred and enmities; it is the province of brawlers to contend; to wrangle, to live in daily discord [strife,] of whiners, and always be complaining of some body.

653 Thou wilt be gentle if  
you be neither easie to be pro-  
voked, nor hard to be in-  
treated: not boiling over in  
to anger, but keeping it in;  
not requiting injuries, but  
bearing them: has any one  
hurt {offended} you? wink  
at it for a while, and you  
will {shame him: if he repent  
of what he has done, for-  
give him, excuse and par-  
don his fault; if thou hast  
thy self offended, do not be  
ashamed to acknowledge thy  
offence, and to speak to the  
partie offended, and beg his  
pardon, not counterfeitsly, but  
from thy heart: by this  
means thou wilt very much  
oblige every bodie

654 But the angry and  
passionate person, that pre-  
sently grows into an heat  
and blusters, is in a wrong

ra scurratur sordide: fan-  
nio, quem contemptum  
habet. ei exhibet despi-  
cientiam & ludibria, dis-  
tortis labris, vel exserta  
lingua, aut digitis in ci-  
coniam formatis; aut  
nudatione natum; aliis  
que generibus fanna-  
rum.

652 *Concors ut dicaris, vive tranquille cum victoribus, contumelialis, concivibus, contrariis; æmulus nemini successus fortunatos, potius congratari nō sinas inveterascere subortas simulatas, nō transire in odium & inimicitias: rixosum est, contendere, altercari, vivere in jugi discordia; querulorum, quiritari, & semper de aliquo conqueri.*

633 Manfuerus fueris, si nec sis irritabilis, nec inexorabilis: non effervesces in iram, sed eam cohibens; non retaliens injurias, sed suffersens. *Læsit te quis? utere con-  
niventia, & pudefacias illum: si pœnitet fecisse, da veniam, ignosce & condona culpam; si of-  
fendisti ipse, nè pudeat agnoscere offensam, of-  
fensum verò iustari & de-  
precari, non simulate,* sed ex animo: ita tibi de-  
vinxeris omnes oppido.

654 At iracundus, &  
sui impositus, exanthescent  
illico, & fremens, furens,  
munitans, maledicens,

Βασιλοχὸς βασιλοχῶντι ῥυπα-  
ρῶς ὁ γελοῖος, ὃν ἐλπί-  
στος ἔχει, αὐτῇ κατὰ φύσιν  
τῇ ἡγεμονίᾳ κατὰ [χάριν] ἀμα-  
ταίᾳ παρὶς διὰ τὴν ἐξουσίαν  
τὴν ἔχει, ἢ ἀποφύγει τὴν γλῶσ-  
σιν, ἢ ἀποθαλάσσει εἰς πλεον-  
στον μορφώσας· ἢ τὸν περὶ τοῦ  
ἀνὰ ἐξέας καὶ τοῦ ἀλλοῦ ὅτι  
γλῶσσιν ἡγεμονίαν κατὰ φύσιν.

χιν". Ὁ μόνος ἵνα λήξη,  
 ἡσυχίῳς βιόταί μ' ἤλ' συμ-  
 βῶται, ὡς αὐτῶν Συμπλο-  
 τῶν, δημητῶν παρῆλθ' ἔλκω μω-  
 ρῶνι τὰς ὀσυχίας, μάλλον δὲ  
 σωλῆθ'· μή τι ἀζητηθῇ σὺν τὰς  
 ὀργαῖς, μή πως εἰς ἔλξ' [μῆ-  
 σ' ④] καὶ ἀπὸ χιζῶς γήσεται  
 ἤν' εἰσέλθῃ [ἔρετας] ἔστιν,  
 ἐλξ' ἔλκω, διαδικάζ' ἔλκω, ζῆν  
 ἐν θνητῇ θνητοσύνῃ· ἧ' μακ-  
 ριμοῖσιν, μῆθεσιν [ὀδυρ-  
 μάσιν] καὶ διαπαιθῶς ἄλλ' ἡντι-  
 αῖτα ἔλκω.

[illegible]

χρδ'. 'Ο δὲ ἰσχυρὸς καὶ τῷ  
 θυμῷ μὴ κατὰ τὴν παλαιότητα  
 [δύσους] θεωμεν ὡς, καὶ  
 οὐδ' ὅταν, μετασφύσῃ ἀπὸ  
 ning

ning, giving ill words, cursing, and banning, reproaching him again that reproaches, beating him again that beats [strikes.] what good doth he do? he disturbeth things the more; and sets on others to a bruise; cruelty, which can hardly be quell'd, as man slaughters [murders] make appear: but away with such madneffes as these.

655 A generous mind has the government of it self, although he cannot endure unworthy actions, & so speaketh against those that wish him ill; yet he doth not bear a grudge; he is displeas'd with one, but is not mischievous; he had rather be mild than outrageous; courteous, than spiteful; to appease all, anger none; and by this means agree with every body, disagree with no body.

imprecans diras, criminantē recriminans, verberantem reverberans, quid proficit? perturbat res magis; & exasperat alios ad bestialem iracundiam, quæ vix reprimi possit, ut homicidia ostendunt: sed apage furias ejusmodi.

655 Generosus animi est compos sui, tametsi indignatur indigne factis, & obloquitur malevolis, non tamen stormachatur; insensus est alicui, sed non infestus: mavult esse mitis, quam trux, benignus quam dirus, pacare omnes, irritare neminem; atque ita concordare cum omnibus, discordare adversus neminem.

λὼν κακίστην, ἐπαχθύνει κατὰ κράτος, ὅτι λοιδορεῖται ἀντιλοιδωρῶν, ὅτι τυπὸν ταῦτα αἰτῶν παλιν, τὴν ποροχῶνται, ἐνοχλοῦν μᾶλλον τὰ πρῶτα, & ἐποτρύνει τοὺς ἀλλοὺς εἰς ἐπιδόμην αὐμότητος, καὶ ἀπώσκειν δυσκαταχάτους, ὅτι πᾶσι ἀνδρῶσιν αἰσθησὶν ἀλλὰ μὴ ἀπάγῃ μανίας τοιαύτας.

χρὶ. Ἐνταῦθα θυμὸς ἐστὶ αὐτῷ ἐγκρατής, καὶ ἀναιδέης τοῖς ἀνείκεας ποροχῶνται, & ἀντιπαλὴ τοῖς κακῶς διέπειν, ὁμῶς δὲ δυσχεραίνει χαλεπὸς ἔχει πρὸς αὐτὸν, ἀλλ' οὐκ ἀπὸ χυδαίου βίαιου πορῶν. ἵν' μᾶλλον ἢ ἀπώσκει χερσὶν ὁ σκληρὸς, κατὰ κράτος ταῦτας, ἵνα δὲν ἕδιστα, ὅς ἐστις ὁμοιοῦν πρὸς πάντας, πρὸς μὴδὲν διαχρεαίνει.

C A P. LXVII.

Iustitia duplex 656. Commutativa 657. & distributiva 663, 664, 665, 666

JUSTICE.

656 The sociable acts of men consist chiefly in exchanging things, and in distributing offices, rewards, and punishments amongst persons: on both sides the governess is justice commutative and distributive; the observer of the finest or congruity between thing and thing, person and person.

657 A just man therefore challengeth not that which is another's, nor taketh it up without his knowledge: that which is left in his charge, he faithfully restoreth [giveth back.] he doth not deny it; much less

JUSTITIA.

656 Sociatae actiones hominum consistunt potissimum in commutandis rebus; & distribuendis inter personas officiis, premiis, poenis: utrobique directrix est justitia: commutativa & distributiva, observatrix competentiae (seu congruentiae) inter rem & rem, personam & personam.

657 Justus igitur non vindicat sibi quod alterius est, nec usurpat insciente illo: quod habet apud se depositum, reddit fideliter, non abnegat, multo minus abju-

ΔΙΚΑΙΟΣΥΝΗ.

χρὶς. Πράξεις τῆς ἐνδομῆς ὁμιλητικῆς συνίστανται, μέγιστε ἐν ταῖς ἀλλαγαῖς τῆς χρημάτων, & ἐν ταῖς τῆς κατὰ κράτος, βραβεύων τε καὶ τιμωριῶν διανομῇς μεταξὺ τῶν ἀνθρώπων. ἱκανὸς οὖν καὶ ἐν δικαιοῦν, ἢ δικαιοσύνη, ἢ ἀναιδέως, ἢ παρὰ κρῆσιν τὸ ποροχῶν ὅτι τοι ἐφ' ἑαυτῶν μὴ μεταξὺ τῶν χρημάτων καὶ τῶν ἀνθρώπων.

χρὶς. Ὁ μὲν ἐν δικαιοῦν ἐκ ἰδιοποιήτων πολλότερα, δὲ δικαιοῦν, ἀγνοεῖν τε κήρυξεν, παρὰ κρῆσιν μὴ ποροχῶν, ἐκ αὐτῶν, πολλὰ ἢ πρὸς ἐξουσίαν τὸ γὰρ ἀποστρεφὲν ἐξίστις ἀδίκως.

forſwear it: for cheating [co-  
zening] is even as bad as ſteal-  
ing.

658 What he hath borrow-  
ed, he reſtores the ſame thing,  
not another; and truly, as much  
as may be, without loſs [dam-  
mage:] but for that which is  
borrowed on loan [lent] he  
ſends back ſome other thing  
indeed, but of equal worth  
[value.]

659 If any one borroweth of  
thee, lend him; eſpecially if  
you have aſſented to [promi-  
ſed] him that he requeſteth: yet  
withal demand a bill of his  
hand, or a pawn [pledge, gage,]  
or a ſurety, or ſome other ſe-  
curity: becauſe by reaſon of  
the uncertainty of mens life,  
and the ſlipperineſs of their  
credit [word, honeſty,] we  
have uſed of aſſurance.

660 When the debt is paid,  
ſtrike out the debtor's name,  
and deliver him up an acquit-  
tance, whereby you may wit-  
neſs that you have been paid,  
and that you have receiv'd the  
payment; or deliver him a diſ-  
charge whereby you may teſti-  
fy that you are ſatisfied, ſome  
way or other that you have  
agreed betwixt you.

661 He is injurious to him-  
ſelf, who gets [runs] himſelf  
ſo deep into debt, that at laſt he  
is forc'd [conſtrain'd] to give  
up his goods to the creditor: but  
he is more injurious who ex-  
acts of others (after the man-  
ner of an uſurer) unlawful  
uſe [intereſt] beyond the prin-  
cipal: but he who impoveriſhes  
[eats up] his debtor with inter-  
eſt, pon intereſt [uſe upon uſe,]  
is the moſt villainous uſurer.

662 In ſhort, act juſtly,  
covet nothing which is ano-  
ther's, ſtand firmly [ſtrictly] to

rat: fraudare enim eſt  
aqué ſceleſtum ac ſurari.

658 Quod commodato  
to acceptit, idem redhi-  
bet. non aliud; & qui-  
dem, quoad fieri poteſt,  
citra damnum: pro eo  
verò quod eſt mutuati-  
onem (mutuo datum) re-  
ſtituit quidem aliud, pa-  
ris tamen æſtimii.

659 Si quis à te mu-  
tuatur, ei mutua; má-  
ximè ſi ſtipulanti ad-  
ſtipulatus es: poſtula  
tamen chirographum, aut  
pignus, vel hypo-  
thecam, aut aliam  
cautionem: quia opus  
eſt cautela ob mortalita-  
tem, & lubricam fidem  
hominum.

660 Cum debitum ex-  
ſolvitur expunge nomen  
debitoris, tradéque illi  
apocham, quâ teſteris eſ-  
ſe tibi ſolutum, & te ac-  
cepſiſſe ſolutionem; aut  
trade acceptilationem,  
quâ teſtifieris tibi eſſe  
ſatisfactum, quocunque  
inter vos convento mo-  
do.

661 Injurius eſt ſibi  
ipſi, qui ſe obruit alieno  
are, ut tandem cogatur  
credere bona ſua credi-  
tori: alii verò (injurioſus  
eſt) qui exigit (foenerato-  
ris more) illicita foenora  
ſupra ſortem: ſed qui  
pauperat debitorem ana-  
toſiſmis (id eſt, uſurâ  
ex uſura,) nequiſſimus  
uſurarius eſt.

662 Breviter; age ju-  
ſtè, appete nihil alieni,  
ſta firmiter tuis promiſ-

μην ἢ τὸ κλέπειν.

χρήν. Δανείζοντες πρὸς  
χρήσιν ταυτὸ δόκουνουσιν, καὶ  
ἄλλο· καὶ ἂν εἰ δυνάσιν, χρ-  
εὶς βλάδης· ἀπὸ τῶ δανεισ-  
[δανείν] δόκουνουσιν ἂν ἀλ-  
λότῃ, ἰσόμεν δέ.

χρήν. Τὸ δανείζοντι παρὰ  
τῶ χρησὶν· μάλιστα ἐπεὶ ποτὶ  
τὸ Συγκραταθεὶς· ἀπαιτῶ  
ἄμω· χρεὺς γὰρ εἶναι, ἢ ἰγχε-  
ρεν, ἢ ὑποθήκην ἢ ἄλλο πᾶ-  
σθαι· ὅτι δὲ βλάδης  
διὰ τὸ θνήσκον τῆς ἀνδραπ-  
νὸς φύσεως, καὶ τὸ σφαλὲν  
τῆς πίστεως.

χρήν. Διαλυομένη τῇ ὀφεί-  
λῃ· ἡ δὲ ἀποχὴ τὸ νόμα  
τῇ ὀφείλῃ, καὶ δὲ αὐτὴ ἀπο-  
τὴν ἀποχὴν, πρὸς τὸ δια-  
μετρῶμεθα τὴν ἐκπῆσιν καὶ  
τὴν ἀνάλῃψιν· ἢ γὰρ γὰρ  
ὁμοιοῦσαν, τὸ ἡμεῶν σοι π-  
πονησάτω τὸν ὀφειλέτην ὁποι-  
ως δύνῃται.

χρήν. Ἐάντων ἀδικεῖ ὁ  
χρεὺς τῆς ὑπὸ τὴν δυνάμιν  
ὀφειλῆσαν· ἔπειτα, ὅτι ἐξ  
ἀνάγκης τὰ ὑπὸ ἀρξοντα δι-  
δοῦναι τὸ δανεισθῆναι· τὸ δ' ἀλ-  
λῶ, ὅτι ὅττι τοκογράφον δίκην  
τοκοῦ παρῶντος εἰσπράττει  
ὑπὸ τὸν κατὰ λαόν· ὁ πᾶς ἄνθρωπος  
τὸν χρεωφειλέτην τοῖς ἀνα-  
τοκισμοῖς (τετρίσι, τοκοῦ ἐπὶ  
πέντε) μακροτάτους ἐστὶ τοκο-  
γράφον.

χρήν. Σωμολόγη δ' εἰ-  
σὶν δικαιοπραγίαι, μὴ ὅτι  
θῶμ· ὅτι ἀδικεῖται, τὴν  
γοῦν

your promises and covenants,  
(whether you have voluntar-  
ily engag'd, or dealt with  
some-body, either by entreas-  
ie, or upon what conditions  
[articles] or exceptions [pro-  
visees] soever: neither give  
an occasion to any of quarrel-  
ling with you.

663 Now in the bestowing  
of good things keep also an e-  
quality; praise, commend, ad-  
vance those that do worthily  
[laudably;] reprove, chide  
[rebuke,] slight those that do  
unworthily: pity those that  
offend unwittingly, or against  
their will, and impute their  
errors to their simpleness [sil-  
liness,] and do not upbraid  
them rigorously, or be hasty  
with them: but be angry with  
those that are wicked on set  
purpose [for the nonce;] and  
those who sin by another's  
sitting on or persuasion [en-  
forcing,] do not altogether ex-  
cuse.

664 For the obtaining of a  
courtesie [good turn] let it not  
irke you to entreat earnestly, or  
also humbly to petition: (for  
a proud [surlly] beggar get-  
teth nothing by begging, an  
importunate either is hateful,  
and obtaineth nothing:) if the  
thing asked for be denied upon  
just cause [good reason,] do  
not trouble him, do not mur-  
mur [grumble,] do not rail.

665 If there be competi-  
tion: [rivals] for a courtesie,  
give the greater to the more  
worthy, the less to the less  
worthy: for courtesies bestowed  
on you by any one, declare your  
thankfulness, by acknowledg-  
ing the good turn, [speaking of  
it, requiring it; or at least by  
giving [rendering] thank; if  
you may not make amend:

sis & pactis (sive ultro quidpiam condixisti, aut tranlegisti cum quopiam, sive exoratus, & quibuscunque conditionibus, aut exceptionibus:) neque da ansam cuiquam exposulandi tecum.

663 Jam in dispensan-  
dis bonis serva itidem  
æqualitatem : collauda,  
commenda, promove,  
laudabiliter agentes; re-  
prehende, objurga, flo-  
cipende illaudabiles: mi-  
serescere delinquentium  
inscienter, aut præter vo-  
luntatem, imputaque er-  
rores impetitis, nec ex-  
probra rigide, aut im-  
propria : sed facinorosis  
suâ sponte succense, eos  
verò qui peccant alieno  
instituto, vel impulsu,  
non excusa omnino.

664 Pro impetrando  
beneficio, nō pigeat pe-  
tere obnixē, aut etiam  
supplicare submissē: (su-  
perbus enim mendicis  
nihil emendicat, inpor-  
tunus flagitator est odio-  
sus, nihil obinet:) si pe-  
titur iusta de causa ne-  
gatur, nō obtunde, nē  
admutura, nē maledic.

665 Si adfunt competitors beneficii, da digniori majus, indigniori minus : pro beneficiis; in te collatis ab quovis, declara gratitudinem, quod fiet; benefactum agnoscendo, deprecando, pensando, redhoscendo aut saltem agendo gratias; si non

ἰσχύουσιν καὶ συνδύναμις ὁπτι-  
λῆς, (ἦτοι ἐθέλοντι ἐπιγελ-  
μῶσι) τί, ἢ διαφερέσει αὐτοῖς  
μὴ ἄλλα τινος, ἢ ἔτι κατε-  
πιπείσμενοι, καὶ ἐν ὁποίαις  
διπλοῖς) μελοποιεῖται παρὰ τὸ  
φύς.) μοῦσι· αἰφροκλίω δίδω  
τινὶ τῷ ἐγκυκλίῳ σοι.

χῆρ. Ἐν δὲ τῇ οἰκονομίᾳ  
 [διανομῇ] τῷ ἀγαθῷ δι-  
 ούλῳ ἐξ οὗτος τῶν ἰσθ-  
 ρυτῶν ἔσονται σωσिताί, οἱ αὖ  
 ἑταροὶ τῶν σαρῶν, τοῦ ἀξί-  
 οπαύτους ποσὶ ὄντας· ψέχα,  
 ἱππῖμα, ἐν ἑσθίῳ ὀρυμνίσ-  
 σον, τοῦ ἀνηπάτως· ἰληθον τῷ  
 ἐξ ἀνίας, ὅτοι περὶ τού-  
 τω παρεστῇ ἡμαρτηκόων. καὶ  
 τῇ ἀπειρίᾳ ἰληθον αὐτῷ τὰ  
 ἀμαρτήματα, μὴδ' ὀποτῆμας·  
 ἐξ ἰληθῶ, ἢ περὶ διδῶ· τοῦ δ'  
 αὐθαρῆως πηλημολήτωντες  
 διδῶν· ἔχα· τοῦ δ' ἐξ ἀλλοτρί-  
 ας κινήσεως ἢ τοι παρὸ μοῖστας  
 ἀμαρτανόντας, μὴ ὅλως ἔχα  
 παρὴ τοῦ ἔχ.

χεδ. Προς τὸ ἐπιτυχεῖν  
 διπραγμάσει, μὴ κατόκει κα-  
 τ' αὐτῶς αἰεὶ, ἢ καὶ ταπεινῶς  
 αἰτίσθαι, ὁ γὰρ πτωχολόγος  
 ἂν εἴη ἐλαττωμένος, ὁ φορητικὸς ἐξ α-  
 γῆς ὁ δὲ καὶ ἐπιτυχάνει ἂν  
 εἴη ἀφρονὴ καὶ αἰεὶ ἢ εἴη πρῶ-  
 τος καὶ κατὰ παρὰ, μὴ γὰρ ὁ γὰρ  
 μὴ κατὰ λόγους.

[illegible]



for to requite good turns [for which one is oblig'd] and to be oblig'd, oftentimes cannot be.

liceat referre : munera enim remunerari, & esse munem, sæpenumero haud licet.

χρὸν χάριν ἀποδοῦναι, ἢ μὴ ὀφείλειται ἀποδοῦναι· πρὶν ἀντιχάριζομαι καὶ ὑπὸ. χρεὼν εἶναι, πολλὰ καὶ ἐκ ἰξού ἔστιν.

666 If any one unrequested bestoweth on thee any thing, do not refuse it obstinately, lest you seem to scorn it, and you be upbraided with ingratitude.

666 Quod si quis tibi aliquid largiatur non rogatus, haud respue pertinaciter, nè videaris aspernari, tibi que ingratitude objectetur.

χρῆς. Ἐάν τις πρὸς τοὺς χάρις ἐλθὼν δίδω, μὴ ἀμπαίειν· ἀνάγκη, ὅπως μὴ ὑπερηφανῶς ἔχειν δοκῇ καὶ ἰσχυρὸν ἐννομεσθῇ τοῖς πρὸς σὲ ἰξού.

## CAP LXVIII.

Beneficentia quid 667. Gratificandi studium 668. Liberalitas 669. Erga omnes placiditas 670.

## Benignity, or Kindness.

667 It is not enough for an honest [good] man to hurt nobody : he endeavours to do good to every one he can, by the performances of freely bestowed civilities.

668 Wherefore you, if any one need advice, advise [counsel] him ; if comfort, comfort him if assistance [aid], assist him ; if help, help him ; if patronage patronize him : prompt him that is ignorant of any thing, if it comes in your mind ; do not make him stay that taries for you : and whomsoever you can do a courtesy to in any thing, do not grudge to do it ; thus you shall oblige people : it is the part of an uncivil person to desire or look to be entertained.

669 Art thou rich? be then bountiful to your friends, with new years gifts and presents, to stranger. ) foreigners ) hospitable ; to poor folk liberal [free] : ( and although you be not full of money, yet bestow something out of that little you have, though not largely, yet freely : towards those in misery be merciful, not by scoffing

## BENIGNITAS.

667 Non satis est viro frugi, obesse nemini : querit prodesse cuicui potest, præstatione gratulorum officiorum.

668 Quare tu, si quis indiget consilio, consule ; si solatio, solare ; si subsidio, subveni ; si ope, opitulare ; si patrocinio, patrocinare : suggere aliquid nescienti, si tibi succurrit : eum, qui te opperitur, ne morator : & cuicunque potes gratificari ullâ re, nè gravator ; sic demereberis gratiam : inofficiosi esse vellet rogari, aut expectari.

669 Dives es? esto igitur erga amicos munificus, strenis & donariis ; erga peregrinos hospitalis ; erga pauperes liberalis ; ( etiamsi pecuniosus non sis, imperti tamen etiam de modico ; si non largiter, at liberaliter : ) erga miseros, sis misericors, non iriden-

## ΧΡΗΣΤΟΤΗΣ.

χρῆς. Οὐκ ἔφικε τοῖς ἀγαθῶ ἀνδρεί, ἔδιδνα βλάβη· ζητεῖ καὶ ἀφελῆν πάντας ἀσπὴρ δι' αὐτά, τὰς ἀμείβε· δύν· γιῶσαι ἐπιπλῶν.

χρῆς. Σὺ πῶς εἶπες ἐπὶ τοῖς ἰσχυρῶς πρὸς βλάβη, συμβῆναι τοῖς ἐπὶ παρηγορίας [παράμυθιας], παρηγορεῖ [παράμυθιας]· ἐπὶ ὑπερηφανείας, ὑπερηφανῶς· ἐπὶ βοήθειας, βοηθεῖ· ἐπὶ σωτηρίας, σωτηροῦ· ἐπὶ πληροφορίας, πληροφορεῖ· τὸν δὲ εἰς τὴν ἰσχυρίαν, ὑπεβλήθη, τὸν δὲ προσδοκῶντα μὴ κατεῖχε, καὶ ὅ· τινι δὲ δύνη χάριζομαι πάντως, μὴ δυσχεραίνω ποτε· ὅπως δύνωται κτήσθαι τὴν ἀπαιτησὶν ἰσχυρίαν ἀξιοῦναι καὶ προσδοκῶν χάριτα.

χρῆς. Πλῆθος εἶ ; ἰδοὺ δὲ πρὸς τοὺς φίλους μεγαλοψυχῶς, τοὺς ξένους τι καὶ δίδω· πρὸς ἀλλοτρίους ἐξενικῶς [ἐξοικιστῶν]· πρὸς πτωχοὺς, ἐλεησέτω· ( καὶ πρὸς πολυπληθεῖς καὶ ἀνὴρ ἡς, μετρίως δίδω· καὶ δὲ πρὸς τὴν συμφορὰν ἰσχυρίαν, ἀλλὰ ἐλεησέτω· ) πρὸς τοὺς δυστυχῆς, ἐλεησέτω· καὶ ἡμεῖς.

at their misfortune, but by pitying it; and so not by adding affliction to the afflicted, but by ridding them of it.

670 If farther you be serviceable to your superiours [betters]; officious [civil] to your equals; gentle and pleasing to your inferiours; you will purchase your self true friends, hips, nor will you be contemptible to others, as haughtie ones, proud ones, parasites [base flatterers] are wont to be: nay more than that, you will make your very haters your friends.

do infortunium eorum,  
sed commiserando; & sic  
non addendo afflictio-  
nem afflictis, sed adi-  
mendo.

670 Si præterea fueris obsequiosus erga superiores, officiosus erga pares; lenis & placidus erga inferiores; parabis tibi amicitias veras, nec eris contemui aliis, ut solent fastuosi, tumidi, parasiti: quin & oseres ipsas tibi conciliabis.

κλίμων] γίνα, ἡ καταγελαῶν  
τῆς αὐτῶν δυσυχίας, ἀλλ' αὖ  
ἔ' οὐκ ἔβραν καὶ ὅπως ἡ πορε-  
τις εἰς τὴν ἑλπίαν πρὸς θα-  
λασσομένους, ἀφαιρῶν δὲ μέλλον.

χα. Ἐὰν πρὸς τέρας ᾖ  
 ἡσυχίᾳ πρὸς τοῦ κοιλί-  
 μος, στυθεῖν πρὸς ἴσκι-  
 πρὸς ἐ δὲ ἄλλῃς πρὸς τὴν  
 χειροτέμνῃ, πρὸς σπλάγχθον  
 ἀλλήλῃς φιλίας, ἡ δὲ ἴση δὲ  
 κατὰ φύσιν. ἡ δὲ εἰς αὐτὴν  
 ἐκαστὴν πρὸς ἑαυτὴν, πρὸς  
 ἐκαστὴν καὶ δὲ καὶ τῆς ἑαυτὴς  
 αὐτῆς σπλάγχθον.

## CAP. LXIX.

*Pietas* 671.

### Pietie, or Godliness.

671 But above all things  
let him be every where in  
your thoughts, who is above  
all things, & from whose grace  
[goodness] alone a blessing can  
come to you and your affairs ;  
but from his indignation [an-  
ger] a curse and ruine: him do  
you recurrece alone, love him  
entirely, call upon him perpe-  
tually, in his sight at no time  
and in no place, sin, trust all  
your concerns to him with con-  
fidence; truly he will bestow  
on thee a fair blessing.

PIETAS.

671 Super omnia ve-  
rò obversetur tibi ubi-  
que Ille, qui semper o-  
mnia est, & à cuius so-  
lius gratia tibi, & rebus  
tuis, benedictio; ab indi-  
gnatione verò maledi-  
ctio & interitus, venire  
possunt: hunc tu unicè  
reverere, summè deama,  
perpetuò invoca, in ejus  
conspèctu nunquam &  
nusquam pecca, omnia  
tuo illi fidenter creden-  
te ille te pulchrè beabit.

‘Η ΕΥΣΕΒΕΙΑ.

χαρά. Πάντων δὲ μέλεισε  
 ἐφιδράσθω σὺ πάντοχα καὶ  
 αὐτοῖς, ὁ βασιλεὺς πάντων αἰν,  
 καὶ τοῖς ἑμέλει τῇ χιερῇ σου,  
 καὶ τοῖς σὺν, διὰ χάριν, ὅτι  
 τῆς ἀναγκῆς σου δὲ κακοπο-  
 ρία καὶ ἀπώλειαν, ὑπερῆσθαι  
 διώκοντα, τὴν σὺν μου αἰ-  
 σχυλὴν, μέλεισε σὺν, δι-  
 παντὶ ὅπματι, ἐν ὅπματι αἰ-  
 νῇ καὶ ἐπὶ τῇ ἐξ ὅσων τῶν  
 τῶν, πᾶσι σου ἐν ὅσων αἰνῇ ὁδοῦ-  
 σης τῆς σου ἐν ὅσων μὲν κα-  
 λῶς σου ὁ ὅπματι.

C A P. LXX.

Coronides virtutum tres 672. Pleniundo 673. Sinceritas 674. Confan-  
tia 675. quas quisquis aliis virtutibus addit, beatus est 676.

CONSTANCY.

672 Although our integrity [intireneſſ] be imperfect you nevertheless that you may get to your self an habit of all sort of honestie, add for the

CONSTANTIA.

672 Licet nostra integritas imperfecta sit, tu tamen ut tibi compares habitum omnimode probitatis, coadde coro-

Ἡ ἘΤΣΥΑ ΘΕΙΑ.

Χρὶς. Καὶ ἔφ' ἡ ὁσκαμ  
καὶ ἡμεῖς ἐκλήθημεν ἡ, οὐ μόνον  
καὶ οὐ παρὰ σὺν ἡμῶν τὸν  
χρῆσιν παντὶας καὶ οὐ μόνον  
μας, ἀλλ' ὅτις ἄμα ἡμεῖς



self to God, and to your self! that you may be in your own power, and not to be tumbled or huried up and down at another's pleasure; and that having a good conscience in all things, you may remain without hurt or damage, and continually rejoyce.

& tibi, ut sis in potestate tua, nec volvaris aut rapteris alieno prolubio; utque tibi bene conscius in omnibus, permanens illafus & indemnus, exultesque continenter.

στὶς τῷ Θεῷ, καὶ στὶς αὐτῷ· ὅς ᾤν ἦς αὐτῷ ἐν σοί, ὃ καὶ βέλεις ἑαυτῷ, ἐπὶ ἀσφαλτοῦ ὁδοῦ· καὶ τὸ βλεῖν πρὸς ἄλλους· καὶ ὅς τοῖς σωτηρίας ἐν ἑαυτῷ, διαφυγῇ ἀλλοτρίων· τίς ἂν ἀζημίως· ὁ δὲ ἀπαύτως ἀγαπᾷ ἑαυτῷ.

CAP. LXXI.

Artes sermonis 677. Lexicum 678. Grammatica 679.

The arts of speech: and first lexicon and grammar.

677 The things hitherto consider'd may be perform'd in silence: but because we are made for sociableness, and there is need of speaking [discoursing] the discoursing arts (being a little appendage of philosophie) are also practis'd; lexicon and grammar, rhetorick and oratorie, poetry and musick.

678 Lexicons are the inventories of words: whose beginning seems to be from vocabularies [word-books,] where words are heap'd together after any manner: hence they came to fuller dictionaries; where they are digested into an alphabetical order; if all along, for a speedy finding out, you shall call it a promptuarie [store-house;] if by reducing the words compound to the simples, and those derived to the primitives, with the original searched out, you shall term it a lexicon: which will be so much the better compos'd, by how much there is a fuller collection of words, that you may meet with whatsoever you look for; and a more exact placing of them, that you may find them in their own place, and a

Artes sermonis: primumque lexicon, & grammatica.

667 Hucusque spectata possunt peragi silentio: quia verò facti sumus ad socialitatem, & opus est sermocinari, artes quoque sermocinatrices (appendicula philosophiæ) coluntur; lexica & grammatica; rhetorica & oratoria; poësis & musica.

678 Lexica sunt repertoria vocum: quorum exorsus videtur esse à vocabulariis, ubi vocabula congeruntur quovis modo: hinc ventum ad pleniora dictionaria; ubi digeruntur alphabetico ordine; si continuo, ad celerem inventionem, promptuarium dices; si reducendo compositas voces ad simplices, & derivatas ad primitivas, cum e-ruta originatione, lexicon vocabis: quòd tantò fabrius erit, quanto plenior collectio vocabulorum ibi fuerit, ut reperias quicquid quæris; & anussitator collocatio, ut suo loco repenias; & dilucidior ex-

Αἱ τῶν λόγων τέχναι καὶ τὸ πρῶτον ἡ λεξικὴ καὶ γράμματικὴ.

ἡ γὰρ τὰ μὲν ἄλλα τῶνδε θεωρητικὰ εἰσὶν τῶν ἐπιστῶν συγγένεια διαπορεύονται· οὗτοι δὲ περὶ τὴν μιαν ἀπορροήν τὸ κοινωνικὸν καὶ ἀπορροήν τὸ ἐν ἑαυτῷ, καὶ αἱ τέχναι διακρίνονται (συμμετρικὰ πρὸς τὴν φιλοσοφίαν θεωρητικὰ) θεωρητικὰ καὶ πρακτικὰ, γράμματα πικρὰ ῥητορικὰ ὁ δὲ τῶν λόγων ἐξέλιξις ποιητικὴ καὶ μουσικὴ.

ἡ δὲ λεξικὴ εἰσὶν δύο· γράμματ' ἢ τῶν λόγων· ὅτι ἀπὸ τῶν ὀνομαστικῶν, ὅπου καὶ αἱ λέξεις συμφορεῖται ὁπποῖος δὴ ποτε· ἐκ τῶν δὲ ἐφ' ὧν τὰ ἴδια καὶ ἄλλα λέξις· ὅπου διατίθεται καὶ τὸν ἀποφαστικῶν τῶν λέξεων· ἐν δὲ διωκτικῶν, πρὸς τὰ χεῖρα ὁρῶσιν, ταυμάτων λέξεις· ἐν ἀντὶ τὰ συνήθη πρὸς τὰ ἀπλά, καὶ τὰ παραγόμενα εἰς τὰ θεωρητικὰ μὲν τῶν ἐξ ημετέρων ἰτυμολογίας, λεξικὸν ὀνομαστικῶν δὲ πρὸς τὴν ἐμπειρίαν τῶν λέξεων συλλογὴν εἰσὶν, ἵνα διερίσκῃς δὲ πρὸς τὴν ἐξέλιξιν καὶ ἀκριβεστάτα διατίθῃς, ἵνα εἰς τὴν ἴδιαν τὴν διερίσκῃς καὶ διὰ τὸς διασπείρῃς, ἵνα τῶν ἀναγκαστικῶν αὐτῶν

more clear explication of the, that they may shine forth of themselves to the reader.

679 A grammarian considers how syllables may rightly be made of letters, words of syllables, phrases and sentences of words joyned together, and of these periods, and a context of speech, that barbarisms, or solæcisms be not admitted, according to the proprieties of every language, their analogie and anomalie, (for some words are formed regularly, others irregularly:) you have an abstract of grammar; the systeme stands in its own place.

plicatio, ut legenti ultro diluceant.

679 Grammaticus commeditatur, quomodo recte fiant ex literis syllabæ, è syllabis voces, è conjunctis vocibus phrases & sententia, & ex his periodi, sermonisque contextus; ne admittantur barbarismi, aut solæcismi; juxta idiotismos cujusque lingue analogiamque & anomaliam (quippe quædam formantur regulariter, aliæ irregulariter:) habes grammaticæ breviori; systema stat suo loco.

μᾶλλον ἐκλάμπουσιν

χρῆ. Ὁ γραμματικὸς με-  
λιστα [ἀνασκοπεῖ] πᾶς ὁρ-  
θῶς ἐκ τῶν γραμμάτων αὐτῶν συλ-  
λαβῶν γίνονται, ἐκ τῶν συλ-  
λαβῶν αὐτῶν λέξεις, ἐκ τῶν λέ-  
ξεων συμπτύσσονται αὐτῶν φρά-  
σεις καὶ νῦναι, καὶ τῶν νῦναι πε-  
ριοδοί, λόγος συμπλοκὴ ἢ τε-  
μὴν βαρβαρισμὸς ἢ σολεκισ-  
μὸς προσδίδονται. καὶ τοῦ  
ιδιωτισμοῦ [τῶν ιδιωμάτων]  
ἡκαστης τῆς γλώττης ἀναλο-  
γίαν καὶ κατ'ἀνομασίαν (αὐτῶν  
γὰρ ἀκλόγως, τὰ δὲ ἀνωμαλῶς  
σχηματίζονται) ἔχει τὴν  
τῆς γραμματικῆς ὀπτομὴν  
τὸ σύστημα τῶν ἰδίῳ τῶν  
ἰσῆσιν.

# CAP. LXII.

Rhetoris munia 680. tropus 681. quadruplex 682. Allegoria & hyperbo-  
le 683, 684. Epitheta, antitheta, synonyma, periphrases 685. Figu-  
ra 686. sententia octo 687. eisdem dictionis 688. Ornamenta accessoria,  
gnomæ, adagia, &c. 689. Styli diversitas bis trina 690. Orationis status,  
triplex 691. Orationis membra 692. Gestus 693. Disertus, facundus,  
eloquens, quid differant 694.

[Rhetorick and oratory.

680 That speech may be not only intelligible, but also pleasingly delightful, and sharply piercing, the rhetori-  
cian colour words with tropes, sentences with figures, pronun-  
ciation [utterance] with gestures.

681 A trope is when a word is translated from its natural signification, to signify some other thing like or contrary, or at least different.

682 For when I call a dunce a block or ass, it is a metaphor; whereby one like

Rhetorica & oratoria.

680 Ut sermo sit non tantum intelligibilis, sed etiam suaviter delectabilis, & acutè penetrabilis. rhetor colorat verba tropis, sententias figuris, pronun-  
ciationem gestibus.

681 Tropus est, cum vox transfertur à nativâ significatione ad significandum rem aliam, simili-  
lem aut contrariam, aut saltem diversam.

682 Cum enim in stupi-  
dum voco stupitem, vel asinum, est metaphora;

Ἡ ρητορικὴ καὶ τῶν λόγων  
δωνάμενος.

χρῆ. Ἵνα ὁ λόγος ἢ μὴ  
νον νοητὸς ἦ, ἀλλὰ καὶ ἡδύκε-  
πτος, καὶ ὀξύς διὰ τοῦτο,  
ὁ ῥήτωρ τὰς λέξεις τρο-  
ποῖ, τὰς δὲ νῦναι σχήμασι,  
τὴν δ' ἐκφράσσει τῇ ὡσεὶ  
κρίσει χρῶνται.

χρῆ. Τὸ τῶν νῦναι  
ὅταν ἡ φωνὴ μεταφέρεται [με-  
τεκίπῃ] ἀπὸ τῆς ἰδίας σημα-  
σίας πρὸς τὸ σημαίνειν ἄλλο-  
τι, ὁμοίον ἐν ἢ γὰρ ἐναντίον,  
ἢ διαφορῶν.

χρῆ. Τὸ γὰρ πῶς ἀνείδη  
πρὸς ὁμοίωσιν ἐκείνης ἢ ὁμο-  
μεταφορᾷ ἔστιν ἢ ἄλλῳ τῷ ὁ-  
μοίῳ



thing is call'd by the name of another like thing: O good sir, for O rogue, is an Ironie; whereby a thing is sportingly [in jest] set forth by the name of a contrary thing: man is slay, is a metonymie: whereby the cause is put for the effect, and on the contrary: man is mortal; a synecdoche where- by a part is taken for the whole, or contrariwise.

683 To tropes belong alle- gorie, hyperbole, misofis: to the more simple adorning of words, epithets, antitheti, sy- nonymæ, periphrasis.

684 An evil crow hath an evil egg (that is, a wicked father hath a wicked son) is an allegorie; in which the trope once put is continued: man to man is a God, is an hyperbole, by which the thing is rais'd beyond truth: man is a shadow, a misofis, by which the thing is shrunk and lessen'd below truth.

685 An eloquent ora- tour speaketh powerfull- ly; are epithets, which for or- nament sake are added to nouns & verbs: he doth not speak, but thunders, he doth not move, but throws down, are antithe- ses, wherein we seem to say, something more, than we do say: he solliciteth, advi- seth, perswadeth, captiva- teth, leadeth whither he will are synonymæ, therefore made use of, that with a dou- bled stroke as it were the same thing may be set home more strengly, and stick more fast: the parent of Roman elo- quence (for Cicero;) is a periphrasis, wherein we do not name the thing, but speak is about.

quâ res similis appellatur nomine rei similis: bone vir, pro nequam, est Ironia: quâ res nomine rei contrariâ joculariter in- signitur: homo est lutum, est metonymia: quâ cau- sa ponitur pro effecto, & vice versâ: homo est mortalis, synecdoche; quâ pars pro toto sumi- tur, & contrâ.

683 Accedunt tropis, allegoria, hyperbole, mi- ofis; simpliciiori exorna- tioni verborum, epithe- ta, antitheta, synonyma, periphrasis.

684 Mali corvi malum ovum id est, improbi pa- tris, improbus filius) est allegoria; quâ semel po- situs tropus continua- tur: homo homini Deus, est hyperbole, quâ res ultra verum extollitur: homo est umbra, misofis, quâ res infra verum extenuatur ac minuitur.

685 Eloquentis orator, e- loquitur potenter; epitheta sunt, quæ nominibus & verbis ornatus causa ad- jiciuntur, non l. quitur sed fulminat, non commo- vet, sed de- jicit; sunt antitheta; quibus plus quiddam di- cere videmur, quam dici- mus: sollicitat, suadet, per- suadet, captivat, perducit quo vult; sunt synonyma, idè adhibita ut velut iterato ictu idem adiga- tur fortius, & hæreat firmius: Romana eloquen- tia parens (pro Cicero;) est periphrasis, quâ rem non nominamus sed cir- cumloquimur.

μῶτον καλέσται τὸ ὄνομα τῷ ὁμοίᾳ· ὃ ἀγαθὸς ἀνὴρ τῷ κατὰρετι, εὖθις ἐστὶν ἡ ὁρὴ τῷ ἐνὸματι τῷ ἐναντίῳ πα- ραδοχῇ· παρὰ τοῦ αἵματος· ἀν- δρωπῶς ἐστὶ πολλός, μετανομί- α· ἐστὶν ἡ αἰτία ἀντὶ τοῦ ὁπο- τιλίστου, καὶ ἐναντίος τῷ διττῷ· ἀνδρωπῶς ἐστὶ θνητός· ζωνικὸς δὲ ἡ τὸ μῆρος· ἀντὶ ὅτι λαμβάνεται, καὶ τὴν ἀντι- ὁρᾶν.

χτγ. Περιτίθενται ταῖς τρεῖσι, ἀλληγορία, ὑπερβο- λή, μειωσις· τῇ ἀπλυσίᾳ δὲ ῥημάτων κοσμήσι, ἐπιθέται, ἀντίθετα, συνώνυμα, ἀντι- ὁρᾶσι.

χτδ. Καὶ λέγουσι κα- κὸν ὄον (τὸ ἐστὶ πονηρὸ πα- τέρος, πονηρὸς υἱός) ἐστὶν ἀλ- ληγορία· ἡ ἀπαλὴ τινός το ὁρῶ- πῳ διατελεται· ἀνδρωπῶς· ἀνδρωπῶς θεός· ἐστὶν ὑπερβο- λή, ἡ στήμα ὑπὲρ τὸ ἀληθές· ἐκθρίπτει· ἀνδρωπῶς σκιά ἐστὶ, μείωσις, ἡ τὸ χεῖμα ὑπερβίη- τος ἀληθείας λιπώτεται τὴν ἡ- μῖσται.

χτε. Ὁ ῥήτωρ δυνάμει δυνάτω· ἀγρόβη· ἐπιθέται ἐστὶ τὸ ὀνόμασι τὴν καὶ ῥήματα κοσμήσιν· χεῖρον ποσειδῶ- νος· ἐκ ἀγρόβη, ἀλλὰ κα- ταυωχολογῇ· ἐς στήμα, ἀλλὰ κατὰ δόξαν· ἀντιθέται ἐστὶν, οἷς στήμα τὴν λίγαν δυνάμει, ἡ λίγαν· περιτίθει, ἐκείνη ἀναπέθει, ἀχμαλωτίζει, διαγῆν πᾶν θῆλη· ἐστὶ συν- ὄνυμα, οἷς διὰ τούτου χεῖ- ματα αἰς ἀείον ἐστὶν διαστασι- σμῶν· τὸ πᾶν γὰρ τὸ αὐτὸ ἰχυροτέρως βιαζώμεθα, καὶ βίβαιοι τῶς δὲ ἰσχυροτέρως· Ῥωμαϊκὴς λογιμὸς πατήρ (ἀντὶ ὁ Κικέρων) ἐστὶ περι- ὁρᾶσις, ἡ τὸ χεῖμα ἐκ ὀνο- μάζωμεν, ἀλλὰ περιφραζέ- μεν.





finewy, if smartly and sententionally.

690 Observe also the diversity of style, which being short and witty, is call'd Laconick; copious and large, Asiatick; fitted accurately to the subject, Attick: the character of style in like manner is threefold, low in speaking of ordinary matters; high, or great, in lofty things; and indifferent, in things mean.

691 Hence an orator about to handle [treat of] any subject in oratory, bringeth it first to a certain state, which he makes threefold; demonstrative, wherein praises and dispraises of things are made; deliberative, wherein persuasions and dissuasions; and juridical, wherein accusations and defences are managed.

692 But in all of these he maketh himself an entrance, by a fit exordium, whereby he engageth their good will, attention, docilitie; then he comes to the proposition; which he confirmeth by proving arguments, illustrateth with explaining ones, dilateth with amplifying ones, and presseth his adversary with consequences; and at length, he concludes with an epilogue joyned thereto.

693 The gestures that set forth elocution, are in the countenance [look,] voice, and motion of the body: he ordereth his countenance, as occasion requireth, submiss [held down] or erect [lifted up,] cheerful or sad, & his fore-head either

picè & figuratè; nervosus; si strictum ac sententiosè.

690 Observa & diversitatem stili, qui brevis & argutus dicitur Laconicus; copiosus & diffusus, Asiaticus; rebus exquisitè attemperatus, Atticus: character styli itidem triplex est: humilis, in efferendis rebus quotidianis; sublimis, seu grandis, in rebus arduis; & mediocris, in mediocribus.

691 Hinc orator pertractaturus aliquod thema oratorie reducit illud primò ad certum statum, quem facit triplicem; demonstrativum, quo fiunt rerum laudationes & vituperationes; deliberativum, quo suasiones & dissuasiones; & juridicalem, quo absoluntur accusationes & defensiones.

692 Ubique autem facit sibi ingressum, accommodo exordio, quo capat benevolentiam, attentionem, docilitatem; tum devenit ad propositionem; quam confirmat probantibus argumentis, illustrat explicantibus, dilatat amplificantibus, prèmitque adversarium consecrariis; tandèmq; perorat appositè epilogò.

693 Gestus personantes elocutionem, sunt in vultu, voce, motuque corporis: vultum refert, prout res exigit submissum aut erectum, hilarè aut tristem, frontemque caperatam aut exporre-

τρειπικῶς καὶ σφρηματικῶς ὑδρωμένῃ, ἐάν βραχυῶς τι καὶ γραμμολογικῶς.

χλ'. Ἐπιστάτω καὶ τὴν διαφορὰν τῆς λέξεως, ἥπερ βραχύνει καὶ λιγύει ὑπερ-χυστα Λακωνικῇ λήγεται ὡς περὶ καὶ διαχρῆσθαι Ἀσιατικῇ τοῖς περὶ γυμνασίων ἀκρίβως θεωρημοσφῆν. Ἀπλίκῃ χαρμηλῇ τῆς λέξεως ἀσφάλτως περὶ πᾶς ἐστὶ ταπεινῶς, ἐν τῇ ἐκφράσει τὰ κοινὰ ὑψηλὸς ἢ μεγαλορῆμων ἐν τοῖς ὑψηλοῖς, καὶ μέτριον ἐν τοῖς μετρίοις.

χλβ'. Ἐνθάδην ὁ πρῶτος δῖμα τι ὅτι χειρησόμενος ἵππο τοικῶς, ὡς περὶ ἀνάγει εἰς κατὰ σπῆν πᾶσι, ὡς περὶ τριπλῶν ποιεῖ διποδικτικῶς, ἢ εἰ τῶ ὄντων ἱπποὶ τοῖς καὶ ψῆγοι γίνονται. Συμβεβηδονικῶς, ἢ ὡς περὶ τῶν τι καὶ διποτροπαῖ καὶ διμερικῶς, ἢ κατὰ τῶν τι καὶ διπολογίαν διποτικῶς.

χλγ'. Πανταχῇ ὡς περὶ ποιεῖ ἑαυτὸν εἰσοδόν, ὅτι περὶ ἵππων ποιεῖ θεωρησίμῳ, ὡς περὶ ὄντων κλάται, ὡς περὶ τῶν τι καὶ διμερικῶς ἵππων ὅτι τὴν ὡς περὶ δέσιν ἵππων ὡς τοῖς περὶ δανῶς λόγοις [ἐλέγχους] βεβαιώται, δηλωτικῶς λαμβανώται, καὶ πλατύνων μακρολογεῖ, καὶ ὅτι ἀνταγωνίστω τῶς ὅτι ποιεῖς τίς; καὶ τίλῃ ὅτι λόγῳ θεωρηθεῖσιν ἀνακαταλείπειται.

χλδ'. Αἱ ὑπεκρίσεις αἱ τὴν φωνήν [λέξιν] διακρίνεται ἐν τῇ θεωρίᾳ, τῇ οὐκ, καὶ τῇ τῇ σὺ καὶ ἡ νήσι εἰς τὸ θεωρητικὸν ἵππων, καὶ ὡς περὶ τὸ θεωρητικὸν ἵππων, ὡς περὶ τῶν τι καὶ διπολογίαν διποτικῶς [λαβόν] ἢ λυπηρόν, sprinkled.

wrinkled, or smooth: he useth a voice mournful and broken in the stirring up of pitie: sharp and fierce in anger; merrie and pleasant in joy: for motion he useth folding of his hands, to beseech; a decent [handsom] clapping of them together upon occasions of mirth; and at unworthy passages, stamping of his foot.

694. He whose oration floweth well, is call'd well spoken; he that speaketh pleasantly, a good droll, he that knoweth how to speak things powerfully eloquent, whether his eloquence be ex tempore [sudden,] or premeditated [thought upon: but especially if he be readie even to extempore speaking the abuse of oratorie maketh a bawler.

Itam: vocem adhibet flebilem & interrupram in concitanda miseratione; acutam & incitatam in ira: lætam & blandam in gaudio: motu utitur ad obrestandum, complicatione manuum; ad læta, decenti complofione earundem; ad indigna; displotione pedis.

694 Cui oratio benè fluit, dicitur disertus; qui jucundè effatur, facundus; qui scit eloqui res potenter, eloquens, sive illi eloquentia veniat ex tempore, sive præmeditata: maximè tamen, si promptus fuerit usque ad extemporalitatem; abusus oratoriz facit rabulam.

[κατὰ τὴν] καὶ τὸ μῦθον ῥυθμὸν ἢ ἀναιμῶς· τῇ φωνῇ χρῆται ὀδυρομένη καὶ θυμῷ ῥητορικῇ τῇ ἀνιμῶν ἐκκρίσει· ὅς τῃ ὀργῇ ἢ δέσει καὶ προσήκει ἐν τῇ χάριτι τῇ κινήσει χρῆται πρὸς τὸ διαμεμετῆσαι, τῇ ἡδονῇ συμπολοῦν· χαίρων τῇ ἀντὶ πρὸς τὴν συγκαταστήσει· συγκαταστήσει, τῇ τὸ πᾶν καταγῆμαι.

χρῆς. ὁ λόγος δὲ ῥῆσι τρεῖς λέγεται· ὁ ἡδὼς λέγων, ὁ δὲ θυμῷ [δὲ θυμῷ] ἀνιμῶν ἐκκρίσει, δεινός· εἰς αὐτῇ ἢ δεινολογία αὐτοσχέδιον· εἰς ἡδὼν παρὰ σκεδῶν· μέγιστος ἢ εἰς ἐποίμῃ ἢ πρὸς τὴν αὐτοσχέδιον· ἢ τῇ ῥητορικῇ κατὰ χάριτος ὁδὸν· λόγον [σπερμαλόγον] ἀπαρμαζῆται.

CAP. LXXIII.

Poesis duplex 695. Rythmica 696. & metrica 697. Carminum genera 698. Laureati poeta 699. Musica species 700. Symphoniz ratio 701. Modulatus 702.

Poetry and Musick.

695 A poet useth the same artifices in his bound up style, that is, tied to the laws of rhythm, or meeter.

696 Rythm is the foundation or rudiment of poetry; where the number only of the syllables with the like cadence of the last is look'd upon; regarded: j as

At set hours meat  
Resolve to eat;  
If tooth none find,  
At least in mind.

697 Meeter is, where all the syllables are numbered, measur'd, weighed, with a certain number and kind of

Poesis & Musica.

695 Poeta adhibet artificia eadem stylo ligato, hoc est, adstricto ad leges rythmi, aut metri.

696 Rythmus est rudimentum poeseos: ubi spectatur tantum numerus syllabarum cum simili cadentia ultimæ; ut,

Vos edatis  
Horti statis;  
Si non dente,  
Saltem mente.

697 Metrum est, ubi omnes syllabæ enumerantur, mensurantur, ponderantur, certo nu-

Ποίσις καὶ Μουσική.

χρῆς. Ὁ ποιητὴς τὰς αὐτὰς τέχνας ἐπιρροῶς τῇ ποιητικῇ δυνάμει, τὸ ἐστὶ, τῇ ἀέξει ἐπιθεώρησι καὶ τὰς τῷ ῥυθμῷ ἢ μῦθῳ νόμους.

χρῆς. Ὁ ῥυθμὸς ἐστὶν ἡ τῇ ποιητικῇ συχρότης [τὸ ποσὶ παίδουμα] ὅτι ἀριθμὸς μόνον κατανεῖται τῇ συλλεκτῶν μὲν ὁμοιοταξίᾳ ὅς.

Τμῆς τακτῶς  
Φαγῶν ἀραιῶν  
Ἄν μὴ πῶς εὖ γινώσκῃ,  
Ἀλλὰ τῷ ὀδύματι.

χρῆς. Μίτρον ἐστὶν, ὅπου πᾶσαι αἱ συλλαβαὶ ἀριθμούνται, μετροῦνται, σταθμίζονται, καὶ ῥητὸν ἀριθμὸν τι καὶ poetical



finewy, if smartly and sententiously.

690 Observe also the diversity of style, which being short and witty, is call'd Laconick; copious and large, Asiatick; fitted accurately to the subject, Attick: the character of style in like manner is threefold, low in speaking of ordinary matters; high, or great, in lofty things; and indifferent, in things mean.

691 Hence an orator about to handle [treat of] any subject in oratory, bringeth it first to a certain state, which he makes threefold; demonstrative, wherein praises and dispraises of things are made; deliberative, wherein persuasions and dissuasions; and juridical, wherein accusations and defences are managed.

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picè & figuratè; nervosus; si strictim ac sententiosè.

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τρειπικῶς καὶ σφραγιστικῶς ὑποβάδης, ἐὰν βραχυῶς τι καὶ γναμολογικῶς.

χλβ. Ἐπιστάτω καὶ τὴν διαφορὰν τῆς λέξεως. ἥπερ βραχέα καὶ λιγυῖα ὑπάρχουσι Λακωνικῇ λιγυτέρῳ ὡς περ καὶ διαχυθεῖσα Ἀσιατικῇ τοῖς περιστάσιν ἀκριβῶς προσσημειωθῇ. Ἀπικῇ χαλαυτέρ τῆς λέξεως ἀσφαλῶς περὶ πλῆθος ταπεινῶν, ὡς τῇ ἐκείνου τὰ κοινὰ. ὑψηλὸς ἢ μεγαλορρήμων ἐν τοῖς ὑψηλοῖς, καὶ μέτριος ἐν τοῖς μετρίοις.

χλγ. Ἐνθάδην ὁ πρῶτος δῖμα τι ὅτι χειρὸς αὐτοῦ ἵστωρικῶς, ἀποφάναι εἰς κατὰ πρόπιν πινά, ὡς περὶ τριπλῶν ποιῇ ὑποδεικτικῶν, ἢ εἰ τῶ ὄντων ἱκανοὶ τι καὶ ψόγοι γίνονται. Συμβολοποιῶν, ἢ περιστροφῶν τι καὶ ὑποτροπῶν καὶ διηλεκτικῶν, ἢ κατηχημάτων τι καὶ ἀπολογισμῶν ὑποτακτικῶν.

χλδ. Πανταχῇ αὐτῶν ποιῇ ἑαυτῷ εἰσοδόν, ὅππῃ δὲ ἴστω πρὸς αὐτοῖς, ὡς περὶ ὁμοίαν κλῆσιν, ἀποφάναι τι καὶ ὡς μάλιστα ἴστω ὅτι τὴν ἀποφάναν ἵστω τῶν τοῖς πινάσιν λόγοις [ἐλέγχους] βεβαιώσιν, δηλωτικῶς λαμβανόμεναι, καὶ πάλιν αὐτῶν μετὰ ἀπολογίας, καὶ ὅτι ἀνταγωνίστω τῶν ἀποφάνων πινάσιν καὶ τίς ὁ ἀπολογισμὸς ἀποφάνων ἀνακατασκευαίων.

χλγ. Αἱ ὑποδείξεις αὐτῶν ἀποφάνων [λέξιν] διακρίνεται ἐν τῇ ἀποφάνει, τῇ ὁμοίᾳ, καὶ τῇ ὁμοίᾳ καὶ ὁμοίᾳ ἐν τῇ ἀποφάνει ἵστω καὶ ἀποφάνων τῶν ἀποφάνων ἀποφάνων [ἀποφάνων] ἢ ἀποφάνων ἀποφάνων.

wrinkled, or smooth: he useth a voice mournful and broken in the stirring up of pitie: sharp and fierce in anger; merrie and pleasant in joy: for motion he useth folding of his hands, to beseech; a decent [handsom] clapping of them together upon occasions of mirth; and at unworthy passages, stamping of his foot.

694. He whose oration floweth well, is call'd well spoken; he that speaketh pleasantly, a good droll, he that knoweth how to speak things powerfully eloquent, whether his eloquence be ex tempore [sudden,] or premeditated [thought upon: but especially if he be readie even to extempore speaking the abuse of oratorie maketh a bawler.

Itam: vocem adhibet flebilem & interruptam in concitanda miseratione; acutam & incitatum in ira: lætam & blandam in gaudio: motu utitur ad obrestandum, complicatione manuum; ad læta, decenti compositione earundem; ad indigna, dispoitione pedis.

694. Cui oratio bene fluit, dicitur disertus; qui jucundè effatur, facundus; qui scit eloqui res potenter, eloquens, sive illi eloquentia veniat ex tempore, sive præmeditata: maximè tamen, si promptus fuerit usque ad extemporalitatem: abusus oratoriz facit rabelum.

[κατὰ τὴν] κατὰ τὸ μέτρον ῥυθμὸν ἢ ἀναιδέως τῇ φωνῇ χρῆται. ὀδυρομένη καὶ δειρ- ῤῥωμένη τε ἀνιγνίσκει οὐκ ἐπι- μόν' ὀξεία καὶ ὀρμητικὴ ὡς τῇ ὀργῇ· ἡ δὲ εὐα καὶ μετῴσκει ὡς τῇ χαρᾷ· τῇ μνήσει χρῆται πρὸς τὸ διαμαρτύρεσθαι, τῇ ἡρώχειαν σωματικῇ· χαίρων τῇ ἀντὶ πρὸς τὴν συγκροτή- σαι σχολιαζόμεν. τῇ τε πόδι παταγόμεν.

χλδ. Ὡς ὁ λόγος ὅς ῥῃ τρεῖς λέγεται· ὁ ἡδὲ λέγων, ὁ δὲ λέγων· ὁ δὲ λέγων [δὲ λέγων] ἀγρόθεν εἰδὼς, δεινός· εἴτ' αὐτῇ ἢ δεινολογία αὐτοσχέδι- ας ἢ ἐκ παλαιότητος· μέγιστος ὅς ἴαν' ἐπιμὲν ἢ πρὸς τὴν αὐτοσχέδιαν ἢ πρὸς τὴν τοιαύτην κατὰ χροῖον ὥστε οὐ λόγον [σπινθηρολογον] ἀπα- γάγεται.

CAP. LXXIII.

Poesis duplex 695. Rythmica 696. & metrica 697. Carminum genera 698. Laureati poetæ 699. Musica species 700. Symphoniz ratio 701. Modulus 702.

Poetry and Musick.

695. A poet useth the same artifices in his bound up style, that is, tied to the laws of rhythm, or meeter.

696. Rythm is the foundation or rudiment of poetry; where the number only of the syllables with the like cadence of the last is look'd upon, regarded: as

At set hours meat  
Resolve to eat;  
If tooth none find,  
At least in mind.

697. Meeter is, where all the syllables are numbred, measur'd, weighed, with a certain number and kind of

Poesis & Musica.

695. Poeta adhibet artificia eadem stylo ligato, hoc est, adstricto ad leges rythmi, aut metri.

696. Rythmus est rudimentum poesios: ubi spectatur tantum numerus syllabarum cum simili cadentia ultimæ; ut,

Vos edatis  
Hors statis;  
Si non dente,  
Saltem mente.

697. Metrum est, ubi omnes syllabæ numerantur, mensurantur, ponderantur, certo nu-

Ποίσις καὶ Μουσική.

χλβ. Ὁ ποιητὴς τὰς αὐτὰς τέχνας ἐπιμύσει τῇ ποιητικῇ δυνάμει, τὸ ἐστὶ τῇ λέξει ὁποῖα εἴσιν καὶ τὰς αὐτοῦ ῥυθμὸν ἢ μέτρον νόμος.

χλγ. Ὁ ῥυθμὸς ἐστὶν ἡ τις ποίησις τοιαύτης [τῇ ποίησιν] ὅπου ἀριθμὸς μόνον κατανοεῖται ὡς συλλαβῶν μὲν ὁμοιοτακτικῶν ὅς.

Τῆς τακτικῆς  
Φαζὶς ἀραῖσι·  
Ἄν μὴ πῶς εὐνοῖται,  
Ἄλλα τῷ ὀνόματι.

χλδ. Μέτρον ἐστὶν, ὅπου πᾶσαι αἱ συλλαβῆς ἀριθμούνται, μετροῦνται, καθορίζονται, καὶ ῥητὸν ἀριθμὸν τι καὶ ποιεῖται.





705 Empiricks heretofore profess'd medicine [physick] afterwards methodists looking to the signs [symptomes] of diseases, the experiments being not regarded: dogmaticks succeeded, adjoyning reasons to experience, who call themselves Galenists.

706 At this day the Spagirick or Hermetick physick is in renown: admirable for the preparation & subtilty of medicines, but withal dreadful for the great danger, if it be handled unwarily: these sweat very much in contriving an universal medicine, for a present cure against all distempers; which they place in a fifth essence [quintessence] refined from all elementary grossness, (you shall see the praxis of physick beneath, cap. LXXXVI.)

705 Olim profitebatur medicinam empirici: deinde methodici, respuccientes ad indicationes morborum, posthabitis experimentis: successe-runt dogmatici, conjungentes rationes experientiz, qui se vocant Galenicos.

706 Hodie inclaruit medicina spagirica, five Hermetica: admirabilis preparatione ac subtilitate medicamentorum, sed simul formidabilis ob summum discrimen, si tractetur incaute: hi defudant summopere in emolienda catholica medicina, presentanea adversus omnes morbosos affectus; quam ponunt in quinta essentia, sequestrata ab omni elementalium crassamento, (praxin medicinæ videbis infra, c. LXXXVI.)

## CAP. LXXXV.

*Jurisprudencia ad quid, & quid requirat* 707. *Vincula societatis humanæ, jura* 708. *Personarum* 709. *& rerum* 710. *& actionum* 711. *Casus societatem labefactantes* 712. *horumque remedia* 713. *Inreconsulti quomodo consuluntur* 714. *Abbreviaturæ illorum* 715.

## Knowledg in LAW.

707 Men employ their studies in the knowledge of the law, that there may not be wanting those who may know how to keep humane society safe from dissensions: by the knowledge, 1. of bonds, by which that fellowship is kept together: 2. of cases, whereby it is weakened slackned: 3. of remedies by which it is restored.

708 The bonds, are the RIGHTS, those threofold;

## JURISPRUDENCIA.

707 Jurisprudenciæ datur opera, ut non desint qui sciant præstare humanam societatem salvam a desidiis: per notitiam. 1. vinculorum, quibus consortio illa continetur: 2. casuum, quibus labefactatur: 3. remedium quibus restituitur.

708 Vincula, sunt JURA, triplicia; perso-

ψι. Περίπαλαι ἐδιδασκοντο τῶν ἱατρικῶν οἱ ἐμπειρικοὶ μάλιστα οἱ μαδοστικοί, ἀποκρίπτοντες [καθορῶντες] πρὸς τὰ ἥδη νόσων μνημόματα, ἢ ἐμπειρῶν ὀλιγορρόντων ὑποθέσεων τὰς οἱ δογματικοί, συζῶντως τῇ στήρᾳ τὰς λόγους. Γαλλῶν οἱ ὀνομαζόμενοι.

ψς. Νῦν δὲ διαφωμίζονται ἡ ἱατρικὴ σπαγίρικῃ ἢ ἑρμητικῇ θάουσει τῇ κατασκευασμένῃ καὶ τῇ ἀρχαίᾳ τῇ ἱαματικῇ [φαρμακικῇ]. Ἄλλα δὲ καὶ φοβερὰ διὰ τὴν μέγιστον κινδύνον, εἰάν ἀπειροσῶται, ἀεργματίζονται. ὅσοι μὲν μάστιγα καθεδρόσιν [πονήσιν] ἐν τῇ ἰατρικῇ ἱατρικῇ καὶ δογματικῇ [παράκειαν], καὶ πάντων ἰσχυρῶν διασπῶν ἰατρικῇ [πρὸς ἑσθλόν] ὡς ἐν τῇ πύμῃ ὑπὸς πείραν, ὅσοι πάντες δογματικῇ πείρας χωρεῖσιν, (τῶν τῆς ἱατρικῆς πρὸς τὴν κατὰ τὴν ὁψῆ, κλ.)

## Ἡ Νομοδιδασκαλία.

ψς. Ἐπιποδοῦνται ἡ νόμιμα τῇ μὴ ἐκλείπειν τὰς γινώσκοντας παρέχον τῶν ἀνθρωπίνῳ κοινωνίᾳ ἀσφάλειαν ὅσοι δὲ πρὸς τὴν διασπῶν διασπῶν οἱς ἡ ἱατρικὴ αὐτὴ συνίσταται. β'. ὅσοι συμβιβάζονται, οἱς λυμάνονται [παρεμίσθονται] γ'. ὅσοι φαρμάκων οἱς ὀνομαζόμενοι.

ψδ. Τὰ δις μὲν ἐν ΔΥ-ΚΑΙ, τετραπλῶς: ἀεργμα-



of persons, things, actions.

709 The right of persons is the power of person upon person, by the virtue [force] of which one is above the rest, & is said to be of his own power; another is under, and is therefore of another's power: his her therefore appertaineth the husband's power over the wife; the parents over the children; the guardians over orphans under age; the overseers over those at age; and the power of a magistrate over his subjects.

710 The right of things is that, by which any person hath power over any thing: and is either propriety, when the thing is held by the right owner; or possession, when it is held by the tenant; or service, when it is in the hand of a servant.

711 *The right of actions;*  
is something done binding  
him that did it, whether it be  
an agreement, whereby two  
(or more) agree in giving or  
doing any thing; and bind  
themselves to perform; (as it  
is in an engagement, pro-  
mise, and any covenant or  
contract,) or some fault, which  
being committed there ariseth  
a right of inflicting punish-  
ment, &c.

712 *Cases, from which cometh the dissolution and undoing of humane societie, are; either the invasion of anothers right, or leaving of ones own; or breaking of contracts ( the sum whereof is, I give that you may give; I do that you may do: or, I give that you may do, I do that you may give: ) for from these three cases is the beginning*

natum, rerum, actionum.

709 Jus personarum  
est potestas personæ in  
personam, cuius vi una  
præest, diciturque sui ju-  
ris; altera subest, eoque  
est juris alieni: ergo huc  
spectat, maritalis potes-  
tas super uxorem, patria  
super liberos; tutoria  
super impuberes pupil-  
los; curatoria, super pu-  
beres: potestasque magi-  
stratus super subditos.

710 Jus rerum est. quo  
persona quæpiam habet  
potestatem in quampiã  
rem: estque vel domi-  
nium, quum res tenetur  
à proprietario; vel pos-  
sessio, cum tenetur ab  
usu fructuario, vel servi-  
tus, cum est in manu  
ministratoris.

711 Jus actionum, est factum quoddam obligans eum, qui admittit illud: five sit conventio, quâ duo (vel plures) consentiunt in aliquid dandum vel faciendum; seuque obligant ad præstandum, (uti fit in stipulatione, pollicitatione, & quocunque pacto aut contractu;) five delictum, quo admissio oritur jus pœnæ inferendæ, &c.

712 *Casus à quibus venit dissolutio, vel labefactatio humanæ societatis sunt; aut invasio alieni juris, aut desertio proprii; aut violatio contractuum (quorum summa est, do ut des; facio ut facias; vel, do ut facias, facio ut des: ) ex illo enim trino casu origo*

πᾶν, ἡτοιμασμένων, ἀποδοῦναι·  
 ἢ, ἡ τοῦ ἀποδοῦναι διὰ  
 ἐξουσίας ἐστὶ ἀποδοῦναι ἢ ἐπὶ ἀπο-  
 πομπῃ, ἢ ἐν τῇ διαδοχῇ ὡς ἀπὸ  
 ἀλλοῦ ἀποδοῦναι, καὶ ἀντιπροσώ-  
 λεῖται· ὡς ἀπὸ τοῦ ἐπὶ ποταμοῦ  
 διὰ τὸ πᾶν [ἐπιπροσώμου] ὡς δι-  
 δοῦναι ἐστὶν· εἰς τὸ αὐτὸ ἀποδο-  
 ῖν ἀποδοῦναι ἢ γὰρ μετὰ ἐξουσίας ἐπὶ  
 τῇ γυναικί· ἢ παρὸν ὅτι ἐπὶ  
 πατρίδας· ἢ ἀποδοῦναι πάλιν ἐπὶ τοῦ  
 ἀφ' ἑνὸς· ἢ ὁρῶντων· ἢ ἐπιμα-  
 ληπτικῶς ἐπὶ τοῦ ἀποδοῦναι καὶ  
 ἢ τῷ ἀφ' ἑνὸς ἐξουσίας ἐπὶ τοῦ  
 ἀποδοῦναι.

ψ. Ἡ τοῦ χερῶν σου δική  
ἐστίν, ἣ τοῦ ποσῶντος· πῆξαι αὐ-  
τοῦ ὅτι πᾶσι χερῶν καὶ ἐστίν ἡ  
δικαιοσύνη σου τοῦ χερῶν σου  
ιδεῖν [κλήματα] καρπότητος  
ἡ κλήτος [καρπότητος]· ὅτι  
καρπότηται ὅσοι τῆς καρπότη-  
τος, ἡ δικαιοσύνη, ὅτι ἐν τῇ  
καρπότητι [δικαιοσύνητι] φυ-  
λάσσῃ ἐστίν.

ψα. Ἡ οὖν παρ' ἐξουσίαν διέκω,  
ἐστὶ παρ' ἐξουσίας τοῦ ὁπταίεσθαι τὸν  
διαπορεύεσθαι ἀπὸ τοῦ ἐπὶ τοῦ οὐρανοῦ  
(συνδύκω) ὑποφύγει, ἢ οὐκ ἔστι  
παραξένος οὐρανοῦ, τὸ δὲ καὶ τὸ  
ἢ παρ' ἐξουσίας καὶ αὐτὸς ἀποστρέφεται  
ἀπὸ τοῦ διαπορεύεσθαι (ὅς  
τι γίνεσθαι ἐν τῇ διομελεῖ τῇ  
ὑποφύγει, καὶ ὡς πέντε συναλ-  
λάττωμα, ἢ συνδύκω) ἐπὶ  
πρὸς τὸν, ἢ γινώσκω, ἢ τῆς  
παραξένου διέκω γίνεσθαι.

116 Τὰ συμπεριλαμβανόμενα  
 ἐν ἡμετέροις καὶ λαοῖς  
 ἔρχονται τῆς ἀνθρωπίνης κα-  
 τὰς εἰπὴν ἢ τῆς ἀλλοτρίας  
 δίκης ἀρπάζει· ἡ δὲ ἰδία ἀπο-  
 λείπει· ἡ γὰρ συντηρεῖται ἐκ-  
 σμύει, ὡς τὸ κεφάλαιον [συν-  
 ὀλεόν] ἐστὶ διδασκαλία διδόν-  
 τοῦ ἐν αὐτῇ ἡρώς διδ-  
 ὀλεῖται ἐν αὐτῇ, ποῦ δὲ  
 διδόντες ἀπ' ἐκείνης γάρ τοι

[rise] of all strifes [contro-  
versies.]

713 The remedie is, that every thing be restored into it's place, according to the prescript of Law, which is either natural, or that of nations, or municipal [common-law] gathered out of the particular customes and statutes of some place.

714 Therefore while some fall out among themselves concerning their right, and the intent thereof, they go to a lawyer [counsellour,] or to a colledge of lawyers in an university, [inne of court:] who by a legal answer may explain [lay open] the doubtfulness.

715 And because their answers consist for a great part of the allegations of authority, learn the usual abbreviations of words; Icti. that is, the Lawyers: Instit. Institutions: V. the Ancient Digest: N. the Modern Digest: C. the Code: A. Authentick: D. in the Digest: c. chapter: §. paragraph: l. read, &c. (you shall see the praxis of law. Chap. LXXXVI.)

omnium litium.

713 Remedium est, ut restituantur unum quodque in suum locum, secundum præscriptum juris: quod est vel naturale, vel gentium, vel municipale, collectum è propriis consuetudinibus & statutis alicujus loci.

714 Ergo dum aliqui controversantur inter se, de suo jure, ejusque sensu, iur ad Jureconsultum, aut ad collegium jureconsultorum in academiam; qui explanent dubietatem legali responso.

715 Et. quia illorum responsa constant magnam partem allegationibus authoritatū, discipulitas abbreviaturas vocum: Icti, id est, jureconsulti: Instit. institutionibus: V. vetus digestum: N. novum digestum: C. codex: A. authentica: D. digestionem: c. capitulo: §. paragrapho: l. lege, &c. (Præxin juris videbis Cap. LXXXVI.)

πλῆς πᾶστας πασῶν ἐρίδων ἀρχή.

ψιγ'. Τὸ εἰρημικόν ἐστὶ τὸ πᾶντα εἰς ἑῷον τὸ πον ὁπο-  
καθίστει δαυ, καὶ τῆς δικῆς ἐν-  
γερῶν [διατάγμα:] ἥ τις  
ἡγῆται οὐσια, ἡγῆται ἰδιωτικῆ, ἡ-  
γῆται πολιτικῆ ἐσθ' ἀρχή, ὅπ' ἡγῆ-  
ἰδιων ἰδιωτῶν καὶ ὁποκειμένων  
τῶν πινδὲς Συλλεχθέντα.

ψιγ'. Διὸ ὅταν τινεὶ ἀλλή-  
λους ἀμφισβητήσιν, περὶ τῆς  
αὐτῶν δικῆς καὶ τῆς ὁποιοῦσας  
αὐτῶν, ποδὲς νομικὸν βελίχοντι,  
ἢ ποδὲς συνίδριον ἡγῆται νομικῶν  
[νομοδιδασκαλῶν] εἰς ἀνα-  
δημίαν, ἡγῆται τῇ νομικῇ ὁποκει-  
σθ' ἐξ ἡγεμῶν τινῶν ἀμφισβη-  
λίαν.

ψιδ. Καὶ ὅπ' αὐτῶν ἀμφοτέρω  
αὐτῶν συνίσταται σχῆδον ὁπο-  
παρὰ ἡλικίαν ἡγῆται ἑυγερῶν,  
μῆτις τὰς συνιδέας ἡγῆται ῥη-  
μῆτις ὁποκειμένης. Νομ. ταῦτις  
Νομοδιδασκαλοὶ παρ. παρὰ  
γῆμασι π. παλαιὸν κ. καὶ ἡγῆται  
σώταγμα β. βελίχον α.  
αὐτῶν πινδὲς σ. σωτάξ' κ.  
κισαλαίω παρ. παρὰ γῆμασι  
ν. ἰδιωτῶν κ. (τῶν ποδὲς  
τῆς δικῆς ὅπ' ἡγῆται Κερ. πς')

## CAP. LXXVI.

Theologia quo sine colatur 716. super quid fundetur 717. septuplex 718.  
Signatura vera philosophi, medici, jureconsulti, theologi 719.

### DIVINITY.

[Theologic.]

716 The studie of divine things, Theologie, is therefore followed, that there may not be wanting those who may look after the safety of souls, in those things which belong to eternal salvation.

717 It is wholly founded

### THEOLOGIA.

716 Studium rerum divinarum, Theologia, colitur eo, ut non desint qui consulant securitati animarum, in iis quæ spectant ad æternam salutem.

717 Tota fundatur su-

### Ἡ ΘΕΟΛΟΓΙΑ.

ψιδ. Ἡ Θεὸν τὸ εἶναι σπῆ-  
δὸν, Θεολογία, ἀσκέται τῷ μὴ  
ἐκλείπειν τὰς ὁποκειμένων τῆς  
ἡγῆται ψυχῶν ἀσφαλείας, ἐν τοῖς  
τῶν αἰώνιων σωτηρίαι ποδ.  
σῆκισιν.

ψιδ. Ὅλην ὅπ' αὐτῶν τῶν Θεῶν  
ἡγῆται

upon the revelations of God: whereof to be ignorant of nothing, catholically to hold the whole meaning [sense] and to be able to maintain [vindicate] those things which are hence heretically wrested, is a theological exactness.

718 Divinitie is otherwise divided into positive [text-divinity,] which consisteth in clearing the Scriptures by Scripture; and into categorical, which hath the accommodation of the oracles of God to the understanding of the simple; and into didactical [common places,] which is abused [employed] in the reducing of particulars to a body of doctrine [a system,] and polemical [controversie,] which hath the resolution of Scriptures into questions, which may be disputed: and propheticall [preaching,] which seeketh a way to speak to the people the words of God divinely; and casuistical, which designs to resolve cases of conscience; and cabalistical, catching at mystical senses out of the titles of Scriptures. (See the rest c. XCIV. &c.)

719 The character [mark] of a right philosopher is, a continual contemplation, a penetration [searching] into the causes of things, and not to reason it, but demonstrate: of a physician, temperance, liveliness, vigour: of a counsellor [lawyer,] the holding fast of equity, a pleasantness of behaviour [manners,] an agreement with all: of a divine, piety, humilitie, and next to favour of the world as all or of worldly things.

per revelationes Dei :  
quarum nihil ignorare,  
universalem sensum te-  
nere catholicè, & posse  
vindicare, quæ indè tor-  
quentur hæreticè, theo-  
logica est exactio.

713 Alioquē dividitur  
theologia in positivam,  
quæ consistit in dilucida-  
tione scripturarum per  
scripturas : & in cateche-  
ticam, quæ habet accom-  
modationem effatorum  
Dei ad captum simpli-  
cium : & in didacticam,  
quæ occupata est in re-  
ductione singulorum ad  
corpus doctrinæ : & po-  
lemicam, quæ habet  
resolutionem scriptura-  
rum in quæstiones, de  
quibus dimicetur : & pro-  
pheticam, quæ quatit  
modum proferendi po-  
pulus verba Dei divinæ :  
& casualem, quæ insti-  
tuit solvere casus con-  
scientiarum ; & cabali-  
sticam, captantem mys-  
ticos sensus ex apicibus  
scripturarum, ( Reliqua  
vide cap. XCIV. &c. )

719. Signatura, veri  
philosophi est, contem-  
platio jugis, penetratio  
in causas rerum, & non  
disceptare, sed demon-  
strare; medici, tempe-  
rantia, vivacitas, vigor;  
jurisconsulti, tenacitas  
aequitatis, placiditas mo-  
rum, concordia cum o-  
mnibus; theologi, pie-  
tas, humilitas, & nihil  
redolere mundum aut  
mundana.

δοξα καὶ ἴσως καὶ τὸ αὐτὸ μυστήριον  
ἀγνοεῖν, τὴν καθολικὴν ἐκ-  
κλησίαν καθολικῶς, καὶ εἶναι τὸ  
ἕν ἐπαμμεν, ὃ ἐσθλόν  
αἰρετικῶς φασκεῖνται, ἡ θεολο-  
γικὴ ἐστὶ ἀκριβής.

ψ. Ἄλλας διαμερίζω θε-  
οκρατίας εἰς τὴν θετικὴν, τὴν  
σωματικὴν καὶ ἐν τῇ διαστα-  
σῇ [δηλοῦσιν] τῇ ἀντικρα-  
τοῦ καὶ εἰς τὴν κρατικὴν  
κὴν, τὴν ἐπαμύνησαν τὴν ἀ-  
μαρτίαν τοῦ Θεοῦ πρὸς τὴν τῇ  
πάντα κρατικὴν καὶ εἰς τὴν  
διδασκαλικὴν, τὴν κατηχητικὴν  
ἐν τῇ ἀναγκῇ τῇ ἐκείνῃ  
πρὸς τοὺς πατέρας τοῦ λαοῦ  
καὶ σύνημα ἐπὶ τὴν πολιμι-  
κὴν, τὴν κρατικὴν μὲν ἀντισ-  
τῇ ἀγίαν γραφοῦν ἀντιπρὸς  
εἰς ἱεροποιήσαν, πρὸς τὴν ἀγίαν  
ἐκείνην καὶ τὴν ἀντικρατικὴν  
κὴν, τὴν ἐκείνην ἐν πρὸς  
ποινῇ ἐκείνην καὶ τὴν ἀν-  
τικρατικὴν τοῦ Θεοῦ εἰς τὴν ἀν-  
τικρατικὴν, τὴν ἀντικρατικὴν  
τῇ ἐκείνῃ ἐκείνην, ἱεροποιήσαν  
ἀντικρατικὴν καὶ τὴν ἀντικρατικὴν  
κὴν, τὴν ἀντικρατικὴν ἐκείνην  
καὶ τὴν ἀντικρατικὴν (τὰ λοιπὰ ὅσα  
κρῖναι κ.κ.)

ψῆς. Ἡ συμμοσία τῆ ἀληθείας  
ἐκλυομένη ἐστίν, ἡ θεωρία ἀδι-  
έλγητος [ἐν ἀληθείᾳ, διακεκο-  
ρημένη ταῦτον αἶψα, καὶ  
μὴ διακεκρινισμένη, ἀλλὰ ὑπο-  
κειμένη] τῇ ἐατρὶ συναρπαστικῇ  
βίᾳ καὶ, ὅπως, ῥᾶ μὴ τῇ  
ἐκκαλούσῃ [νοητικῇ]; τῆς  
ἡπικρίας ποροτρῶν, ἡ ἡθὺς  
προαίτης, ἀμφοτέρω πεπρω-  
μένη θεωρίας, ὡς τὸ ἐξ ὧν ταπεινύ-  
εται, καὶ μὴ ἐξ ὑπέρβου τῆ κα-  
μωμένης τὰ κοσμικά.

## CAP. LXXVII.

*Librostrafandi ratio 720. primò privatâ lectione 721, 722, 723. deindè cum socio 724, 725. tandem in Academia 726, 727. Epistolice scriptio- nes 728, 729.*

## Learned conversation.

720 Hitherto concerning books and schools; it follows, how we must be conversant in them, that it may be worth our labour: namely not by a solitarie maceration [penance,] (although that doth not unskillfully succeed, with some self teachers) but by a social conversation with the learned.

721 And truly he that finds time to read books, hath a converse, but with the absent, speaking to us by their writings: with whose instructions that you may be thoroughly season'd, get a studie in a close place, remote from company, lest any thing should disturb you, neither entertain all sorts, but choice ones: which handle cleanly, do not daub with blots: unless you would ease [help] your memorie by marking the more notable things: (the ancients were wont to mark things to be approved of with an asterisk or star, (\*) things to be disapproved of with an obelisk or breach (+)).

722 By the bye, I put you in mind, that the morning hours are the fittest for studies: therefore if you studie before day, a wax-candle is better than a tall one: torches mightily offend studie, because they are smoky; let the candlestick be raised up; the shadow-glass green, the sun suffers at hand, to smelt the

## Erudita conversatio.

720 Hucusque de libris & scholis; sequitur quomodo sit versandum in illis, ut fiat pretium operæ: nempe non maceratione solitaria, (licet id non improspere cedat, quibusdam autodidacticis) sed sociali conversatione cum eruditis.

721 Sanè & is qui vacat lectioni librorum, habet conversationem, sed cum absentaneis, alloquentibus nos per sua scripta: quorum suggestionibus ut imbuiamus egregie, habemus museum in solitudine, remotum à turba, nè quid interrurbet, nec admittit promiscuos, sed selectos: quos tracta mundè, nè maculaturis: nisi velis renouiscientiam sublevare subno:ando notabiliora. (Antiqui soliti fuerunt notare approbanda asterisco, (\*) improbanda obelisco (+))

722 In transcursu momento, matutinas horas esse accomodatissimas studiis; ergò si lucubras antelucano, cereus conducit præsebacca, tædæ officium insigniter lucubrationibus, quia fumida; candelabrum sit elevatum; umbraculum viride; emunctorium

## Ἡ πεπαιδευμένη Ὀμιλία.

ψα'. Καὶ ταῦτα μὲν ἀπὸ τῶν βιβλίων καὶ σχολῶν ἐπιταί, πῶς διατρέχειν δεῖ ἐν αὐτοῖς, ὥστε πρὸς γὰρ γίνεσθαι διανοίην ἐπισκοπὴν τῇ μοναδικῇ, (καὶ αὐτὴ μὲν ἐν δυσχερείᾳ ἐστὶν τοῖς ἀπιδιδασκαλικοῖς πόνῳ) ἀλλὰ τῇ ἑταρικήᾳ διατρέχει μὲν τῇ πεπαιδευμένῳ.

ψα'. Καὶ αὐτὸς ἀρπίζει ὁ χαλᾶζον τῇ ἀναγνώσει τῶν βιβλίων συνῶθαι ἐχέει, αὐτὰρ μὲν τῇ ἀπόντων, περὶ σχολῶν τῶν ἡμετέρων ἐν τῇ συζήτῳ μυσσιν αὐτῶν, ἐν καταβολαῖς ἐφ' ᾧ καλῶς ἐμβρίχῃ. μυσσὶν ἐχέει τὸ πῶς ἐρημαίᾳ ἀπαρᾶσθαι, μή π' αὖ διατρέχει τῇ, μὲν δὲ τὰ τυχεύοντα τῶν βιβλίων ποσὶ δέχῃ, ἀλλὰ τὰ ἐξαιρετὰ ἐν ἰδίᾳ πῶς καθαρῶς, ἐμκαίαν πῶς σπύλοις καὶ μύραις: εἰ μὴ βέλτερον αὖ τῇ μνήμῃ βοηθεῖν προσεμκαίαν τὰ ἀξιωματικώτατα οἱ παλαιὸι εἰσέθεσαν τὰ μὲν ὅπου δεκτὰ σημαίνον ἀσελεσκον, τὰ δὲ ἀδοκιμα βελίσκον.

ψα'. Ἐν περιόδῳ ὑπερμυήσκει, τὰς περιόδους ὡς ὅπου δεκτὰ τὰς ἀναρχεῖν τὰς σπύλαις. μὲν γὰρ γινώσκον τὸ πρὸς λόγον καὶ ἐρεῖν τὸ πρὸς τὴν σεαυτῷ μάλλον προσφιλῆς ἐστὶν αἱ δίδως μάλιστα βλαβεραὶ, διὰ τὸ κατηνάσκει εἶναι ὁ λυγρὸς ἔστω ἐξήντη μὲν τὸ σκίασμα χαρῶν, τὸ λυγρὸν ἐστὶν ἐτοιμον, πρὸς πρὸς

quick ever now and then, lest it grow dim; but put out the snuff immediately, lest it sink.

723 But whatsoever you read (either at ordinary, or spare hours) read it three times over: first, that you may understand it; next, that you may choose, and mark [gather] out; lastly, that you may imprint the choice things in your memorie: (now gathering [selection] as a picking out, and marking of the more useful things, not in loose papers, but in a day-book, or adversaria, or common places.)

724 Yet nevertheless if you desire larger [greater] progress, look out for a companion of your studies, to whom you may impart your readings: whether he be more understanding than you, and may clear the things to you, you understand not; or whether he may learn of you: (for you by teaching another will improve your self:) wherefore never be unwilling to converse with such a kind of companion.

725 Have with you alwayes a table-book (or black-lead pen with paper) that you may set down whatsoever falleth in, (which is to be referred to the day-books, or to be inquired in the authors) that nothing may slip asile.

726 Moreover if you are not unwilling to go to renowned [famous] men, (although far from your native country,) you may both hear them publicly professing in schools, and disputing of controversies, and discoursing of all manner of things; and

præsto, ad ellychnium identidem emungendū, nè obumbret; sed fungū mox opprime, nè forteat,

723 Quicquid autem legis (sive ordinariis horis sive recessivis terlegito: primum, ut intelligas; deinde, ut feligas, & enotes; demum, ut selecta memoriâ imprimas: selectio autem est excerptio, atque consignatio utiliorum; non in rejectaneas schedas, sed in diurnum, seu adversaria, aut locos communes.

724 Verum-enimvero si cupis progressionem majores, quare tibi socum studiorum, cui communicas lecta: sive ille sit intelligentior te, & tibi possit enucleare non intellecta; sive à te demum discat: (tu enim docendo alium erudies te ipsum:) proinde nunquam pigeris versari cum istiusmodi sodali.

725 Habe tecum pugillares (aut plumbaginem cum chartula) semper, ut assigns quicquid incidat, (referendum in diaria, vel inquirendum in auctoribus) ut ne quidquam excidat.

726 Præterea si non piguerit proficisci ad claros viros, (etiam procul patriâ,) poteris tum publice audire profrentes in auditoriis, & disputantes de controversiis, differentesque de quibuslibet: tum privatim per-

το δομονύχου εἶοται τὸ ἱαλῶ-  
χισον, μὴ πως ὀπσκιάξῃ ἀλ-  
λα τὸν μώκητα διδύου δοποσέιν-  
ναι πορσεύφας τῇ ποδί, μὴ  
κακῶς ὅς η.

ψκγ'. Ἀλλὰ μὲν δ', πὰν  
τυγχανεὶ ἀναγιγνώσκων, εἴτε  
ταῖς κοιναῖς ἀεὶς εἴτε ἀσχο-  
λῶμεθα, τοῖς διέξιδι πρῶ-  
τον, τὴ συνιέναι ἵκεα· ἔπειτα,  
τὰ ἑξαιρῶν καὶ σημειῶναι τί-  
λθ'. τὰ δὲ διὰ μνήμης ἔχειν τὰ  
ἑξαιρῶν· ἔστι δὲ ἡ ἑξαιρῶσις  
ἐκλογὴ καὶ διαγχεσθὴ τῶ χη-  
σιμωτέρον, καὶ εἰς τοὺς ἀποδ' ἡ-  
τας σχήματα αὐτὰ εἰς τὰ ἔργα  
καὶ ἡμέρας, ἥτοι τὴ παλίμψη-  
σον. ἡ γὰρ οὗτος ἔστις κοινός.

ψκδ'. Ἀλλὰ δ' ἀν' ὅταν  
μῆτις τῶ πορκαπῶν, ἀνα-  
ζητῇ σοι τὸν ἰταῶν τῇ ὀπι-  
δομῶν, ὅς πῃ δὲ τὰ ἀνα-  
γιγνώσκων ἀναλογίᾳ· εἴτε  
συνιότητες (καὶ τυγχανῶν δὲ  
αἵτε διὰ τὰ σοι διασαφῆσαι  
τὰ μὴ νοῦμα, εἴτε παρὰ (κα-  
μαδάρ' σὺ γὰρ δ' ἄλλον δι-  
δάσκων σαυτοὶ παρὰ δ' οἷς  
αὐτὸν μὴ κατέκνη ποτε πορσε-  
υμέναι τοῖς τῇ ἰταῶν.

ψκε'. Ἐχὲ δὲ διὰ τὴν παλίμ-  
ψσον ἢ σὺλον μοιῶν δεινὸν μὴ  
χαρπῆς. τὸ σημειῶναι δ', πὰν  
πορκαπῶν ὅσον ἀναγιγνώσκων  
εἰς τὰ ὀπιδογροσθ, ἥτοι ἐκ-  
ζητῶνται ἐν τοῖς συγγραμμά-  
σιν, ἵνα μὴ τι ἐκπίπτῃ.

ψκς'. Περὶ τὸ τοῖς ἰαν  
μὴ κατοκνῆς ἐκπορεύεται  
πρὸς τοὺς ἀπελκνῆς ἀδελφῆς,  
καὶ τοὶ γὰρ πύρρῳδιν τῆς πα-  
τερίδου, διὰ τὸν δὲ διὰ τὸν  
τὴ δὲ τὸν διδασκοντάς ἐν ταῖς  
σχολαῖς, καὶ αὐτὰ δ' ἔτινον  
ἀντιπῶν ἀν' ἀντιπῶν, ἵδια τὴ  
συνιέναι δ', πῇ τὴ σπ-  
privately,



privately enquire any thing modestly, (by insinuating your self handsomely into their acquaintance) and so thrive [go forward] daily.

727 Nor will there be wanting a pack of close students, whose authors being parted among you, that every one shall have read by himself, all that may by conference be made common: and as often as in the same place you shall see rewards of diligence distributed [bestowed] (in the promotion of bachelours, masters, doctors) so often you will feel your self stirred up to virtue [well doing.]

728 Lastly, it is a pretty thing to make use of the wisdom of those that are absent, for your improvement: namely by letters, written up and down [to and fro] learnedly, and any kind of questions debated fairly.

729 The ancients wrote little epistles in tables waxed over, and therefore to be blotted out; those of paper are more convenient for us, which are sold up and seal; that they may not be read; unless by him to whom they are design'd, to be opened only by him to whom the superscription belongeth, and to whom they are delivered by the messenger [bearer;] yet nevertheless it happens that they are intercepted and broken open: wherefore now they are wont to be writ in secret ways, and those divers [various] characters: a note, having no secret in it is not sealed.

contari quidvis modeste,  
(insinuando te in eorum  
familiaritatem honeste)  
& sic proficere in dies.

727 Nec ibi deerit  
guavum sodalitiū : ubi  
partitis auctoribus inter  
vos, quod quisque legis-  
set fecerim, totum id  
poterit fieri commune  
per collationem : quo-  
tiēsq; ibidem videbis  
distribui pramīa diligen-  
tī ( in promotione bac-  
calaureorum, magistro-  
rum, doctorum ) tones  
te infligari ad virtutem  
fentes.

728 Tandem venustulum est uti quoque sapientiâ absentium, ad tuos progressus: per litteras nimirum, scriptas eruditè ultrò citroque, & quaestiones quascunque agitas pulchrè.

729 Antiqui exarabant  
epistolia, in ceratis tabel-  
lis, eoque delerilibus:  
nobis melius seruiunt  
chartacea, quas com-  
plicamus & obignamus  
figillo; ut nequeant le-  
gi, nisi ab illo cui desti-  
nantur, resignandas illi  
foli, ad quem inscriptio  
spectat, & cui tradun-  
tur à latore: accidit  
tamen ut intercipientur  
ac refringantur: quam-  
obrem jam solent scribi  
occulis modis, usque  
variis: schedula, nihil  
secreti habens, non si-  
gillatur.

φθίνως ( ἐκτείνετε εἰς τὴν  
σωτήριαν αὐτῶν πολλῶς ) καὶ  
ἐν τῷ ποταμῷ πλὴν ὁσημέρως.

[illegible][illegible]

ψα'. Οἱ μὲν παλαιὸν τὰ  
 ὀπρῶτα διέγραφον, ἐν πᾶσι  
 κεινόν, καὶ διὰ τοῦτο ἐπὶ  
 καὶ ἐμὸν ἀφίκοιτο γί-  
 νεται, ὥς Συμπλῆξαις σφρα-  
 γίσαντο τῇ σφραγίδι, τὴ μὴ  
 ἀναγινώσκουσι, ἐ μὴ ἀπ'  
 ἐκείνῃ ἐκπέμποντα, οὐκ ἔ-  
 μιν ἀνοικίμους, πρὸς τὸν ὀπ-  
 γραφὴν ἀνέκει, καὶ ὁ παρὰ  
 δίδουται ὑπὸ τῇ γραμμαστι-  
 νόφῃ σφραγίσαντο δ' ἔμας τὸ  
 νοσφίαν ἀνέκει τῇ σφραγίδι  
 ὁ γὰρ καὶ τῶν γραφῶν  
 οὐκ ἐκρυφίαν τρόποις, καὶ  
 τοῖς τοῖς σφραγίσαντο  
 σφραγίσαντο ἔχον ἀπὸ τῶν σφρα-  
 γίσαντο.



things, flasks, baskets, &c.

733 Let a bed-chamber have bed-steads, and coverlets, (couches are for the lying down at noon of nice persons :) and chamber-pots to make water in, and easements [privies] built near to go to stool to ease nature.

734 The good ordering of a household, is placed in the distribution of things and offices: that every thing (in the house) may have its place, and every place its thing, that it may immediately appear, what is there or missing: also that every one of the family have his office, and every office its officer, (lest while they look on one another, they all grow careless,) yet every thing under the oversight of the steward [house-keeper.]

ria, armaria, arca, &c. denique pro transferendis rebus, sportæ, cophini, &c.

733 Cubiculum habeat spondas, & lectisternia, (grabbati sunt pro meridiana reclinacione delicatiorum :) & matulas, pro vesica levanda, adstructosque secessus (latrinas) pro exoneranda alvo.

734 Bona ordinatio contubernii, sita est in distributione rerum & officiorum: ut quæque res (in domo) habeat suum locum, & quisque locus suam rem, quo pateat statim, quid absit vel addit: item quisque domesticus suam functionem; & quæque functio suum agentem, (nè respectando alius alium, omnes agant incuriose;) omnia tamen sub inspectione œconomi.

## CAP. LXXIX.

Conjugium quid 735. inter quos contrahendum 736, 737. Ritum illud amandi 738. & inveniendi 739. nuptiarumque ritus 740. Nomina affinium 741. Conjugumque officia 742.

## Conjugal societie.

735 The foundation of a family is wedlock [marriage] ordained by God, for the propagation of mankind; for from thence come children lawfully begotten, and for these a retinue of servants, with the rest of the household furniture.

736 A man and woman are joyed in marriage; neither doth it matter, whether he be a batchelour or widower, she a maid or widow;

## Conjugal societas.

735 Basis familiæ est conjugium, divinitus sanctum ad propagationem generis humani inde enim veniunt legitimi liberi, & propter hos famulatus, cum reliquo œconomico apparatu.

736 Matrimonio junguntur mas & foemina: nec refert, utrum ille sit juvenis an viduus, illa virgo aut vidua, dummo-

δοι ὄνται, ἄλλα καὶ κίβητοι, καὶ εἰκός τιλδοταῖον ἢ πορὶ τοῦ μετακεμίζειν ἄλλα, σπυρίδες, κόφινος, κλ.

ψλγ'. Ὁ κοιτὼν ἔχει τοὺς κλῖνας, καὶ σπονδάς, (οἱ κλῖβ-εῖται εἰσι πορὶ τῶν μισσημ-βρινῶν τῶν χαρίεντων ἀνὰ κλῖσιν) καὶ ματῦλας πορὶ τοῦ καθίσαι τῶν κύβων, καὶ ἀφιδεῦντας πορὶ τῶν εἰς τὸ δοποταῖν.

ψλδ'. Ἡ ὁρδὴ διατάξις τῆς οἰκονομίας καὶ τῶν τῶν χρημάτων καὶ τῶν καὶ δικονομῶν διαταγῶν ὥστε ἕκαστος χρηματὶς ἐν τῷ οἴκῳ ἔχῃ τὸν ἰδίον τόπον, καὶ ἕκαστος τόπον τὸ ἰδίον χρηματὶς, τὸ δὲ διδοὺς φαίνεται, τί δὲν ἀπὸ ἡ τοῦ πατρὸς ἐπὶ ἢ ἕκαστος οἰκῶν τὸ ἰδίον καὶ δικονομῶν, καὶ καὶ δικονομῶν ἕκαστος τὸν ἰδίον παράλογον, μήποτε ἄλλος ἐπ' ἄλλον ἀφορῶντες οἱ πάντες ἀμελῶς ἔχουσιν ἄλλα μὲν τὰ πάντα τὰ τῶν οἰκονομῶν ὅπου καὶ ὡς οὐκ ἴδω.

## Ἡ γαμήλιος ἵταρσία.

ψλε'. Ἡ τῆς οἰκίας βασίς γάμος ἐστίν, θεοῦ ἐνταλ-θεῖς, πορὶ τῶν τῶν ἀνδραπνῶν γλῆς ἵταρσησιν ἐνταλθεν γὰρ οἱ νόμοι τοὺς αἰδὲς ἔχοντες, καὶ διὰ τούτους, ἡ ὑποταγὴ τῆς λοιπῆς οἰκονομίας παρὰ τοὺς.

ψλς'. Τὸ γάμος ὁ γυνὴ ἄστω καὶ γυνὴ [ἐνταλ] μὴδ πορὶ τῶν, ἄλλος γὰρ ἐπὶ κατὰ τὸν τῶν αἰδὲς ἔχοντες, καὶ διὰ τούτους, ἡ ὑποταγὴ τῆς λοιπῆς οἰκονομίας παρὰ τοὺς.

if so

if so be they are both single and marriageable, nor too unequal in age, or too near related, lest the nuptials prove incestuous.

737 The man looks out for a woman, fit to be married, (those that are too young, and too stale and old are hardly put off:) one that is of good birth, and civilly brought up, and of an unsported reputation: whether she hath a good portion, or be handsome, is not so much to be regarded: because a portion (whether she be born to it, or it come by the bye) and beautie, are goods transitory [*fading*], and commonly stir up rivals, of which the one must of necessitie suffer a repulse.

738 *After he hath fall'n  
in love with any one, as long  
as he wooeth her, he is called a  
suiter ( whether he wooes her  
by himself, or by proxy, or a  
match maker : ) and if both  
those that are about to marry  
have a father, or mother a-  
live, they ask nothing without  
their parents knowledge : if  
they be fatherless and mother-  
less, they consult their guar-  
dians.*

739 When the lover obtains that his sweet heart may be betrothed to him, the espousals [contract] are celebrated, and the espousing is confirm'd, troth & pledges: and in some places these that are espoused are asked [bidden] publicly in the church, out of the reading pew, that marriages may not be private, in stealth.

740 Then a day is ap-  
pointed for the wedding, on  
which (unless by chance there  
prove a breach) they are

do ambo sint cœlibes, ac  
nubiles, nec prœnimis  
dispariles ætate, aut se-  
nimis tangentes, nè nu-  
ptiæ fiant incestuolæ.

737 *Masculus* dispicit  
sibi de *foemella*, ad nu-  
bendum habili, *nimium*  
*juvenculæ*, *nimiumque*  
*exolæta*, & *anus*, sunt il-  
locabiles :) quæ honestè  
nata sit, & pudicè edu-  
cata, famæque illibata :  
utrum insigniter dotata,  
aut elegans, non adèd  
curandum: quia dos (sive  
fuerit *profectitia*, sive  
*adventitia*) & forma, sunt  
bona transitoria, & ex-  
citant plerumque riva-  
les, quorum alterum ferè  
repulsam necesse est.

738 Postquam adamâ-  
rit aliquam, quamdiû  
hanc procat, vocatur  
procus (sive prociat per  
se, sive per pronubum,  
aut conciliatricem:) at-  
que si uterque nupturi-  
entium patrimus est, aut  
matrimus, nihil tentant  
infcis parentibus: si his  
orbi, consulunt curato-  
res.

739 Cùm amafius ob-  
tinet, ut ſibi amafia de-  
ſpondeatur, celebrantur  
ſponſalia, confirmantur-  
que deſponſatio ſponſa-  
litis arrhīs : alicubi  
etiam proclamantur de-  
ſponſatio publicè è ſug-  
geſtu, nè connubia ſint  
clandeſtina.

740 Tum dies dicitur  
nuptiis, quâ ( nisi fortè  
repudium intervenisset )  
copulantur à parochia, ad

χίρα, ἰὰν ἄμω αἰγάμοι τε  
καὶ ἐπίγαμοι ᾄσιν, ἰδὲ λίαν  
πῶ ἡλικίαν ᾄσουσι, ὅτ' ἀλλή-  
λοις λίαν ἀγχεσθῇ, ἵνα μὴ  
γάμοι ᾄσιν.

φλζ'. Ὁ ἑρηνικὸς ἀναζη-  
τεῖ ἐαυτὸ πῶς θήλειαι, πρὸς  
τὸ γαμέειν διαπραμοῦν, (ἀγ-  
νοῦντα, ἄγχι τὴν ἐξίτηλον, καὶ  
γενοῦν, ἀέκδοτον εἶναι) καλοῦ-  
σά· ἀδελφεύουσαν τοῦ γυναικός·  
ἀγνοῦν· ἐκ περὶ τοῦ ὡφελος, καὶ παρ-  
τὸς θεοῦ μεζούριον ὑπὲρ παρὰ  
σύμματος ἐπὶ περὶ τοῦ, ἢ κομφί-  
ῃ μωλοῦντος ἐστὶ ὅτι ἡ περὶ ἐξ  
(ἐπὶ δὲ τοῦ γυναικός, ἐπὶ  
ἐπ' ἄλλων πινῶν) καὶ ἡ μορὴν,  
ἀγνοῦν ἐστὶ περὶ σκαῖα, καὶ  
ἀναγείκειν, ὅτι τὸ πλεῖστον  
τῶν ἀντιπρὸς, ὡς ἐπὶ τοῦ  
δοκιμαζέσθαι πᾶσα ἀνάγκη.

ψλθ. Περσφιλιόσαι πνα,  
 ἴσαι αὖ ταύτῃ μνησθείται,  
 μνησθῆν καλῆται (εἴτ' αὖτος  
 ζωπιδαν, εἴτε πορσίοντην ἢ  
 ἑταίρους ἢ χρυσὸν) ὁ δ' αὖ  
 ἀμύροισι τ' ἡ γαμυστόντων τα  
 τέρα ἰχθ. ἢ μνησθῆν, ἢ διὰ  
 πρῶτον, ἀγνοῦσιν ἢ γὰρ  
 ἴσιν ὅρασι γινώσκουσιν τοῦ ὅτι  
 κληῖται πυνθίσοντα.

ἄλ'. Ἐξωμὲς ὀπτηχότοιοι,  
 τὸ πλὴν ἐξωμὲν αὐτοῖς μνη-  
 σθῶμεν τὰ νόμια γίνεσθαι,  
 καὶ ἡ μνηστῆρα βεβαύεσθαι τις  
 παρ' αἰετοῖς ἐταχθεῖ δὲ οἱ μ-  
 νηστειοὶ ἐκ κηρύσσονταί δη-  
 μοσίαις ἐν τῷ βῆματι (C), ἴφ' ὃ  
 γὰρ μοι μὴ κρύψαι γίνεσθαι.

¶ μ'. Τότε ἡ ἡμέρα τοῖς  
γάμοις παρεγγύηται, ἐν ᾗ  
(ἐν τῇ ταχὺ ἀποστασίᾳ γίνε-  
ται) συνδυάζεται πρὸς  
coupled

coupled by the minister of the parish [curate;] to a loving and indissoluble living together : and thus they become man and wife, plighting their troth; which solemnities the friends of both parties do honour : and the bride men, accompanying the bridegroom ; and the bride-maids trimming up the bride.

741 After the wedding the bride is led into the house of the bride-groom, and the bridal is kept; and then he receives the name of husband, *spe of wife*. but those who gave their son and daughter in marriage they begin to call *father-in-law* and *mother-in-law*; they themselves are called by them *son-in-law* & *daughter-in-law*: (but those that marry out a grand-son or grand daughter, become grand-father and grand-mother-in-law; he that hath married her, a grand-child's husband; she that is married, the grand-child's wife; but the husband's brother, is the brother-in-law; his sister, sister-in-law; the brother's wife, sister-in-law; the sister's husband, brother-in-law; the rest of the married folks kindred become cousins among one another.)

742 The common duty of married folks is to perform to one another mutual love and faithfulness, that neither be unkind, or unfaithful to the other: the duty of the husband is to maintain and protect his wife; and of her again, to apply her self to her partner, and to reverence him.

amicabilem & indissolubilem cohabitationem: atque sic fiunt conjuges juratâ pactione: quam solemnitate cohonestant utriusque partis necessarii: & paranymphei, comitantes: sponsum; pronubæque concinnantes sponsam.

741 A nuptiis sponsa  
ducitur in ædes sponsi,  
fiuntque repotia: & tum  
iste recipit nomen mari-  
ti; illa maritæ: eos verò,  
qui sibi elocantur natam  
& gnatum incipiunt vo-  
care, socerum, & socrū;  
ipsi ab eis appellandi  
gener & nurus, ( Qui  
verò elocant nepotem  
vel neptim, fiunt proso-  
cer & prosocrus: qui  
duxit, progenes; quæ  
nupsit, pronurus: sed  
mariti frater, est levir;  
eiusdem socror, glos; fra-  
tris uxor, fratria; sororis  
maritus, sororius; cæteri  
conjugatorum cognati  
fiunt inter se affines.

742 **Comunione officii** conjugum est, præstare sibi mutuò amorem & fidelitatem, ut neuter alteri sit invidus, & infidus: mariti seorsim est sustentare & protegere uxorem; hujus rursus, accommodare se ad consortem, eamque venerari.

τῶ παρ' ἡμῶν, φέρει φιλικῶς τὴν  
καὶ ἀκαταλύτην τὴν συνοικίαν  
σιν· καὶ ἔτις ἐμὸς υἱὸς γίνου-  
ται τῇ σὺν δίκῃ ἐκ πομπῆς καὶ  
βίᾳ πανήγυριν ὁπλοκαμύ-  
σιν· οἱ ἀμφοτέρωθεν ὁπλοκῆτες,  
οἱ τὴν παρ' αὐτοῖς, τῇ νυμ-  
φίᾳ παρὰ κολοῦντες· αἱ τὴν  
σοφίαν ἐκείνην τὴν νύμφην  
καλεῖται.

ψαμ'. Μὲτὰ τῶν γαμῶν ἡ  
νύμφη εἰς τὴν οἰκίαν τῆς νυμ-  
φῆς ἄγεται, καὶ τὰ ποτοεῖ-  
ρα γίνεται· καὶ τότε ὁ μὴ  
ἀκούσας λέγεται, ἡ δ' ἀκούσας  
τοῦ δ' ἡγαμίσσαντας τὴν θυ-  
γατέρα καὶ τοὺς υἱοὺς, ἄρχεται  
ἐκκορῆσαι καὶ ἐκκορῆσαι ὁνομαζέει·  
αὐτοὶ γὰρ ἐκκορῶν γαμβρὸς  
καὶ νύος κλητὸς (οἱ δὲ γα-  
μίσσαντες υἱοὺν ἢ υἱανῶν,  
προκορῶν καὶ προκορῶν γίνοι-  
ται· ὁ γαμβρὸς προγαμβρὸς·  
ἡ γαμβρὴ εἰσα προνύος· ἀλλὰ  
τῷ ἀνδρὶ ἀδελφὸς, δαήρ ἐστὶ  
πᾶσι ἀδελφῇ, γάλας· ἡ τῷ  
ἀδελφῷ γυνή, εἰσατήρ· ὁ παῖς  
ἀδελφεῖ ἀνὴρ, ἀνδραδελφεῖ·  
οἱ λοιποὶ ἀρχαῖαι καὶ ὀπ-  
ταῖαι προσηκούσας ἀλλήλους  
γίνοινται.)

† με. Τὸ κοινῶς θεωρη-  
 κεν ὅτι ἰμοζύζον ἐστίν, ἀλ-  
 λ' οἱ παρὶς αὐτῶν ἀγὰπῃ καὶ  
 πίστιν, ὡς ἐκείνο<sup>α</sup> τῆς ἐπὶ  
 ἀρχῆς τῆς ᾗ, καὶ ἀφ' ἧς τῆς  
 αὐτοῦ ἰδιᾶ ἐστὶ πείσθη καὶ  
 ὑποταγῆς τῶν γυναικῶν  
 ταύτης δι' ἡμᾶς, ἐκασμὸν  
 ἰαντῶν τῶν κοινῶν, καὶ ὡς  
 ἐκείνη<sup>α</sup> ὁλοκατέστη.



CAP. LXXX.

Parentes 743. *Aliones puerperæ* 744. & *Obstetricis* 745. & *Nutricis* 746. & *Gerariæ* 747. *Infantis tractatio* 748. *Nomina cognationis* 749. *inter ascendentes* 750. & *descendentes* 751. & *Collaterales* 752, 753. *Officia parentum* 754. & *Liberorum* 755. *Hæreditas colligenda* 756. *legenda* 757. *herciscenda* 758.

The societie betwixt parent and child.

Parentalis societates.

Ἡ πατρικὴ ἰταρχία.

743 God bleſſeth thoſe that are married with an offspring, male and female: in reſpect whereof, of man and wife they become parents, father and mother.

744 When the time is come that the wife big with child ſhould bring forth, and God turneth away the chance of abortion [miſcarrying,] ſhe is delivered of a little ſon or daughter; (now and then twins, ſeldome three children) and after ſhe hath brought forth, ſhe becometh a woman in child-bed, lying cloſe at home in the time of her child-bed, for ſix whole weeks from her delivery.

745 The midwife takes the little babe, in a warm bath, (and gladly, if ſhe ſees it is of a ſound body, and without blemiſh;) and layeth it in the cradle, being roll'd up & bound in ſwaddling clothes; but when it crieth ſhe rocks the cradle, and lulls it to ſleep.

746 The gentle mother, (or alſo the hired nurse, che-riſheth her nurse child lying in her lap, hugs it, kiſſes it, buſſes it; and giving it the dug when 'tis hungry, ſuckleth it, (the babe it ſelf ſuckleth;) yet a little while after ſhe fills his belly with pap and choag'd meat.

743 Deus benedicat conjugatis ſobole, maſculâ & ſœmineâ: cujus intuitu fiunt è conjugibus parentes, pater & mater.

744 Cum tempus pariendi adest gravidæ uxori, & Deus avertit caſum abortionis, enitur filiolum vel filiolam; (quandôque gemellos, raro tergeminos:) & poſtquam peperit, fit puerpera, latitatura domi tempore puerperii, totis ſex ſeptimanis à partu.

745 Obstetrix excipit infantulû, tepidulo balneo, (latanterq; ſi videt eſſe corpufculo ſalubri, & abſq; nævo;) reponitur in cunas, involutum faſciis & religatum; vagientem autem delinit cunarû proſum ruſum agitatione & conſopit.

746 Alma genetrix, (aut etiam conductâ nutritrix,) fovet ſuum alumnû reclivem in ſinu, amplexatur, oſculatur, ſuaviatur: præbensque ubera eſurienti, lactat (puſio ipſe lactet: paulo tamen poſt ſatiet pappû, præmanſove cibû.

ψαφ'. Ὁ Θεὸς ἐβλόγη τὸς γαμήλους, θύων διδὸς ἀρσενικῶς καὶ θηλυκῶς γένους τοῖσι καὶ ἐξ ὁμοζύων πατρὸς καὶ μητρός.

ψαφ'. Ὅτι τὸ πικρὸν χρόνον παύσει τῇ γυνάμει [ἐπιφύρῳ] γυναικί, καὶ ὁ Θεὸς τὴν ἀμύλυσιν ἀπερίσει. ὡς δὲ ἡ δουρατρία πικρὴ (ἰδ' ὅτι διδύμους, ὀλιγάκις τριδύμους) καὶ τῆς αὐτῆς γυναικὸς, ὅπως κρυβέσται τῷ τῆς λοχείας χρόνῳ, ἐξ ὅλης ἐξιδύμει δας ἀπὸ τῶ τοῦ.

ψαφ'. Ἡ μαῖστρον τὸ βρ-φύλλον ἐκδέχεται, λατρίῳ ὑποχλίσσῃ (καὶ ὑδατῶν, ἰὺν ὑγιεινὸν τῷ στήματι τῇ) βλέπῃ, καὶ ἀμύλυσιν [ἀσπιλον] καὶ σκαφίδι ἐπιθήσει, σπαργάνους ἐνελύμῳ καὶ ἀναδεδύμεν καλῶς τῇ τῆς σκαφίδος ἰδῶν καὶ ἰδῶν ὑδατῶν καὶ ἀνελγῇ, κατὰ τοῦ.

ψαφ'. Ἡ δὲ μήτηρ ὅταν ἡ παῖδα (ἡ τερφὸς) μεθῶται τῇ τερφίμῳ κατακλινῶ [ἀνακαλίντω] ὅτῃ τὸ κόλπον, δάλλπει, ἀσπάζεται, καταφιλεῖ καὶ τὰ πτῆρια σενῶνται παρ' ἑχῶς, γαλακτοπρεσβῇ (τὸ δὲ σκαφίδον θηλάζει καὶ μὴ μικρὸν δὲ χορτάζει γαλακτὶ ἐφ' ὃ σίτην πορρῶσται μὴ ἐφ' ὃ σίτην πορρῶσται μὴ

747 The wench that looks  
fo't, wipes it being fouled  
with soft cloths, and wraps it  
in little feather-beds, that it  
may not catch cold; and of-  
tentimes taking it in her arms,  
carries it about, that it may  
be used to sitting.

748 After suckling they  
come to weaning, and from  
the cradle to the leading-stool;  
that the little child there may  
learn to eat more solid meats;  
here to go strongly, being a-  
bout two years old: the re-  
mainder of the infant's age is  
spent in prattling and playing,  
with babies, rattles, and o-  
ther baubles: but if it wantonly  
run up and down, or cry,  
they use to fright it with a bul-  
beggar, a feigned bug-bear.

749 Those that are born  
of the same parents, are call'd  
natural brothers and sisters:  
of the same father only, by the  
father's side, the same mo-  
ther alone, by the mothers:  
the rest proceeding from the  
same race, kindred; from the  
father's stock, kindred by the  
father's side, from the mo-  
ther's, by the mother; a step-  
father and step-mother have  
step-sons, and step-daughters.

750 The father of your  
parent (either of them) is your  
grand-[fire] father; their  
mother, your grand-mother:  
moreover the parents of them,  
your great grand-father, and  
great grand-mother; and  
theirs, your great grand-fa-  
ther's father and mother; and  
theirs again, your great  
grand father's father's fa-

747 Geraria abstergit  
fordidatum molliculis  
lincolis, & involvit plu-  
meis lectulis, nè algeat:  
sæpiusculè etiam imposi-  
tum ulnis circumgestat,  
ut ad suecat seessitationi.

748 A lactatione per-  
venitur ad ablactationē,  
& a cunabulis ad ser-  
perastrā: ut condiscat ibi  
manducare cibos solidi-  
ores; hic incedere fir-  
miter, bimulus circiter:  
reliquum infantilis æta-  
tis exigitur lallando &  
lusingando, pupis, crepi-  
taculis, cæterisque cre-  
pundiis: sed petulanter  
evagantem aut fientem,  
folent terrire mandu-  
co, ficto tericulamento.

749 Ex utroque pa-  
rente eodem nati, vo-  
cantur germani, fratres  
& sorores: ex eodem  
patre duntaxat, semiger-  
mani; ex eadem matre  
tantum uterini: cæteri  
venientes ab eadem pro-  
genie, consanguinei; è  
paterna stirpe agnati, è  
materna, cognati: vitri-  
cus & noverca habent  
privignos & privignas.

750 Pater tui paren-  
tis (utriuslibet) est  
tuus avus; mater ejus-  
dem, tua avia: porro  
horum parentes, tuus  
proavus & proavia; isto-  
rum, tuus abavus & ab-  
avia; illorum, tuus at-  
tavius & attavia; rur-  
susque horum, tuus  
tritavius & tritavia; qui

ψμζ'. Ἡ θηράπανα ῥυπα-  
ρίντα μαλακοῖς ὀδονοῖς ὑπ-  
μαίνει καὶ παῖς ὑπὸ λιντοῖς κλι-  
ναις ἐνέει, ὥστε μὴ ψυχρῶσαι,  
καὶ πολλὰς ὥπ' ἧς ἔχει χρο-  
νῶν κειμήλιον περιφέρει, ἵνα ὅ-  
τῃ κατακλίσει κατησίζηται.

ψμθ'. Ἀπὸ τοῦ θηλασμοῦ  
[ τῆς τιθνηστικῆς ] πρὸς δι-  
δακτικὴν ἵσταται, καὶ ἐπὶ  
τῇ σπαργάνῃ πρὸς καμψί-  
γυια ἕπεται, ἵνα μακρὴν καὶ  
τὰ σεραιότερα τῇ σιτίῳ ἐπι-  
ένῃ. ὁ δὲ τὸ ἐγγὺς βεβαιοῖ  
[ ἱερραμύνης ] ἐρεῖδεν, διὰ τὴν  
ὅπου τὸ λοιπὸν αὐτῇ νηπιᾷ  
βίβι [ τῆς νηπιότητος ] τῇ  
ταχυκλίσει, καὶ τῇ παιδείᾳ,  
τοῖς κορυκοσμίσις, τοῖς κροτά-  
λοις, καὶ τοῖς λοιποῖς κροτο-  
παιγνίοις διάζεται· τῇ δὲ ἀσπλ-  
γῶς ὑποπλανώμενον ἢ κλαίον-  
τα, τῇ μορμουκίᾳ φοβήσασθαι  
πτελασμοῦ ἐκφοβῶν ἐνέει-  
ται.

ψμθ'. Οἱ δὲ ἀφροτὴρ γονί-  
ου γυναικέντις, γνήσιοι ἀδελ-  
φοὶ καὶ ἀδελφαὶ λέγονται· οἱ  
ὁμοπότερες μόνον, ἡμιγνή-  
οὶ ὁμομότερες μόνον, ὁμοφύσει-  
οὶ· οἱ δὲ λοιποὶ ἐξ αὐτῆς τῆς γυναι-  
κὸς ἐκχρόνιοι, ὁμαιμένοι· ὅπ' τῆς  
πατρικῆς γυναικὸς ἀνέλθουσιν· ὅπ' τῆς  
μητρικῆς συγγενεῖς· ὁ πα-  
τερός καὶ ἡ μητέρα, ὁ φράγιος  
καὶ ὁ φράγιας ἔχουσιν.

ψι'. Ὁ τῷ γονίῳ ἐκ πατρὸς  
(ἐκ αὐτοῦ) πατήρ· ἐκ μητρὸς  
ἢ δὲ μήτηρ, μήμηρ· ἐκ πα-  
τρὸς δὲ οἱ τοκέες, πατὴρ καὶ  
καὶ μητέρα· ἐκ μητρός· ἐκ τῆς  
ἐκ πατρὸς καὶ ἐκ μητρός·  
τῆς δὲ ἐκ πατρὸς καὶ ἐκ μη-  
τρός· καὶ τῶν πατέρων  
τε πατὴρ καὶ τῶν μητέρων  
οἱ δὲ τῶν πατέρων καὶ τῶν  
μητέρων.

ther and mother; those that  
are beyond them are called  
ancestors.

751 But our children are  
son and daughter; whose  
children are our grand son  
and daughter; theirs, our  
great grand-son and daugh-  
ter; theirs our great grand-  
child's son and daughter; thence downward, our great  
grand child's grand-son and  
grand-daughter, our great  
grand-child's great grand-  
son and grand daughter, those  
that are beneath them will be  
termed our posteritie.

752 In the collateral line, your father's brother is your uncle by the father's side; your mother's brother, your uncle by the mother's side; your father's sister, your aunt by your father's side; your mother's sister, your aunt by your mother's side; above these are the great-uncle and the great-aunt by the father's side, and your great-uncle's uncle, and your great-aunt's aunt by the father's side, your great-uncle and great-aunt, your great-uncle's uncle, and your great-aunt's aunt by your mother's side.

753 The children of two brethren are brother's children, of two sisters, sister's children: of brother and sister, brother's and sisters children; but all of these indistinctly, cousins.

754 The office of parents is, in common, to attend [take heed] to their education, that is, to accustom their children to painfulness, good behaviour, piety; but to withdraw them from idleness, clowniness, (lest they take a habit of going unready, uncom'd,

supra sunt , vocantur  
maiores.

751 Liberi autem nostri sunt, filius & filia quorum liberi nobis erunt nepos & neptis; istorum, pronepos & proneptis; illorum, abnepos & abneptis; inde sunt, atnepos & atneptis, trinepos & trineptis; qui infra hos erunt, appellabuntur posteruli nostri.

752 In collateralī li-  
nea, tui patris frater, est  
tuus patruus ; matris  
frater, avunculus ; patris  
foror, tua amita ; matris  
foror, matertera ; supra  
hos sunt propatruus &  
proamita, abpatruus &  
abamita, proavunculus  
& promatertera, aba-  
vunculus & abmater-  
tera.

753 Duorum fratrum  
liberi sunt patruales; du-  
arum sororum, conso-  
brini; fratris ac sororis  
amitini & matruales; sed  
horum omnium indi-  
stinctè, sobrini.

754. Officium parentum est, attendere educationi communiter: hoc est, assuefacere prolem ad operositatem, moralitatem, pietatem: retrahere verò ab ignavia, morositate, ( nè confuscant incedere incompiti,

Ἰησὺς. Τὰ δὲ τῶν καὶ ἡμῶν,  
 πρὸς ἐς καὶ θυγάτηρ ὧν περ  
 τῶν καὶ ἡμῶν ἰσχυταὶ ὑγιάνος καὶ  
 ὑγιάνη· τῶτων, ἀφυσμῶνδος καὶ  
 ἀφυσμῶν· ἐκ ἐκων, ἀφυσμῶν  
 καὶ ἀφυσμῶν· ὅπου ἔκτων ἐστὶ  
 διςμῶνδος καὶ διςμῶνδος, τῶς-  
 μῶνδος καὶ τῶςμῶνδος. οἱ μὲν  
 τῶςμῶν γῆμῶν μῶν, ὅπου γῆμῶν  
 ἡμῶν καὶ ἡμῶν.

ψν'. Ἐν τῇ συλλέξει, ὁ  
πατὴρ σε ἀδελφός, πατρά-  
δελφον [ὁ πρὸς πατέρας θείας]  
ὡς ἐστὶ. μητὴρ ἀδελφός, μη-  
τραδέλφον ἢ τέ πατὴρ ἀδελ-  
φῶν, πατράδελφον ἢ μητὴρ  
ἀδελφῶν, μητραδέλφον ἢ  
τέτω, εἴτε συμπατράδελφον  
καὶ συμπατράδελφον, ὁ δὲ  
πρὸς πατέρας μητέρα καὶ ἢ τέα  
πρὸς πατέρα μητέρα συμπα-  
τράδελφον καὶ συμπατρά-  
δελφον, συμμητράδελφον καὶ  
συνμητράδελφον.

ψν'. Τοῖς ἀδελφοῖς σου  
τίκτα ἐξ ἰδεολογίας τῶν ἀ-  
δελφῶν σου ἀνέψους ἀδελφῆ  
καὶ ἀδελφῆς σου παύψους, καὶ οἱ  
ἐμπροσθεν τοῦ ἀνέψους τῶ-  
ν δὲ ἀπ' αὐτῶν ἀδιαφόρος  
ἀνέψους.

48. Τὸ γὰρ τοῦτον ἀπο-  
 σκάνει ἐς, τῇ γὰρ ἀφαιρέσει  
 ἀπομῶν κοινὰς ἀποσείωνται  
 τὴν ἐς, τὰ τεκνὰ ἐξ ἐπα-  
 στας, ὁμοθύναι, ὁμοθύναι ἐξ-  
 ζην ἀναστρέφει ἐς τὸν ἐξου-  
 μίαν, κακοθύνει (ἢ αὐτὸ  
 ἀκαμψα, ἀκλίβητα, ἀκατα-  
 ῖντα ἐξ ἐξουμίας ἐξ ἐξουμίας)



mented with their legacy, especially if any one depart without making of a will.

gato non contenti; potissimum si quis intestato decedat.

ἐρίζουσι τοῖς διατηρητέοις ἀρκυῶσιν, μάλα καὶ ἐπὶ τῇ ἀδελφείᾳ τῶν αὐτῶν.

CAP. LXXXI.

Heri & famuli 759. Mancipia, Vernæ, Liberti 760. Officia herorum & servorum 761.

The society between master and servant.

Herilis societas.

Ἡ δικοποπικὴ ἱταυρία.

759 The family being increased by children (or also lessened) it is necessary that men-servants and maid-servants should be hired for house-services: in respect whereof the parents become masters and dames [mistresses.]

756 Familia per solem aucta (vel etiam imminuta) opus est domesticis servitiis conducere famulos & famulas; respectu quorum parentes fiunt heri & heræ.

ψθ'. Τῆς οἰκίας διὰ τῆς τέκνων αὐξανούσης (ἢ καὶ ἐλαττούσης) χρὴ πρὸς τοὺς εὐσεβεῖς δούλους τοῦ ἑσπέρτου καὶ τοὺς ὑποσπιδάδας μισθόσθαι, δι' ὧν οἱ πατέρες δέσονται καὶ δικοποπικοῦνται.

760 Heretofore [in times past] servants were chosen, or bought, from among captives, and therefore were call'd slaves; over whom was a power of life and death: the children of servants were villains [bond-men] in like manner remaining in bondage, until they were made free [set at liberty] by an acquittance of the masters, and then they were called free-men and denizens: with us that severity is not undeservedly left off: the poorer sort serve being hired with wages, & are counted instead of tenants and retainers under those patrons [landlords] which they have chose to themselves.

760 Olim servi legabantur, aut emebantur, è captivis, ideoque dicebantur mancipia, in quos fuit potestas vitæ & necis: servorum nati fuerunt vernæ, similiter in servitute manentes: donec essent facti liberi per manumissionem domini, atque tunc dicebantur liberti & manumissi: apud nos rigor iste desuit non immerito; pauperiores serviunt conducti mercede, habenturque instar clientum, & clientarum, sub patronis, quos sibi elegerunt.

ψζ'. Πάλαι οἱ δούλοι ἐξελέγοντο, ἢ τοὶ ἐκπαράγοντο ἐκ τῆς αἰχμαλωτίας, καὶ διὰ τὸ εἶναι ἐκπαράδοτοι ἐλπίστοι· ἐπὶ δὲ τῶν περὶ καὶ τῶν ἐν τῇ οἰκίᾳ ἐκείνῃ ἐκείνων ἐστὶν ἡ δυνάμις τοῦ ζῆναι καὶ θάνατον ἐκείνων· οἱ δὲ τῶν δούλων υἱοὶ ἐκπαράγονται ὡς παῖδες ἐκ τῆς δουλείας ὑπάρχοντες, ἀλλ' οἱ δὲ ἐλευθέροι ἐκκρίνονται διὰ τῆς τῆς δικοποπικῆς ἀφίσεως [ἀπολύσεως], καὶ τότε ἀπὸ δούλων καὶ ἀφίσεως ἐκκρίνονται, παρ' ἡμῶν ἢ ἐκαστοῦ αὐτοῦ ἀπὸ αἰτίας· ὅς τις ἀναζήτης [ἐξελίπεται]· οἱ πάντες δὲ δούλοι ἐκ τῆς οἰκίας [ἐκ τῆς οἰκίας] μισθολογοῦνται, καὶ διὰ τὴν πᾶσαν τὴν καὶ ἀποσπαστικὴν εἶσιν, ὡς τῆς σπουδαίας καὶ ἀποδοτικῆς ἐξελίξεως.

761 It is the duty of masters to give their servants wages and diet; and to give out the tasks of their labours [dayes works] every day; and wishal to come and see whether every one doth vñ what he ought, and how? (in a larger family-offices [places] also are set so that one is a porter

761 Herorum munus est, præbere famulis mercedulam & alimoniā; & distribuere penfa laborum quot diebus; sed & intervifere, an quisquis agat quod debet & quomodo? (In majori familia officia quoque distribuuntur, ut

ψζα'. Τὸ τῆς δικοποπικῆς ἀποδοτικῆς ἐστὶ, τοῖς δούλοις μισθοδοτεῖν καὶ τροφίμῳ παρέχειν· καὶ τὸν καθ' ἑκάστην ἡμέραν διανέμειν ἀλλὰ καὶ ἐκαστοῦ ἐκείνου εἶναι διατελεῖ ἐκαστοῦ τὸ εἶναι, καὶ πῶς· (ἐν τῇ μεγάλῃ οἰκίᾳ καὶ τὰ καθεύκοντα διατίθενται, τὸ ἀλλοτρίῳ εἶναι ἀποδοτικῶν, [δοτῶν].)



[door-keeper], another is a drudge, a sweeper, a foot boy, &c. but it is the duty of servants, to love and honour their masters, and faithfully to discharge the works imposed on them; and to prevent inconveniencies, and to live peaceably with their fellow-servants; nor impudently to chat, &c. unless they would be dealt with [handed] like slaves.

alius sit janitor, mediastinus, scoparius, pedisequus, &c.) Servorum autem est, diligere heros, ac honorare; fideliterque exsequi demandatas operas; & praeavere incommoda; & vivere concorditer cum conservis, nec oggannire impudenter, &c. ni velint tractari serviliter.

μαστορέτις [μαστούριος] παύ-  
ροπῆρα, ἀκόλιδον, κλ. δέλιν  
δὲ ἐστὶν, τοῦ διαπόδας ἀγῶν  
τὴ καὶ πικρὰν καὶ πικρὰν τὰ  
ἐνταλνύειν ἔργα ἀποτελεῖν,  
καὶ τὰ ἀπὸ μφορεα φερφύλατ-  
τείν, καὶ οὐμοφρόνας μὲν ἦν  
σωθῆσαν διατρέχειν· μὴ δὲ  
ἀναιδῶς ἐπαυροῦσθαι, κλ.  
εἰ μὴ δὲ βελικῶς διόλῃσι ματαχ-  
εῖσθαι.

## C A P. LXXXII.

*Familie mutationum cause 762. migratio 763. Divortium 764. Adoptio  
& exheredatio 765. Redintegratio imminuta familie 766.*

## Domestical changes.

762 Now and then there is made a change of the household state; when either the habitation itself is removed, by departing to some other place; or the cohabitation of those that are of the familie is broke up.

763 For if the family increase, that one house cannot hold it, or one place maintain it, or the lettering of ones estate is hoped for elsewhere, they remove from thence to another place, packing up their moveable goods, and carrying them along with them; but selling [putting off] those that cannot be removed.

764 Now and then the adultery of either of them parteth man and wife, so that there is a divorce between them, but it is a base thing, to put away a wife for no reason, only because he doth not like to live with her in marriage.

765 Some having no children adopt strangers; who are called adopted children; and become heirs by right of adoption; again others disin-

## Oeconomica mutationes.

762 Fit interdum immutatio status œconomici; cum vel habitatio ipsa transfertur, per migrationem alio; vel disumpitur cohabitatio familiarum.

763 Nam si familia increfcit, ut eam nequeat capere domus una, aut sustentare locus unus, vel speratur alicubi melioratio rei familiaris, committitur inde aliorum, convulsis reculis mobilibus & translatis una; immobilibus autem divenditis:

764 Conjuges interdum seungit adulterium alterutrius, ut fiat inter ipsos divortium: sed barbaries est repudiare nuptam nulla de causa, tantum quod displiceat cum illa degere vitam onnu-  
bialem

765 Quidam improles adoptant extraneos, qui dicuntur filii adoptivi: fiuntque hæredes iure adoptionis, rursus

## Αἱ οἰκονομικαὶ μεταβολαί.

ψξβ. Ἐὰν ὅτι γίνηται ἡ τῆς οἰκονομίας μεταβολή· ὅτι εἴθ' ἢ αὐτὴ οἰκησις ἀλλοτὶ μεταβῇ, ἢ διὰ τῆς μοτοικησίας· εἴθ' ἢ ἦν οἰκιστὴς συνοικήσις διαρ-  
ρήνῃται.

ψξγ. Ἐὰν γὰρ ἡ οἰκία ἀυ-  
ξάνηται ὥτως, ὥστε τὸν ἑαυ-  
τὸν οἶκον οὐκ ἔτι λαμβάνειν, ἢ  
ἵπῃον εἶνα βασιάζειν, ἢ τοι ἢ τῆς  
οἰκονομίας βελτίωσις ἀλλῇ πῇ  
ἐλπίσῃται, ἐν τούτῳ ἀλλοθὶ  
ματομία γίνεται, ἥντιν ἡμετέ-  
ρων ἐκινήτων συσθλασμένην  
τε καὶ αὐτὰ μεταστῆναι.  
ἥντιν ἢ ἀματαχλήτων πωληθῇ-  
των.

ψξδ. Τὴν οἰκιστῆρα ἢ τῇ  
ἐκαστέρῃ μοιχείᾳ ἀποχρησισ-  
σῇ ὥστε διασπῆσθαι γίνεσθαι· ἀλλὰ  
γὰρ βαρβαρικόν ἐστὶν τῶν γυναι-  
κῶν εἰ μὴ ἀποπέμψῃν, μόνον  
ὅτι ἀπείσκηται τὸν βίον γαμ-  
κὸν μὴ αὐτῆς διασπῆσθαι.

ψξε. Ἀπαυθὲς πῶς τοῦ  
ἀλλοτρίους ἐκποιροῦσιν, οἱ οὗτοι  
εἰσποῖνται [υἱοθετοῖ] λῆ-  
γονται, καὶ τῇ τῆς υἱοθεσίας  
οὐκ ἀλλοθι γίνονται.  
heris

herit their sons, for uncivil  
affions: yea and turn them  
out of the family.

766 And then the parents  
dutie ceaseth by disinheriting  
or releasing of a son, as also  
the putting forth of a daugh-  
ter; but the masters, if the  
servant resign [give up]  
their service, or we ourselves  
put them away: but when  
viduowed persons are mar-  
ried again, or a foreign issue  
is adopted, or a retinue of  
new servants entertained,  
there the change is made  
good by an exchange.

alii exheredant. filios,  
propter facta propudio-  
sa: imò & abdicant è  
familia.

766 Atque tum ces-  
sat officium parentale  
per abdicationem vel  
emancipationem filii,  
sicut & elocationem  
filix: herile autem, si  
famuli resignant servitiū,  
aut nos ipsi renunciamus  
eis: sed cum conjugium  
reiteratur à viduatis aut  
adoptatur alienigena  
proles: aut adsciscitur  
novum famulitium; ibi  
mutatio pensatur per-  
mutatione.

τὴν αὐτὴν ἀλλοὶ διὰ τῶν αἰ-  
σχερῶν ἐκ τῆς οὐκ ἀποκαταστά-  
σεως καὶ τοῦ καὶ ἀποκαταστήσει  
[ἀποκαταστήσει].

ψξ. Καὶ τότε τὸ πατρὸς-  
κεν πατρικὸν δόλιον διὰ  
τῆς τῆς οὐκ ἀποκαταστάσεως ἢ τοῦ  
χρηστέως, ὡς καὶ τῆς τῆς  
δυνατῶν ἐκδόσεως: τὸ δὲ  
διαδοχικόν, ἂν οἱ οὐκ ἀπο-  
καταστήσει ἢ κατὰ τὴν, ἢ  
καὶ ἡμεῖς αὐτοὶ ἀρτίως ἀπο-  
τάξωμεν ἀλλ' ὅταν ἀνασταθῶν  
ὁ πατὴρ ὑπὸ τῆς κατὰ τὴν  
ἀποκαταστάσεως, ἢ εἰς ποσὶν ἢ ἐκ ἀλλοῦ  
ἴσου ἢ καὶ τῆς ἀποκαταστάσεως  
ἢ καὶ τῆς ἀποκαταστάσεως  
ἢ καὶ τῆς ἀποκαταστάσεως.

CAP. LXXXIII.

Respublica quid & ad quid 767. requisita ejus 768. Forma triplex 769.  
Vrbis requisita tria 770. Securitati cohabitantiū quomodo prospiciatur  
771. 772. quomodo amantiss 773. 774. quomodo commoditatis 775.  
Ædificia publica quæ 776. 777. Fora diversa 778. Opificinarum loci 779.  
Aquaductus 780.

Polici: where the sur-  
vey of a citie.

767 The bringing of many  
families under one govern-  
ment, is call'd a common-  
wealth: instituted therefore,  
that all may live peaceably,  
and do their business manage  
their affairs ] unhindered,  
nor the more powerful oppress  
the weaker.

768 For this purpose there  
is need of 1. the uniting of  
dwelling; which if less, is  
call'd a village; greater  
[larger,] a town; greatest,  
a city. 2. the bounding of or-  
ders [degrees,] that some may  
rule with authority and ju-  
risdiction; others be kept un-  
der, with subjection and obe-  
dience. 3. certain laws, by  
which all and every one are

Politia: ubi iustitiam  
urbis.

767 Respublica dici-  
tur, reductio familiarum  
multarum sub regimen  
unum: instituta eo, ut  
omnes queant degere  
tranquillè, & agere sua  
imprædite, neque po-  
tentior opprimat imbe-  
cilliorum.

668 Ad hanc rem opus  
est 1. adunatione domi-  
ciliorum; quæ minor,  
appellatur pagus; major,  
oppidum; maxima, urbs.  
2. Limitatione ordinum,  
ut alii præfint, cum po-  
estate & jurisdictione;  
alii subfint, cum subje-  
ctione & obsequela.  
3. Certis legibus, quibus  
omnes & singuli colliga-

Ἡ πολιτεία ὅπου τῆς πόλεως  
ὁπταλινος.

ψξ. Τὸ καὶ τὸν ἀποκατα-  
στήσει πολλῶν οἰκῶν ὑπὸ μιᾶν  
ἀποκαταστάσιν ἀναρχῶν, εἰς τὴν  
διαδοχὴν, ὡς ἀποκατα-  
στήσει ἀποκαταστήσει τὴν  
τὴν ἀποκαταστάσιν, ἀπο-  
καταστήσει, ὡς τὴν ἀποκατα-  
στήσει τὴν ἀποκαταστάσιν κατὰ τὴν  
ἀποκαταστάσιν.

ψξ. Πρὸς τὴν δὲ αἰ-  
τῆς τῆς οἰκατείας ἐκδόσεως  
ἢ τῆς ἀποκαταστάσεως ἀποκατα-  
στήσει ὁνομαζέται μετὰ τὴν  
κατὰ τὴν πόλιν, ὡς τὴν  
τῆς πόλεως [κατὰ τὴν πόλιν]  
ἀποκαταστήσει, ὡς ἂν ἀλλοὶ ἀπο-  
καταστήσει, ὡς ἀποκατα-  
στήσει καὶ ἀποκαταστήσει, ἀλλοὶ  
ἢ ἀποκαταστήσει μετὰ τῆς ἀπο-  
καταστάσεως τὴν καὶ ἀποκατα-  
στήσει, ὡς ἀποκατα-  
στήσει, ὡς ἀποκατα-  
στήσει.

bound together into one body.

769 There is a three-fold form of government; for in some places 1. the common people [commonalty] governing the commonwealth, changing amongst themselves the offices by turns, and is called a democracy or state: 2. in other places the chief men [best sort] rule, and it's called an aristocracy: 3. in other places one alone is supreme, and it is called a monarchy.

770 Let us take a view of a citie: where it is required that people may dwell safely, pleasantly, conveniently.

771 Fortification serves for safe dwelling: when on the outside the towns are surrounded with walls, trenches, rampiers of earth, yea and palisadoes [stake-works:] between which there is a space but on the inside a purlaw, whereby the citizens have passage to the town-walls: lastly, in higher places watch-towers, in which the city-centinels keep centry, and the watch-men watch.

772 They are wont to fence the gates with two-leaved doors, (and moreover with portcullises hanging over head,) and to secure them with bridges (either fast or to be drawn up [drawn-bridges].)

773 The sweetness of the situation, and a fine prospect, and the adornings of the towers, and at length a neat building of the streets make it a pleasant dwelling: to wit, that the chief streets, (having on both sides houses joynted together) be large; although the lanes [allies] crossing one another are most commonly

ti sunt, in corpus unum.

769 Forma regiminis est triplex; quippe administrat rempublicam 1. alicubi plebs ipsa, permittans inter sese officia per vices, diciturque democratia: 2. alicubi optimates, diciturque aristocratia: 3. alicubi potitur rerum unus solus, diciturque monarchia.

770 Circumvisamus urbem: ubi quaeritur, ut habitari queat tute, aemene, commode.

771 Tutæ habitationi servit circummunitio: cum oppidis extrorsum circumdantur moenia, fossæ, valla, imò & valli: inter quos intervallum est, introrsum verò pomerium, quâ civibus datur accessus ad munimenta: tandem locis editoribus speculæ, in quibus civici excubitores excubant, vigilisque vigilant.

772 Portas solent præmunire bipatentibus valvis, (& deinsuper impendentibus cataractis) obsequereque pontibus (seu stabilibus, seu subducilibus.)

773 Amœnam habitationem facit amœnitas situs, & elegans prospectus, & decora turrim: tandemque nitida inædificatio platearum: nempe ut primarii vici, (habentes utrinque contiguas ædes) sint amplius; licet juxta transcurrentes angustius, sicut ut pluri-

τοι ἡ ἕκαστος εἰς μίαν σὺν  
πᾶσιν συνδραμύονται.

ψεβ'. Τὸ τῆς πολιτείας εἶδος τριπλὸν ἐστὶ τὸ κοινὸν οὖνα διοικεῖ αὐτὰ καὶ ὅμοιοι αὐτοῖς, αἰτῶνται ὅλα παρ' ἑαυτοῖς τὰ ἔργα ἀλλήλους, ἡ δημοκρατία λέγεται. β' εἰσὶν αὐτῶν οἱ μεγιστῆρες, καὶ αἰετοῦ κρατία οὐνομύζονται. γ' εἰσὶν αὐτῶν εἰς μίαν κρατεῖ, καὶ μοναρχία καλεῖται.

ψ. Περισκεψάμεθα τὴν πόλιν, ὅπου ζητεῖται, ἀσφαλῶς, ἡδύως, ἐπιτηδεύως, εὐοικεῖν.

ψα'. Τῇ ἀσφαλεῖ ἐκίσει τὸ πείθεσθαι τῶν κρητῶν ὅτι ταῖς αἰσὶν ἔχουσι τοῖς νόμοις. καὶ ἡρώματα, καὶ χεῖρας καὶ χυρᾶς, αἱ μεταξὺ διαστήματα κῆται. ὡσπερ ἡ τὸν ἑαυτοῦ τοῖς πολιταῖς ποτὶ ὄχυράματα πορὸς μὲν τὸ τέλος, ἐν τοῖς ὑψηλοῖς τόποις σκοπεῖ, ὅτι οἱ πολυτικοὶ φρεσὶ φρεσὶ [πορκοῖσι.] καὶ φύλακας ἀγρυπνοῦσι.

ψβ'. Ταῖς πόλεις δικίσειν εἰσάγειν πρὸς ἀσφαλίσιν (καὶ αἰετοῖς τοῖς καταρράκταις ἐπικρυστάλλοις) καὶ ταῖς γέφυραις (εἰς πρὸς μὲν εἰς τὴν πόλιν) καὶ ταῖς γέφυραις [κρημασῶν] περιεσφῶνται.

ψγ'. Τριπλὴν τὴν οἰκονίαν ἡ τῆς χώρας προπύτης ἀπὸ τῆς ζήτητος, καὶ ἡ κορυφὴ τοῦ οὐρανοῦ, καὶ τὰ τῆς πυρρῶν καλλωπίσματα, καὶ τὸ τέλος ἡ λαμπρὸς ἡ πλατεῖα παρεκδομῶν ἀπὸ τῆς ἰνῆς ἀρχῆς καὶ ῥύθμῳ [ἔργῳ] ἔχουσι ἀμοτίεσθαι συναφῇ καὶ ἰχθυόμα τὰ οἰκίσματα πλατεῖα [ἔργῳ] αἰσι, καὶ οἱ ἀγχιδιεσχεῖς ἰχθυόμα σινυποῖ δὲ πᾶσι, καὶ τῶν









office it is to make orders [acts:] (but to be ratified by the senate:) yet the jurisdiction of these (of the two, three, &c.) lasts no longer, than they continue in the office of the two, (seven, hundred, &c.)

785 Whilest the senate keep their sessions in the court (where the list of the senators [parliament roll] and the register-book of the citizens, & the city-records are kept,) the consul [mayor] (that yearly presides fir direction, or the preconsul under him) proposeth things to be debated [advised on:] the consulars [aldermen] give their opinions [votes:] the recorders [town-clerks] sitting by decide [make an end of] difficult cases; the notaries set down the things concluded of. (The Romans in desperate cases chose a dictator, who might with absolute power command whom he would, what he would.)

786 Trades-men have their companies [corporations,] and their halls, where a young beginner professing the trade gives a trial of his skill to the masters of the company, and is at length taken into the society: the lowest sort are hangers, and the rabble-rout.

787 It is the part of citizens, to do courtesies for one another although one be more honourable than another, or hath more privilege, that is, be more free from tax and burthens (for some natives [home-born] are wont to be exempted; foreigners [strangers] are tributary [pay toll, tax, custom,] and their goods are forfeit.)

tumviro, &c. quorum officium est ferre plebiscita, (sed ad ratihabitionem senatus:) horum tamen jurisdictio (duumviralis, triumviralis, &c.) non est diuturnior, quam in duumviratu, septemviratu, centumviratu, &c. relinquuntur.

785 Dum senatus agit consessum in curia (ubi album senatorium. & matricula civium, & civa acta asservantur;) consul (presidens directionis annuatim, aut ei substituitur proconsul) proponit deliberanda; consulares viri sententias dicunt; syndici assidentes decidunt intricatos casus; notarii consignant conclusa. (N. B. Romani diligebant dictatorem in desperatis casibus, qui imperitaret absoluto arbitratu, quibus vellet, quicquid vellet.)

786 Opifices habent suas sodalitates, suasque curias, ubi novitius professus artificium, exhibet artis specimen curionibus, demumque in ordinem recipitur: infima plebs sunt mercenarii, proletarii; multitudo.

787 Civium est, præstare sibi mutua officia; licet alius sit honoratior præ alio, aut magis privilegiarius, hoc est, immuniors censu & oneribus: (solent enim quidam indigere eximi; peregrini sunt vestigiales, eorumque bona caduca.)

ἀρχαι, ἡγετάρχαι, κλ. ὁ κενὸν δικαίον ἐστὶν εἶναι τὰ τοῦ δήμου ἡγεσίματα, ἀλλὰ γὰρ ἐπεὶ οὐκ ἔστι τῆς χειρὸς τῶν τοῦ δὲ δικαιοσύνης (ἢ τῶν δικαστῶν ἀρχόντων, κλ.) ὅτε ἐστὶν πολυπραγμοσύνη, ἢ ἐν τῇ διαρχίᾳ, ἡπαρχίᾳ, ἡγεταρχίᾳ, κλ. διαπληροῦται.

ῥαί, τῆς βουλῆς [γενομένης] συνωρεσμένης ἐν τῇ βουλευτρίᾳ (ὅπου τὰ ἀρχαῖα καὶ τὰ γράμματα δημόσια, καὶ ὑπομνήματα τηρεῖται) ὁ ὑπαὶ καὶ ἑτέρω πρεσβυτέρῳ ἢ ποτιτέῳ ὑποκαθίσταται ὁ ἀνὺπαὶ) τὰ βουλευτήσια προπύθνηται οἱ βουλευταὶ φασίζονται οἱ συμβούλοι προσκαθίστασθαι τὰ ἀμφισβητούμενα διαλύσειν οἱ γερουματοὶ τὰ φασιδύτα καταγράφουσιν (οἱ ῥωμαῖοι ἐν τοῖς ἀνελπίστοις ἐπιστητάις πνεύματι ἐξελίξονται, αὐτοῦτοι οὐκ αὐτοῦδωρον, ἀρχὴν αἰεὶ εἶναι, ἢ τὴν αὐτὴν εἶναι.)

ῥαί. Οἱ ἡγετάρχαι τὰ ἐταίρια καὶ τὰ ταπεινὰ εὐσηματίζουσιν. ὅπου περὶ τοῦ πνεύματος τῆς χεὶρὸς τῶν ἐργῶν οἱ ὀπισθεῖται ἀποπληροῦνται καὶ τῶν οἰς τῆν λαμδαίαν οἱ κατὰ πλὴν δὲ οἱ μὲν τοῖς ἐργασίαις ἐστὶν.

ῥαί. Τῶν πολιτῶν ἐστὶν κοινὸν εἶναι καὶ τοῖς ἀλλοῖς ἢ ἀλλὰ ἐνδοξέσθαι, αὐτοῖς μᾶλλον προσβόλον. οὐκ ἔστιν, ὅπου πνεύματι καὶ τῇ δὲ χεὶρὶ ἐλπίσται ἐν τῇ αὐτοῦ τοῖς τινεῖς ἐπαρῆσθαι εἰσάσιν οἱ δὲ ἔτι οἱ [μέγιστοι] κλυτοὺς παλαιούς, καὶ τὰ ἐνταῦθα πνεύματα.

788 When the citizens grow few, new denizens are taken in; when they are too many, a colonie [plantation] is sent into some other place, that of them and other incomers, there may be made a new corporation [borough.]

789 It is the duty of magistrates to see, that the commonwealth receive no damage; which would be, if they should permit 1. any of the citizens to live idly; nor look after their business: 2. or to clothe himself beyond his state, or by other debauchery to spend his patrimony: 3. or again to get's living by evil courses, and to take from others their own: 4. or if any should allow of publick naughtiness, revels, riots, carousing, brothel-houses, stews, the corruption of youth: 5. or if they should distribute publick offices according to persons, not according to their ability [fitness:] 6. and wink at all disorders: 7. and should not supply others in the rooms of those that are deceased: 8. or not give out salaries to them who serve the publick.

790 For in well governed commonwealths, for all things there are 1. severer [stricter] laws, not easie to be changed, much less broken, (as those of charges, and of the prizes of things, and the wages for workmanship, &c. that none be outlaw or lawless, or may defraud, [cheat, cozen,] another;) and 2. a just execution on those that violate the laws, without respect of persons: and 3. for that end, yearly examinations, where every one is compell'd to give

788 Quando cives re-  
fugunt, admittuntur no-  
vi municipes: quando  
superabundant, colonia  
emittitur aliò, ut ex il-  
lis aliisque convenis,  
fiat novum municipium.

789 Magistratum est  
videre, nè respublica ca-  
piat quid detrimenti:  
quòd fieret, si permitte-  
rent 1. quenquam civi-  
um vivere otiosè; neque  
advigilare suis rebus: 2.  
aut vestire supra sta-  
tum, aliòve luxu prodi-  
gere patrimonium: 3. aut  
rursum facere quæstum  
malis artibus, & aliis  
præcipere sua: 4. aut to-  
lerarent publica inhonesti-  
tamenta, commessationes,  
popinationes, gæneas,  
lupanaria, labem  
juventutis: 5. aut distri-  
buerent publicas functi-  
ones secundum perso-  
nas, non secundum apti-  
tudinem: 6. conniverent  
que ad omnia præposita:  
7. & non sufficerent  
defunctis alios: 8. aut non  
contribuerent salaria iis  
qui ministrant publico.

790 Enimverò in be-  
ne constitutis rebuspub-  
licis ad omnia sunt 1.  
severæ leges, non facile  
novandæ, nedum teme-  
randæ, ut sumptuariæ,  
& de pretiis rerum, &  
manupretiis, &c. ut nè  
quis exlex, aut illex sit,  
possitque defraudare al-  
lium;) & 2. justa execu-  
tio in violatores legum,  
sine prosopolepsia: eòq;  
3. anniversaria examina,  
ubi quisque cogitur red-  
dere rationem, quâ ra-

φπδ. Τῶν πολίων [απα-  
νισμένων,] οἱ καινοὶ πορο-  
σφύονται· ὡς παρανομιῶν  
ἵ, ἀλλὰ ὅσοι ἐπὶ αἰὶνῶν  
λατῶν, ἐφ' ὃ ἐκ τούτων καὶ  
ἄλλων συνηλούτων, καὶ πρὸς  
καμώπολις γήρυτο.

φπδ. Τῶν ἀρχόντων ἐστὶν  
ὁπιοκρίνειν, ἵνα τὸ κοινὸν  
ὀλόκληρον ὑπάρχῃ· ὃ, τι μὴ  
γίνετο, εἰς ἑῶν, α'. ἔκαστος  
τὸν πολίων ὀπιοκρίνει, εἰς αὐ-  
τὸν [ῥασιονόειν,] μὴδὲ τῶν  
ἐαυτῶν ποροσφύονται· β'. ἡ-  
τοὶ ἐαυτῶν ὑπὸ τῶν τῶν  
ὀπιοκρίτων, ἢ τῶν παρὰ τοὺς  
ἐῶν ἄλλων, πῶς ὀπιοκρίτει  
διασκοπεῖται· γ'. ἡ γὰρ τῶν  
πιοκρίτων τίχεται καρδία, καὶ  
τοῖς ἄλλοις τὰ αὐτῶν ὑπεκρί-  
πτει· δ'. ὅτι καὶ τὰς τὰς ἀπο-  
μοσμίαις ὀπιοκρίτει, καὶ μὴ  
ἀπομίας, ὀπιοκρίτει, ποροκρίτει  
[ποροκρίτει,] τῆς πρὸς τὴν  
τὸν ὀπιοκρίτει· ε'. ἡ τοὶ τὰ δι-  
μόσια ἔργα διανέμει καὶ  
τὰ ποροκρίτει, ἢ καὶ τῶν ὀπιο-  
κρίτων τὰ· σ'. καὶ ἀπο-  
κρίτει τὰ πάντα τὰ ἀπο-  
κρίτει μὴ [ποροκρίτει]·  
ζ'. ἡ μὴ ἀποκρίτει τοῖς το-  
κρίτων ἄλλων· δ'. ὅτι καὶ  
ἀποκρίτει τὸν μὴδὲ τοῖς τῶν  
κοινῶν ὑποκρίτει.

ἡ. Καὶ ἄλλοις ἐν τῶν ὀπιο-  
κρίτων ποροκρίτει, πορο-  
κρίτει α'. οἱ τοῖς ἀποκρίτει  
ἢ παρὰ τοὺς καινοποροκρίτει  
πολλοὶ ἔργον ἀποκρίτει, (ὅτι  
ποροκρίτει ἀποκρίτει, ποροκρίτει  
καὶ μὴ μὴδὲ, καὶ ἵνα μὴ τῶν  
ἐαυτῶν, ὅτι ποροκρίτει ὑπὸ ἀρχῶν  
καὶ τοῖς τῶν ἄλλων ἀποκρίτει  
ἐκ β'. ἢ ἀποκρίτει πορο-  
κρίτει, ὅτι ποροκρίτει πορο-  
κρίτει, ἀποκρίτει ποροκρίτει  
καὶ γὰρ καὶ γ'. ἢ ἐαυ-  
τοῖς ἀποκρίτει [ἐκρίτει,]  
ὅτι ποροκρίτει ἀποκρίτει ἀπο-  
κρίτει ποροκρίτει, τῶν ποροκρίτει  
ἡ

an account, after what manner he gets his living: that none (to his ill) may be idle, or unjust to others; or beg from door to door: nay, the magistrate himself if he hath strangled any one, is bound to make restitution.

791 Unless these things be  
observed ( but especially that  
youth be rightly educated  
[ brought up ] ) without doubt  
there arise a disorder of af-  
fairs, thefts, rapes, robberies,  
whoredoms, mutual oppres-  
sions, poverty, at length de-  
struction, by so much the ea-  
sier, by how much the com-  
monwealth is more populous  
[ full of people. ]

792. The special care of magistrates is, in providing the community 1. of the sufficiency of things, and 2. the supports of health, and 3. the administering of justice; the first by merchants, that by physicians, this by judges.

tionem victum quærat: nè  
tui (suo malo) liceat esse  
otioso, aut in alios in-  
quo; aut exercere mon-  
dicatorem ostentatorem: imò  
etiam magistratus ipse,  
si quem expilavit, repe-  
tundarum tenetur.

791 Nisi hæc observan-  
tur (inprimis autem ut  
juventus recte educatur)  
subnascitur inadubitan-  
ter perturbatio rerum,  
furta, rapinæ, latrocinia,  
meretrices, mutuz op-  
pressiones, pauperies,  
subversio denique tanto  
facilior, quanto respu-  
blica fuerit populosior.

792 Specialis cura magistratuum est, in providendo communitati 1. de sufficientia rerum, 2. & praesidiis valetudinis, 3. & administranda iustitia: illud per mercatores, istud per medicos, hoc per iudices.

βίον ἐκζητῶν· ὁπότε καὶ ἴδῃ  
 τὴν (τὴν αὐτὴν βλαβὴν) ἐκταραχῆν  
 ἐν τῇ καρδίᾳ αὐτοῦ· ἀδελφοί, οὐ τοῦ  
 κατὰ φύσιν πᾶσι καὶ ἀποκρίναι  
 ἀποκρίναι καὶ ἀποκρίναι ἀποκρίναι  
 πᾶσι καὶ ἀποκρίναι ἀποκρίναι  
 καὶ ἀποκρίναι ἀποκρίναι  
 καὶ ἀποκρίναι ἀποκρίναι

ψα. Τύτω, ὁ φυλαττο-  
μεναι, ὡς ὅταν ἀφ' ὅπου ἡ  
νίκη ὀρθῶς ἐκτρέψεται) ὁ ἀφ'  
ὧν τὰς ἀνὰ μὲν ἐλπίας  
ὑπάρχει, κλοπῇ ἀρπαγῇ,  
λῆστα, μακροσύνῃ, πορ-  
αλλοῖς κατὰ θλίψιν, πνίξ  
(πνοῇ) καὶ καταστροφῇ τέλους,  
ποῦ ῥᾶσι, ὅταν τὸ κίνησι πᾶ-  
λυθῇ, ἀπὸ τῆς ἀρχῆς.

[illegible]

CAP. LXXXV.

*Mercatura quid 793. quid evadendum vel invadendum 794. permutatio, pensio, Moneta, Collybius, quid 795. Infisor, Tabernarius, propola 796. Auctio quid 797. fraudes in mercando 798. Annona caritas 799. Superpendium, Compendium, Dispendium, quid 800.*

MERCHANTS.

793 Because every land  
[country] doth not yield all  
things, men ought to com-  
municate to one another their  
goods: those that abound in  
one place, by sending them  
over to another, and those  
things that are wanting here,  
by fetching them w<sup>h</sup>ere,  
although from beyond-sea  
places: the name of which  
employment is merchandise,  
busied about the bringing in

MERCATOIRES.

793 Quia non omnis  
tells fert omnia, debent  
homines communicare  
sibi sua bona, quæ super-  
fluum hic, transmitten-  
do alio, & quæ defunt  
hic, addefcendo aliunde,  
tametsi & transfinatis  
locis: cui negotiatio  
est nomen mercaturæ,  
occupatæ circa invec-  
tionem & eversionem  
rerum: suo & reipu-

ΟΙ ΕΜΠΟΡΟΙ

[illegible]

and carrying out of things, for the good of themselves and the commonwealth.

794 There are to be brought in (by the help of carriage & shipping) necessaries; which are wanting at home, that the defect may be supply'd; and those that are over and above to be carried out, that they may not without use be spoil'd: this is the chief reason of traffick, which may be most easily exercised in places convenient, to wit, situated near the sea, or navigable rivers.

795 It was a long custom, to change [chop] wares (such changings are not at yet left off; afterward brass, silver, gold) was weighed unweighed {bullion} according to the set prizes of things: at length coin was found out; that is, money marked with the character of the value, to the end that at well the setting of price and cheapning, as also the bargaining, and paying might the more readily proceed; and now they exchange money by bill of exchange, a very ready way.

796 Merchants of greater credit send their wares to be sold at famous marts [Staple-towns: ] but sale-men, shop-keepers, fair-keepers travel up and down from town to town, and in yearly fairs, or weekly markets, under booths set out their wares to sell, and being sold fold them up in brown paper: pedlars sell of their wares by the high way side, in the streets, in the corners, from house to house.

blitz bono.

794. Invehenda sunt (ope vecturæ & naviculariæ) necessaria; quæ domi desiderantur; ut defectus sarciatur; & quæ supersunt evchenda, nè sine usu depereant: hæc est summa ratio mercimoniorum; exercenda facillimè in locis opportunis, maritimis putâ, aut ad fluvios navigabiles sitis.

795 Diuturnus mos fuit permutare mercēs ipsas, (cujusmodi submutationes nec dum desit sunt usurpari; postea dependebatur infectum æs (argentū, aurum) secundum indicta pretia rerū: tandē reperta est moneta, hoc est, æs signatum caractere valoris, quo procedat expeditus tum indicatio pretii, & licitatio, tum contractio & solutio; nunc etiamambiunt pecuniā per collybū, via valdè compendiaria.

796 Mercatores majoris nominis mittunt suas mercēs venundandas ad celebra emporia: sed infitiores, tabernarii, nundinatores, circumcursant oppidatim inque anniversariis nundinis, aut hebdomadariis mercatibus, venum expohunt sua sub cadurcis, venditæque involvunt cucullis: propala distrahunt sua viatim, vicatim, angulatim, domesticalim.

πωλ' αμυλω' ἀρβαναι;

ψδ'. Τὰ ἀναγκαῖα ἐμφορεῖν δεῖ (ἐκδοῦναι τῇ ὁρῇ) οἷς τι καὶ ναυτικῆς [ναυκληρίας.] τὰ ἔντοι ὀλιγάποτα, ἵνα ἡ ἐλλείψις ἐκπληρωθῇ καὶ τὰ περισσεύοντα ἐμφορεῖν, ἵνα μὴ ἀχρεῖως δοσολύται ὅτις ἐστὶν ὁ ἀρχαῖος λογισμὸς ὅτις ῥαδίως ἀσκήται ἐν τοῖς τόποις ἐπιτηδείοις, παλαιότερον δὲ παρὰ τὸ πλοῖμα ποταμὸς κρημνοί.

ψδ'. Τὸ πολυχρόνιον ἔθος, πρὸ αὐτῶν ἀρχαῖσιν αἰσιν ἀπὸ πάλαι (ἢ παλαιά) γὰρ ταῦτα ἔχει τὰ ἐπὶ χερσίν) καὶ τὰ ἐπὶ πλάτῃ ἀχρεῖα καλὰς (ἀργυρὸν χρυσόν) καὶ τὰς παλαιολογίας ὅτις ἐστὶν πρὸς τὸ πλῆθος νόμισμα ἀνδρῶν, τὸ ἐστὶ καλὰς καὶ τὰς ἀξίας καὶ ἐπὶ σήμερον, ἵνα ἀχρεῖσιν ποταμῶν, ἢ τῇ μισθῇ, καὶ ἀπὸ τῆς ἐπὶ σωθῆκα, καὶ ἐκπῆσις ἐκ τῶν τινῶν μεταλλάτῃ καὶ χρυσῇ αἰὰ διὰ κοινῆς, σωτῆρος τὰ τὰ τῶν.

ψδ'. Οἱ ἔμποροι ἀξίωτες τὰ αὐτῶν ἀρχαῖσιν αἰσιν πρὸς τὰ διασῆμα ἐμφορεῖν ἢ ἀπὸ μεταλλάτῃ χρεῖν σιλευθῇ ἢ ἀλλὰ ἢ παλαιά, γρῦνται [γρῦνται] ἀργύρω, καὶ πρὸς ἀπὸ τῆς ἐπὶ πλοῖμα, καὶ ἐν τοῖς καὶ ἐπὶ πλοῖμα, ἢ τῶν καὶ ἐπὶ πλοῖμα ἀργῶν, ἐκπῆσις πλοῖμας ἐπὶ τὸ σκῆμα, καὶ τὰ πρὸς ἐκπῆσις τῶν καλῶν μαστὶν ἐπὶ τῶν οἱ ποταμῶν καὶ αὐτῶν καὶ ἐπὶ τῶν καὶ γῶν, καὶ οἷας πρὸς σκῆσι.





εὐπαστε, which maketh poor ;  
sparingly, thrift, which ma-  
keth rich.

quæ depauperant ; par-  
cius, compendia, quæ  
opulentant.

ζῆται τὸ πρὸς ἑαυτὸν φε-  
δωμένως, ἀφ' ἑαυτοῦ, τὸ πλε-  
νίζον.

CAP. LXXXVI.

Medicorum necessitas 801. & officium 802. Diæte ratio 803. Morbi præ-  
notio quomodo fiat 804. & quomodo aggressio 805. Curationis initi-  
um 806. somensationes, &c. 807. Morbosa materia corpore pellituv  
trinis remediis 808. alterantibus 809. evacuantiis 810. roboranti-  
busque 811. Soteria & Sostia quid, item valedudinarius, Clinicus, Recidi-  
ua (passio) 812. Præscriptionum characteres 813. Pharmacopole va-  
sa 814. Medicinas unde paret 815. Chymici operationes 816. & opera,  
Decocti, Succj, Balsama, &c. 817. item Iulepi, Syrupi, &c. 818. Un-  
guenta, Emplastra, Clysteres, &c. 819. Chirurgi actiones 820, 821.

Physicians with Apothe-  
caries and Chyrurgions.

Medici cum pharmacopoliis  
& chirurgis.

Οἱ ἰατροὶ μὲν τὸ φάρμακον  
πρωτῶν τι καὶ χειρουργῶν.

801 It is true that disor-  
ders are got by intemperance :  
but this also, that scarce any  
one can live so exactly ( in  
this corruption of things now )  
but sickness will happen.

801 Accerfi morbos  
intemperantiâ verum est:  
sed & hoc, vix quen-  
quam posse vivere tam  
accuratè ( in hac jam re-  
rum corruptione ) quin  
ægritudines obveniant.

ωδ'. Ἐκ τῆς ἀπερσίας ὁ-  
σος ἐπὶ τῶν ἀσθενῶν, δὴλον ἐστὶν ἄλ-  
λα καὶ τῷ τοῦ, μάλιστα πᾶσι ὅπως  
ἀπερσιῶς οἷόν τι εἶναι διαζῆναι  
τὸ βίον ἐν ταυτῇ τῇ ὄντων  
διαρροῇ, ἀλλ' οὐ τῇ τὸ ἴσθαι  
μάλιστα ἀπαρτίστοι.

802 Therefore the physici-  
an prescribes a diet to those in  
health, to the sick medicines.

802 Medicus ergo  
præscribit sanis diætam,  
ægris pharmaca.

ωδ'. Οἱ ἰατροὶ γὰρ διατρί-  
σται τοῖς ὑγιεῖνσι διαί-  
ται, τοῖς ἰσχυροῖσι φάρμακα.

803 He prescribes a diet  
( which is the best medicine,  
because most secure, and with-  
out violence ) while he teach-  
eth them to moderate their  
meat and drink, sleep and  
watching, fulness and empti-  
ness, the motions of body and  
mind ; that none of them  
be entertain'd before natural  
desire, nor be extended beyond  
satiety, nor otherwise apply'd,  
than is fitting.

803 Diætam præscri-  
bit ( quæ est optima me-  
dicina, quippe securissi-  
ma, & sine violentia )  
dum docet moderari ci-  
bum & potum, somnum  
& vigilias, repletionem  
& exinanitionem, corpo-  
ris & animi commotio-  
nes, nè quid istorum ad-  
mittatur ante naturale  
desiderium, nec exten-  
datur ultra satietatem,  
nec adhibeatur aliter,  
quàm expedit.

ωγ'. Τὴν διαίτην διατρί-  
σται ἵαμα κάλλιστον, ὅτι ἀ-  
σφαλίστατον, καὶ ἀκρίβητος ἐστὶν  
χρὴν διδασκαίαν τὸ βροῦμα καὶ  
πόμα, ὕπνον καὶ ἀγρυπνίας,  
ἀναπλησιν καὶ ἐκκένωσιν, καὶ  
τὰς σωματικὰς τι καὶ ψυχικὰς  
κινήσεις. ἵνα μὴ τι τῶν  
προσδίδχεται πρὸς τὴν φυσικὴν  
ὁπιδυμίαν, εἰδὲ προσλείπειν  
ἐπιπλέοντα τῆς πληρωμῆς, μη-  
δὲ ἄλλως παρέχεται, ἢ συμ-  
φῆρι.

804 Visiting a patient  
[ sick-body ] he doth not rashly  
undertake the cure ( as quack-  
salvers and mountebanks are  
wont : ) but first he enquireth  
after the kind, seat, causes of  
the disease, not only by the

804 Invisens ægrum,  
non aggreditur medica-  
tionem temerè, ( ut so-  
lent circumforanei me-  
dicastri, & mulomedici : )  
sed indagat prius morbi  
speciem, sedem, causas,

ωδ'. Τὸν νοσήσαντα ἰσχυρο-  
πρὸς τὸν, ἢ περὶ τὴν  
τὴν ἰασιν [ διαρροίαν ]  
ἰσχυρεῖ ( κατὰ τὸν οἶον φε-  
δωμένως τινος ἰατροῦ, καὶ ἐν  
κλινικῇ τῇ [ ἰσχυρῇ ] )  
ἀλλὰ δὲ τὸ πρῶτον γινώσκον  
relation



























their eyes [cast a mist before them] with a strange nimbleness of doing their tricks, that they are thought miracles, when nevertheless the thing is performed by sleight of hands; and also dancers on the ropes, not walking only upon a rope stretched forth on high, but also leaping with naked swords (wonderous bold) whilst they poize themselves with a pole held in their hands: and also mimmers with visards on, and such like gypsies.

340 Stage-players afford a more plausible sight: where on a theatre some memorable deeds of the ancients are historically represented; or that by players, or actors in habits, coming forth of the tiring-room upon the stage: if handsomely, they are applauded; if feebly, they are stamped at, and hissed off the stage.

341 The actors here are, either comedians, while a comedy is acted, presenting passages variously disturb'd, but with a merry come-off; or tragedians, whilst a tragedy is acted, with a cheerful beginning, but a sad end: in both there is a prologue, and four or five acts, each being divided into some scenes of persons talking together, and the chief spectators sit together in a gallery [boxes.] the pit is left at random for the rabble; yet money is required of one and other.

342 By moving [stirring] themselves they seek to recruit their strength, who exercise themselves in running, dancing, wrestling, fencing, balling, &c.

gunt aciem oculorum mirā volubilitate gestulationum, ut miracula putentur, cum tamen res peragatur pernicitate: necnon funambuli, non ambulantes solum super fune extenso in sublimi, sed & subsultantes cum strictis ensibus (papat quā audaces!) dum sese librant haltere manibus gestato: itemque larvati ludiones, similesque circulatores.

340 Scenici ludi præbent spectaculum plausibilis: ubi in theatro historice representantur quædā memoranda antiquorum gesta, idque ab histriionibus, vel personatis primis, prodeuntibus è spatio in proscenium: si argute, applauditur illis; si inscite, exploduntur, & exhibantur

341 Actores hic sunt, vel comædi, dum comædia agitur, exhibens res variè turbatas, sed cum iuxta catastrophe: vel tragœdi, dum tragœdia, cum iuxta principio, sed tristi exitu: utrobique est prologus, & quatuor aut quinque actus, quilibet divisus in aliquot colloquientium scenas, primæque spectatores consistunt in orchestra, cavea relinquuntur promiscue plebecula; locum tamen poscitur ab his & illis.

342 Commovendo se querunt redintegrare vires, qui sese exercent cursu, saltu, jactatu, luctatu, pugilatu, equita-

ποιοῦσι οἱ παρ' ὧν τῆς χειρὸς καὶ σχήματος τοῦ σώματος ὅσοι ὁδοὶ αὐτῶν, ὥστε θαύματα νομίζονται· ἀλλ' ἴμωι τῇ αὐτῇ πρὸς ταῦτα ἐπιπλήσονται· ὡς αὐτοὶ καὶ οἱ χοροὶ αὐτῶν, μέλας πολὺν, ἢ καὶ ὅσον αὐτῶν ὅσον ἐκταθέν· ὅσον μὲν βαδίζοντες, ἀλλὰ καὶ μὲν μαχαίρῃν ἰσχυροῦς ἰσχυροῦς, ὅσον δὲ ἀλτῆρας ἐκ χοροῦ ἐξέρχονται· αὐτοὶ δὲ ἐκ θαύματος αὐτῶν οἱ πρὸς τοὺς ἀπὸ τοῦ σώματος ἐκταθέν· καὶ οἱ αὐτοὶ αὐτῶν.

αὐτῶν. Χαρακτὴρ ἐστὶν ἡ μάχη παρ' ἧν τὸ σκηνικόν, ὅπου ὁ τῶν θεατρῶν λόγος ἔστιν ἀποκρίσας τῶν λόγων τοῦ πρὸς τοὺς ἀπὸ τοῦ σώματος ἐκταθέν· ὅσον μὲν μαχαίρῃν ἰσχυροῦς ἰσχυροῦς, ὅσον δὲ ἀλτῆρας ἐκ χοροῦ ἐξέρχονται· αὐτοὶ δὲ ἐκ θαύματος αὐτῶν οἱ πρὸς τοὺς ἀπὸ τοῦ σώματος ἐκταθέν· καὶ οἱ αὐτοὶ αὐτῶν.

αὐτῶν. Οἱ ἀπὸ τοῦ σώματος ἐκταθέν, καὶ αὐτοὶ αὐτῶν, ὅσον μὲν μαχαίρῃν ἰσχυροῦς ἰσχυροῦς, ὅσον δὲ ἀλτῆρας ἐκ χοροῦ ἐξέρχονται· αὐτοὶ δὲ ἐκ θαύματος αὐτῶν οἱ πρὸς τοὺς ἀπὸ τοῦ σώματος ἐκταθέν· καὶ οἱ αὐτοὶ αὐτῶν.

αὐτῶν. Ἐν τῷ κινήσει αὐτῶν ἀναμῶν ἡ ἰσχυρὸς τοῦ σώματος, ὅσον μὲν μαχαίρῃν ἰσχυροῦς ἰσχυροῦς, ὅσον δὲ ἀλτῆρας ἐκ χοροῦ ἐξέρχονται· αὐτοὶ δὲ ἐκ θαύματος αὐτῶν οἱ πρὸς τοὺς ἀπὸ τοῦ σώματος ἐκταθέν· καὶ οἱ αὐτοὶ αὐτῶν.



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342 By moving [stirring] themselves they seek to recruit their strength, who exercise themselves in running, dancing, hustling, vrestling, fencing,

gunt aciem oculorum mirâ volubilitate gestulationum, ut miracula putentur. cum tamen res peragatur pemicitate: necnon funambuli, non ambulantes solum super fune extenso in sublimi, sed & subsultantes cum strictis ensibus (pape quàm audaces!) dum sese librant haltere manibus gestato: itémque larvati ludiones, similesque circulatores.

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342 Commovendo se quarunt redintegrare vires, qui sese exercent cursu, saltu, jactatu, luctatu, pugilatu, equita-

τοις] οἱ παρ' ὧν τῆς χιρ-  
νομίας καὶ σχήμα τοποιήσας  
ἐστὶν ὁ θαλαμὸς ἀπατῶντες,  
ὅστις θαυμάσια νομίζονται,  
ἀλλ' ἡμῶν τῶ ἀκούσῃ σου  
ταῦτα ὁππότε σὺ αὐτῶν  
καὶ οἱ χοροὶ δάμῃ; μάλα  
πολλοὶ μὲν, ὅτι σὺ οὐκ ἐν  
ὧν κατὰ τὴν ὁρμὴν  
καθίζοντες, ἀλλὰ γὰρ καὶ μὲν  
μαχαίρῃν ἐκπασιμῶν ἰππο-  
χάμῃν, ὅταν τ' ἀληθῶς ἐν  
χορῷ εἰσέλθῃς αὐτοὺς συ-  
θυμῶντα; ἔτι καὶ οἱ πρὸς  
ἀπίδια ἐκδιδυμῶν ἐκχαλ-  
κῶν καὶ οἱ πῦρτοι ἀγῶνται.

αμ. Χαιρεῖστέ μοι θάμα  
παίχῃ τῶ σκηνιακῶ, ὅπου ὡ  
τῶ θεάτρῳ ἀπὸ τ' ὑπεκρίτων  
πύλοισιν ὁρῶσιν οἱ ἐκδιδυ-  
μῶν ἐκ τῶ ἐκπασιμῶν καὶ  
ἐν τῶ χορῷ κίον ἐκπασιμῶν  
ἰστορικῶς μνημονεύει τὰ πᾶσι  
παλαιῶν σπέρματα παρ-  
θέντων ἐν ἀνδρῶν, συλλογῶν  
τῶν οἱ θεατῶν ἐὰν ἐμαδῶν,  
ἐκπῆσαι καὶ ἐκσυρῆσαι.

αμ. Οἱ ὑπεκρίται εἰσι,  
ἢ κομῶντες, ὅταν ἢ κομῶν  
διαδέρχωνται, δυσχερὲς περὶ  
ματὰ ἐ συγκαταλέγειν, ἀλ-  
λὰ σὺ τῶν κατὰ τὸν  
παίχῃ καὶ τὰς τῶν, ὅταν  
ἢ τὰς τῶν σὺν θαυμά  
τῶ ἀρχῇ, τῶ δὲ τῶν ὁπ-  
κλῶν τῶ ἰαμοφορῶν ἐν  
σπέρματι, καὶ δὲ τῶν  
ἢ ἐκ σπέρματος τῶν τῶ  
σπέρματος συλλαβῶν τῶν  
ζῶντων καὶ τῶν θεατῶν οἱ ἐ  
ἐκπῆσαι οἱ, ἐν τῶ ὁρῶν  
καθίζοντες, τὸ δὲ θεατρικόν  
καὶ σπέρμα τῶ ὁρῶν ἀνα-  
μνηστικῶν ἀνολύγῃ τῶ θεα-  
κόντων ἀπὸ πάντων τῶν θε-  
ματικῶν διδύκῃ.

αμ. Ἐν τῶ κινήν ἐα-  
τῶ ἀντιπῶν τῶ ἰσχυρῶν ἐα-  
τῶ δὲ τῶν, τῶ ὁρῶν τῶ  
ὁρῶν τῶ τῶ τῶ τῶ  
θαλαμῶν, τῶ τῶ τῶ  
riding



riding, casting a bar, and  
also balls and such like exer-  
cises.

843 In running, they who slide on ice; or by appointing themselves a line; as soon as they are come at it, presently they stand still, and be that runs beyond it, or comes short of it, loseth the game: but chiefly those runners, who run a race, setting forth at the starting place, and running within the rails to the goal where every one striveth to get before the rest, yet the first only carrieth away the prize [wager,] by judgement of one that sits by.

844 Dancers, according to the tune of the minstrel, and guidance of the fore-man [leader of the dance,] dance figure-dances with several turnings, and fetch capers.

845 Casters [darters] cast  
[throw] forward before  
them, or hurle into the air  
quoits, and other flinging  
things, or by aiming at a set  
mark, they strive to hit it.

345 The wrestler endeavoureth in the wrestling place [ring] to sting him that wrestleth with him, taking him about the middle [waist:] but he by struggling against him labours to throw him: where to trip is good play, to give the hug, good sport.

347 Champions fight a duel, in the fighting place with whorl-hats, fencers with swords, and play their prize by the direction of a master of defence, at sword-play :

tionē, vestitationē, pilā  
item, similibusque com-  
motiunculis.

842 Cursu: qui super-  
vehuntur in glacie; aut  
sibi designando lineam; et  
simul ac eum attigerunt  
protinus consistunt; &  
qui ultra eam procurre-  
rit, aut citra eam substi-  
terit, perdit ludum: im-  
primis autem illi cur-  
sores, qui cursu contem-  
dunt in stadio, incipien-  
tes cursuram à cancello-  
bus, & inter cancellos  
decurrentes ad metam,  
ubi quilibet laborat  
prævertere cæteros,  
primus tamen solus re-  
portat brabeum, ab as-  
sidente brabeuta.

844 Saltatores, ad mo-  
dulos choraulæ, ductuq;  
choragi, ( seu præfulto-  
ris) ducunt choreas, variâ  
circumgyratione, & tri-  
pudiant.

845 Jaculatores jaciunt  
in porrectum ante se, vel  
evibrant in auras, discos,  
& alia missilia, vel colli-  
mando ad præfixum sco-  
pum, contendunt cum  
tangere (ferire.)

846 *Luctator nititur  
prostrernere colluctato-  
rem medio prehensum  
in agone; sed ille relu-  
ctando renititur affligere  
ipsummet: ubi supplan-  
tare artis est, recellere,  
rîsus.*

847 Pugiles congregantur duello, in palaestra castris, gladiatores gladiis; decertantque sub directione lanitae; dimicatione gladiatoria.

τῇ ἰππείᾳ, τῇ ὀρχήᾳ, τῇ  
 Σφαιρίᾳ, καὶ πῶς δὲ ταῖς  
 κινήσει, ἑαυτοῦ ἀσκεῖν τις.

αμγ'. Τῷ δ' ἐρμῳ. οἱ πῦς  
 πῦςιν ὑφ' ἐρεμῶν οὗτι τῷ  
 πῦςιν τῷ ἡ αὐτοῖς γαμμῶν  
 πῦς διασημαίνονται, αὐτῶν  
 αὐτοῖς οὐδὲς εἰσενετα' οὐ δὲ  
 πῦςιν πῦςιν πῦςιν, ἡ πῦς  
 τῶν πῦςιν πῦςιν, γαμμῶν  
 πῦςιν οἱ δὲ ἐρμῶν εἰσενετα',  
 οἱ δὲ πῦςιν τῷ δ' ἐρμῶν ἀρ-  
 γῶν πῦςιν τῷ δ' ἐρμῶν ὑπὸ τῷ  
 βαλδῶν [ τῷ ἀρπῶν ]  
 ἡ πῦςιν πῦςιν ἡ αὐτοῖς πῦςιν  
 πῦςιν πῦςιν πῦςιν πῦςιν πῦςιν  
 ἡ πῦςιν [ τῷ πῦςιν ] ἡ πῦςιν  
 πῦςιν ἡ πῦςιν πῦςιν πῦςιν  
 πῦςιν, οὐ πῦςιν πῦςιν  
 πῦςιν πῦςιν πῦςιν πῦςιν πῦςιν  
 πῦςιν πῦςιν πῦςιν πῦςιν πῦςιν

οὐδ'. Οἱ ὀρχιστῆς, ποῦς ἔ  
 ἔχουσιν μαλασίαν, ἐπὶ τῇ τῇ  
 χροσῇ [χορσῇ] ἀγαγῇ,  
 ποικίλεις καὶ κίλιν σερφῶς  
 χροῖες, καὶ πυρρὶ χροῖες  
 [ἀναπιδῶς].

ομή. Οἱ ἀκούοντες τὸν δι-  
σκου, καὶ πολλὰ βλητὰ καὶ ἄλλ'  
ἀπέναντι βάλυσιν ἢ εἰς τὸν  
αἰῶνα ἀναπάλλωνται, ἢ τοὺς ἄ-  
λλους τῶν σπουτῶν στρατομα-  
χῶν ὁπλίσουσιν [ἀπ' αὐτῶν] αὐτῶν  
ἐπαυλοῦνται.

1015. Ὁ παλαίστης [ἀθλη-  
 τὴς] ὁ τοῦ ἀγωνιστοῦ τὴν  
 ἀνταγωνίζωμαι καὶ μέγαν λη-  
 ρόντα μαχάται· ἄλλην τέρσεται·  
 ὁ δὲ πάλιν ἀντιπαλαίει ἀν-  
 τον προσπίπτει· ἀναπαύσεται·  
 ὁ πάλιν ὑποσκηπίζει· ἵππαστον  
 ἐπὶ τὸ δὲ αἶμα· ἵππεν [ἵπτα-  
 ρεῖν]· γελᾷ σμῆν [γελᾷ σὶν]  
 1020.

αὐτῶν. Οἱ πικταὶ ἐν πα-  
λαιᾷ τῇ ἐκκλησίᾳ οἱ  
ἐπισκοποὶ [ἐξουσία] τῆς  
ἐκκλησίας ἀλλοιούσης [τοῦ μαρτυ-  
ρίου] καὶ τοῦ ὁσίου.  
μὲν οὖν, καὶ τὰς ἀγίας

P 4  
ssbore

where one strikes, the other receives, stops, puts aside the blow; but he gets the better, who lays it on, the winking fighters being about to fight at fist-cuffs, were set together by the ears in a simple combat, blindfold [hood-sinks.]

848 The riding sport is,  
when a groom bridling a  
horse, putting a snaffle into  
his mouth, and making him  
gentle with whistling, teach-  
eth him according to art to  
pace, leap, wheel about,  
and carry his rider gently,  
or when a vaulter leapeth  
from horse to horse, with a  
wonderful quickness.

342 The play of ball is by  
tossing and giving [serving]  
(in a tennis court or else-  
where:) when one serveth it,  
the other taketh it & serveth  
it again: whether it be a soft  
ball, stuffed with hair, and to  
be struck with a goff stick;  
[batle-dore;] or a hand ball  
[tennis-ball] to be struck  
with the hand or racket; or a  
floxen-ball filled with wind,  
(a bladder) to be beaten  
back with the fist.

850 Let us add to moving sports those childish ones; prison base [tig.] where they run and catch one another: a hoop all bid, or hide & seek, where they hide & seek one another; swinging, where they swing themselves so and fro on a swing: walking on stilts, by bradling up and down upon stilts: nine holes [pis- holes:] nine pins, throwing a bowl to strike down the pins: a whipping the top with a scourge; jockeying of hard pellets out of an elder gun, &c.

ubi alter ictum infert, alter excipit, inhibet, propulsat; vincit autem qui infligit: andabatque pugnaturi pugnis, committebantur perridiculo certamine, praevelatis oculis.

843 *Equestre ludicrum*  
est, cum equis frenans  
equum injecto lupato,  
mulcensque poppyimis,  
docet ex arte gradi, sali-  
re, converti, fessorem-  
que molliter gestare;  
aut cum desultor trans-  
fult de equo in equum,  
mirâ celeritudine.

o 349 Ludus pilæ fit  
expulsum & datatum  
(in sphæristerio vel  
alibi) cùm eam alter  
mittit, alter expicit &  
remittit: sive fit pila  
paganica, pilis farta, &  
percutienda ferulâ, sive  
pila palmaria ( harpa-  
tium) repellenda pal-  
mo, aut reticulo; sive  
pila pugillaria aëre  
distenta ( follis) rever-  
beranda pugno.

850 Addamus lufio-  
nibus motoris pueriles  
iftas : diffugium, quo  
fe fugitant & captitant,  
myindam (latebram vac-  
cæ,) quâ fe abſcondunt  
& quæritant : oſcilla-  
tionem, quâ fe agitant  
à petrauro : inceſſum  
grallatorum divarican-  
do grefſum ſuper gra-  
las : ejaculationem glo-  
borum in ſcrobiculos;  
jaſtationem globi, ad  
deſcendendum conoſ: ver-  
ſationem turbinis flagel-

σμῶ μοτομαχῶν συνουσιῇ  
 ζοῖται· ὅπερ ὁ αὐτὸς ἡγεμὼν  
 ἐπ' αὐτῇ, ὃ ἐξέλεγεταί καὶ αὐτῷ  
 νῆται· νῆκα δ' ὃ ἐνέριψας ἀν-  
 δαδ' ἔτα τρεῖς πυγμαῖς μαχ-  
 σόμενοι, πᾶσι γὰρ πᾶν κρατε-  
 ραδ' εὖ ἐμύχετο, ἥνδ' ὀφθαλ-  
 μῶν ἐσκεπασμένων [χαλυσ-  
 σάντων].

αυμὴ. Τὸ παίζειν ἱπποκύν  
ἐστίν, ὅταν ὁ ἱπποκύμῳ τῷ  
ἱππῷ τῶν ἡνίων [τῶν χαλκῶν]  
ἐκ πιθεῖς χαλκοῖ, πῶς πο-  
τὶς μακρὴ βαλῇ [παύσῃ]  
πύσματος βαλίσαν, σκῆπτρον  
[ἀναπηδᾶν] ἀνελφειοῦται,  
καὶ τὴν ἱππία μαλακῶς βα-  
σταῖεν, διδοῦσκέ· ὅ ἐστι ὁ ἀ-  
ληπτοῦς ἀφ' ἱππῶν εἰς ἱππὸν  
ἑταρμασῇ αὐμὴν τὴν ὑσφιπ-  
δα.

[illegible][illegible]

851 *An exercise is made by playing at even or odd, and by shaking the fingers; and by drolling [asking riddles,] and witty questions: then by lotteries, as in dicing, where the dice are flung out of a box (but this is for the most part the way of dice-players;) or when they strive with lot and art [good play,] as in tables, and cards; or lastly with art alone, as in chess-play the most ingenious of all.*

852 *But we must play, that it may be delightful, with those of the same age and our equals, and that with a stake; but for no great matter, that it may be without trouble and care: (as it is when we play for a fillip [box o'th' ear, to drink off a cup]) and with fair gamesters, who will not cozen [cheat] you, or disturb the sports with railings [scoldings,] curses, or obscene speech: but there is time to be given also between games, to talk with your companions.*

lo: elisionem stupea glandis è sambucino iclopo, &c.

851 Concertamen fit, ludendo par, impar & micando digitis; & certando ænigmatibus & captatoriis quæstionculis: tum sortilegiis, ut in alea, ubi tali (tessera) immittuntur per fritillum (sed hoc est ferè aleatorium;) aut ubi certatur sorte & arte, ut in ludo calculorum, & lusoriis chartis: vel denique solâ arte, ut in ludo latorum ingeniosissimo omnium.

852 Ludendum autem est, ut delectabile sit, cum coætaneis & comparibus, idque cum sponcione: at non in res magnas; ut fit citra inquietudinem & sollicitudinem: (qualiter fit, cum luditur pro sustinendo talitro vel alapa, vel pro evacuando scypho) & cum bellis collatoribus, qui te non deludant, aut conturbent felicitatem jurgiis, devotionibus obsecrationibusve: sed locus quoque dandus est diludiis, ut garras cum congerronibus.

CAP. LXXXIX.

Conviviorum fines 853. Apparatus 854, 855. Conviviarum Adventus, & accubitus 856. Structoris & Præpositoris actiones 857. Eduliorum genera 858. Boni ad mensam mores 859. Potula 860. Proxinationes 861. Bellaria 862. Pocania 863.

The rites of feasts.

Convivales ritus.

Οἱ νόμοι συμποσιακοί.

853 The meetings of towns-  
men at feasts are not to be

853 Congressus oppi-  
danorum convivales non

ἀνγ'. Αἱ ὁμιλίαι [συμ-  
ποσίαι] τῆς πόλεως ἑκαμῶς  
παρὰ

ἢ τῆς συμπίτης βαλάνις ἐξ ἀφαιρητῆς ἀκτίνος.

ἀνὰ. Συμπαροίξονται δὲ καὶ παίζοντες ἀρτοποιεῖσιν, καὶ τὰς ἀκτιλῶνας ἰσοκλήτους, καὶ τὰς ἄλγεα πλῆρεις ἰρίζοντες, καὶ ἀποπαιδύοντες τὸ μαγνὸν ἰδίαν αἰνίγμασι καὶ τοῖς γρίφοις. ἀποτίπῃ τὰς ἀποβολαίας, ὅς ἐστι καὶ κούρῃ, ὅπερ εἰ ἀσέβητοι [παιδοὶ] διὰ τὴν πύργον ἐμπαισκόμεναι (ὡς τὸ κούρῃς κόρινθον) ἀγνοοῦντες καὶ τὴν τέχνην ἀμύλλαντα, ὅς ἐστι τὴν ψυχοδοναυτικήν, καὶ τοῖς χερσίν ἐκπατρίσθαι: ἢ τὴν τέχνην τῆς τέχνης μάγον, ὅς ἐστι τὴν ἀπὸ πύργου ἀποβύ-  
ουσαν τῆς πύργου [λαγνείας] σωματῆς.

ἀνγ'. Παιδείῃ δὲ ἀμύλλῃ, ἵνα περιπόνηται, καὶ τῆς ἐγ-  
ρησίας. ἀλλ' ὅτι ἐπὶ τοῖς μα-  
γνῶσις, ὅς ἐστι ἀπὸ ἀρχῆς τῆς καὶ ἀμύλλης, (καὶ ἀμύλλῃς ὅταν αἰ-  
τὸ πῦρ καὶ ἀμύλλῃς ὑπομῆται, ὅ  
καὶ ἀμύλλῃς, ὅταν εἰς τὸ σπορῶν  
δοκίμῃς καὶ ἀμύλλῃς) καὶ μὴ  
τὴν συμπαροίξαν καὶ ἀμύλλῃς,  
εἰ πῦρ σὺ ἀπὸ ἀρχῆς, ὅ  
τοῖς ἐκείνοις, τὰς ἀμύλλῃς  
καὶ τὰς ἀμύλλῃς, τὰς  
ἀμύλλῃς ἀμύλλῃς ἀμύλλῃς  
ἀλλὰ καὶ ἀπὸ ἀρχῆς δὲ  
μαγνῆς τὴν καὶ ἀμύλλῃς  
καὶ τὴν ἀμύλλῃς ἀμύλλῃς  
σπορῶν.



front of an ewer, or over a  
out of a water-pot [pitch-  
cher.] and wiped them with a  
clean towel (to offer a full  
one would be uncivil,) they  
sit down by one another upon  
the stools being set in order  
(it was a custom heretofore  
to lie down.)

857 The carver neatly cuts  
up the dishes set before him,  
and helps [serves] them: the  
taster tasteth the drink first,  
and drinketh the first cup,  
which the guests pledge; one  
standing with a flie flap, who  
drives away the flies, that  
they may not trouble the  
guests, or light on the meat.

858 Of meats the first are  
spoon-meats; (broths [pot-  
tage,] gruels, potched eggs,  
&c.) not to be licked with the  
tongue put forth; but to be  
supped up in a spoon: the rest  
are taken out with forks; and  
are cut with knives, held by  
the handle [haste]

859 Those that are well-  
bred put bits into their  
mouths moderately, not sling  
them in; they eat with chew-  
ing, not swallow with gobling;  
lest afterward they should  
belch, or kick up; nor lick their  
lips, but wipe them with a  
napkin, if they be greasy.

860 In the mean while  
drinking-vessels are brought  
out of the pantry, and being  
washed are set upon the cup-  
board: and whilst the but-  
ler draweth wine in a bottle,  
and beer in a jug [jack,] the  
waiter pouring it out of the  
great pot, and pouring it into  
pots, cups, glasses and bowls;  
gives it to the cup bearer,  
and he to the feasters.

aut super pelvim ( seu  
pollubrum ) ex aquali  
( urcoolo, ) terferantque  
mantili mundo ( inqui-  
natum præbere incivile  
foret, ) assidunt juxtim  
per disposita sedilia ( olim  
mos erat accumbere )

857 Structor deartuat  
appositas dapes scitè, ac  
dispertitur: prægustator  
prægustat potiones, aut  
propinat promulsidem,  
quam prælibant discum-  
bentes: adstante, qui abi-  
git muscas, muscario, nè  
sint infestæ epulantibus,  
aut illabantur epulis.

858 Eduliorum prima  
sunt obsonia; ( juscula,  
pulmenta, ova forbi-  
lia, &c. ) non lambenda  
exsertâ linguâ, sed for-  
benda cochleari: cætera  
eximuntur furculis, &  
conscinduntur culttris,  
prehensis manubrio.

859 Benè morati in-  
gerunt bolos ori mode-  
ratim, non injectant;  
comedunt manstando,  
non glutiant turbici-  
nando; nè postea ru-  
stent, aut singultiant,  
neque lingunt labia, sed  
detergunt mappulâ, si  
perungantur.

860 Interim potoria  
vasa depromuntur e re-  
positorio, prolutaque re-  
ponuntur in abaco: &  
dum cellarius promit  
merum hirnèâ, & zythû  
obbâ, pincerna id fusu-  
m è cantharo, infusumque  
poculis, calicibus, vitris  
& pateris, porrigit po-  
cillatori, hicaudem con-  
vivantibus.

σείμροι, καὶ τῶν καθαρῶν χει-  
ρὸν ἔχοντες δοτῶν μαγυρίων  
( ἀκαθάρτων δὲ παρίχον ἀ-  
κισμὸν ἔστω, ) ὅππῃ θρόνον  
ἀρχὴ καθεζόμενται [ καθύπερθε  
ἀνακλῶντες εἰσὶν αὐτῶν. ]

αὐτῶν. Ὁ τραπηζομὸς τῶν  
σπῆα παρατιθῆναι κελεύει ἐξ-  
αρτοῖ καὶ διαμερίζει· ὁ δὲ  
προγαστῆς ἢ πῖστοις προγασ-  
ταί, ἢ τὸ ὑδρίον μετὰ πίνει,  
ὅππῃ ἀνακλῶντες προκλῶντες  
παρατίθεται· ἢ τὰς μύσας ἵνα  
μὴ τὰς διαχέωσιν ἐν χολῶ-  
σιν, ἢ τοῖς ἐδίσμασιν ἐσπί-  
πῃσιν, ἢ μωιστοῖς ἐν ποσὶ βῆλοσ.  
οὐκ. Ταῦθ' ἐπισυγῶν τὰ  
κατὰ ὁρίοντα ἔστω ( ζωμὸς,  
σολῆς, ἢ ἀροφητῶν, κλ. ) ἀ-  
τῇ γλασσοῦ προφαινομένη μ-  
ετῶν λήχιν δέει, ἀλλὰ τῶ  
κοχλῆαρι βοφῶνται· τὰ λοιπὰ  
δικτυοῖς ἐκτρέφεται, καὶ μα-  
χαρίσιν κατὰ πῖνται, τῇ λα-  
βῇ ὅππῃ μετὰ χειρὸς.

αὐτῶν. Οἱ ἀσπίοι βόλῃς τῶν  
σπῆα μετὰ τῶν ἐπιθῶσιν, καὶ  
ἐρίπῃσι τὸ βρομα ἀσπίοι  
μαστῶσιν [ μαστῶνται ] καὶ  
κατὰ βροχθίζοντες κατὰ πῖνται,  
ἐνκαὶ ἢ μὴ μετὰ τῇ ἐρίπῃ  
ἢ ἀνακλῶνται· ἀδὲ τὰ χεῖρα  
λεχμάσιν κατὰ χεῖρα ὄνται,  
ἀλλὰ τῶ χειρὸς μαγυρίων [ ἐκ-  
μαγυρίων ] δοτῶν μαγυρίων.

αὐτῶν. Ἐν τῶ μετὰ τῶν ἀγῆν  
ποπτικῶν ἐξ ἀποθήκης [ κυλ-  
κείων ] προκλῶνται, καὶ ἐκκα-  
λῶν [ κατὰ βροχθίζοντες ] ἐκ  
βακον ἀποκλῶνται ἔστω, καὶ ὅταν  
ὁ ταμίης πρὸ μέθῃ τῶν οἶνων ὀφεί-  
λῃ τὸ ζυθὸν τῇ προκλῶντι  
δοῖσιν προκλῶντες, ὁ εἰνογῶν  
αὐτοῖς κανὼν, καὶ ἐκκαλῶνται,  
καὶ ποπτικῶν, κίλῃσιν, ὕδατος  
καὶ οἶκαυ ἐκκαλῶνται τῶ  
ποπτικῇ ὀρέγῃσιν, ὁ δὲ πῖς  
δαίτυμῶσι [ συμπότησι. ]



361 Then they drink to one another, and drink round ones health, and t'other's health, and drink to one another bowls to drink off at one draught; especially after they have suddled a while.

362 *At last the platters are taken away, with pieces, crusts, and half eaten bits, and other scraps; and the junkets and sweet-meats are brought in: but the truth isn't so, pleasant discourses and merry drolleries are the chief part of gallant entertainments, and joyful feasting; because the mention of one thing falling in, many things may be merrily spoken of.*

863 The banquet and feast  
being ended, they rise from  
table, and they thank him  
who treated them liberally,  
and they go home; if at night,  
with lighted torches [link]  
before them: although some  
gormandizers, having taken  
also an afternoon's luncheon,  
& fed sufficiently, they throw  
in besides after-suppers, that  
they may bury themselves the  
sooner.

361 Tūm fiunt propi-  
nationes & circumpo-  
tationes, pro salute hu-  
jus & illius, præbunt-  
que sibi crateres ad ebi-  
bendum uno haustu;  
præsertim postquam ad-  
biberunt.

862 Sub extremum  
tolluntur patinæ cum  
buccellis, crustis, seme-  
sisque micis, & aliis  
analectis, apportantur-  
que bellaria, & falgama:  
verum enimverò festiva  
colloquia, & lepidæ  
confabulationes, sunt  
primaria pars lætæ tra-  
ctationis, lætæque epu-  
lationis; quia interce-  
dente mentione unius  
rei possunt multa edifi-  
cari hilariter.

863 *Peraſto conviviali  
epulo, ſurgitur à menſa,  
gratèſque aguntur ei qui  
tractavit liberaliter, itur-  
que domum; ſi noctu, fa-  
cibus prælucentibus :  
quanquam quidam hel-  
luones, etiam ſumpto  
antecœnio, & commef-  
ſati abundè, ſuperinge-  
runt pocœnia, ut ſe con-  
tumeliant citiùs.*

ωξ' α'. Τὸ πᾶν ὁμοφύλον  
ταυ, καὶ οἱ ἐκ τῆς ταυ ἀλλήλων  
αἰσθητικοί ποιοῦσι, & ὁμοπαι-  
σαι αὐτοὺς ἀλλοις κρηττότερον ἐστὶ  
ποτίσασθαι καὶ οὐκ ἀπολαύειν· μὴ-  
λάττω δ' ὑμῖν τὸ μαθεῖν ταυ.

[illegible]

αὐτοῖς. Τὰ συμποσίον τι-  
 λισαῖον ἐπὶ ἡρακλῆος ἀνι-  
 στατο, καὶ τῷ βασιλεὺς ἐπα-  
 στάντι χάριν εἰδέναι, καὶ εἰ-  
 ρὴ ἀπὸ ἡρακλῆος ἀνυποβί-  
 λαμπρῶν ποσειδωνεύοντι, ἡ-  
 ἡς ἀδύνατον [ἡρακλῆος]  
 τινος, καὶ τὸ ποσειδωνεύοντι  
 [ἡρακλῆος] καὶ εἰς ἡρακλῆος  
 μελῶν ἐστιν, ἐπὶ τῷ ποσει-  
 δωνεύοντι, ἐπὶ τῷ ποσει-  
 δωνεύοντι, ἐπὶ τῷ ποσει-  
 δωνεύοντι.

**CAP. XC.**

*Varios esse Sepulchrales ritus* 861. *Antiquorum cremationes & busta, Praeficae*, 865. *Nostra mortuos humandi consuetudo* 866. *Epitaphia aliâque monumenta* 867.

### Funeral rites.

364 The last thing which men owe to one another, is the carrying them out of this world; whereof several ways are observed, even at this day.

*Sepulchrales ritus.*

864 **Ultimum** quod mortales debent sibi invicem, est deductio ex hac vita; cujus non una ratio observatur, hodieque,

Τὰ καὶ οὖν [πὰρ οὖν ἰσχυρὰ  
τὸς ἀντὶς νόμῳ.]

αὐτῶν. τὸ ἱερὸν δὲ τὸ  
τοῦ θεοῦ ἐστὶν ἀλλήλων δια-  
κονήσαν, ἵνα ὡς ἐκ τῶν ἐκ  
ἐκείνου· οἱ δὲ μέντοι ἐπαρ-  
ταίται λέγουσιν, καὶ τῶν  
[ἐκείνων].

265 In time past they  
burned the carcases, and the  
ashes (sprinkled with sweet  
liquors) they laid up near the  
burning places in ousels: and  
left the ghosts should walk,  
they performed to them obse-  
quies with funeral-feasts:   
hired mourning-women la-  
mented with mournful songs  
and ditties, by reckoning up  
the praises of the dead.

366 *We bury our dead*  
in the ground; who being  
lamented [deplored] by us,  
and presently on the day of  
death being laid in a chest, or  
also embalmed by the embal-  
mer, are shut up in a coffin,  
and the funeral is set forth  
with funeral-pites for the  
corps being put on a bier, is  
carried out by the bearers,  
and exequies are performed  
with funeral pomp, towards  
the church-yard {the men  
walk in black, the women  
veiled:} where he is buried  
by the grave-maker [sexton,]  
who sometimes also burieth  
again the dig'd up bones, or  
putteth them in a bone-house  
[charnel.]

867 *At the sepulchres of those who have deserved well, are erected tombs, or other honourable monuments, statues, epitaphs, &c. and dirges [funeral ditties] are sung; and encomiums are recited solemnly: thus we alive celebrate the obsequies of the dead (with honourable mourning.)*

36. Quondam combu-  
rebant cadavera, cineré-  
que (conspersos odoratis  
liquoribus) condebant  
prope busta in urnis : &  
nè manes oberrarent, fa-  
ciebant illis iuxta ferali-  
bus epulis : conductæ  
verò præfixæ descebant  
lugubribus lésibus &  
nuntiis, enumerando lau-  
des defuncti.

866 Nos humamus  
noſtros demortuos: qui  
à nobis complorati, &  
mox emortuali di luga-  
briter induti, vel etiam  
à pollinſtore pollinſti,  
includuntur capulo (lo-  
culo :) adornaturque fun-  
nus funeſtis ritibus: fun-  
nus nempe impoſitum  
ſandapilæ (feretro) ef-  
fertur à ſandapilariis, fi-  
untque exſequiæ fune-  
bri pompâ, cœmeteria-  
um verſus (viri incedunt  
pullati, fœminæ ricinia-  
tæ: ubi ſepelitur à veſpil-  
lone, qui & effoſſa inter-  
dum oſſa reſodit, aut re-  
condit in oſſuario.

867 Bene meritis eriguntur altiores tumuli ad sepulchra. vel alia honoraria monumenta, statua, epitaphia, &c. cantanturque epicedia; & recitantur sollemniter encomia: ita vivi parentum mortuis honorifico luctu.)

ὁδῶ. Οἱ πάλαι τῶν κηρῶν εἰς  
 πύρρον ἀνακαίοντο ἐν κρυπτο-  
 ρεῖνι κατ' ἄρσενον, τινὲς ἀποδιδ-  
 ναι ἐν ταμίᾳ τερψίνος ἄλλοις μοῖ-  
 ραι ὑποχθόνους κατ' ἄρσενον καὶ  
 ὅπου μὴ ὑποχθόνους ὄντας παλα-  
 ῖναι, ἀγασσάμενοι τοὺς πύθνη-  
 κόσιον ἵππων· αἳ δ' ἔδραυνήσαν-  
 ται ὁδοῖα, ἰαλῶσι καὶ νυνίαις  
 ἰδρῶσι, τὸν ἵπκωμα τῶν ἐπι-  
 νυλίων· ἐξαερωμένηται.

αὐξῶν. Ἡμεῖς τοῦ ἡμῶν νό-  
μου ἐκπαθῶμεν, ὅτι πῶς αὖ  
ἡμῶν ἐλοσθημεν, ἡμεῖς καὶ αὐτοὶ κα-  
τὰ τὴν ἀντιφρόσιν ἡμέτερον παντε-  
λὴς ἡμεριστέμενοι [ ἐν ἐλπίδι ἡμε-  
ραι, ] καὶ ὑπὲρ τὴν νικηφόρον ἐπὶ  
ἀληθεύμενοι, τῇ ἑκείνῃ [ σοφίᾳ ]  
ἰσχυρόμενοι, καὶ ἡ καθ' ἑαυτὴν [ τῇ  
ἐκείνῃ ] τῶν νουνοσκόπων ὅτι  
ἐκείνηται χρῆσθαι τοῖς ἐκεί-  
νῃ [ νικηταὶ σοφίᾳ ]· τὴν  
ὑπὸ τῇ νικηφόρῳ ἐκφύρταται  
καὶ ἡ ἐκείνη σὺν σομπτῇ νο-  
μιζομένη πρὸς τὴν κοινωμένην  
γίνεται, ( ἡ αὖτε μιανέ-  
ται ἐκείνην, αὖ γυναικας  
κρηττωσά [ καὶ καλυμμένα ] )  
ὅτι καὶ τῇ νικηφόρῳ καὶ ὑπὸ  
τῇ, ὅς ἐστι ἐκείνη καὶ τὰ ὅσα  
ἐξουχὴ θένται ἀντιφύττει, ἡ καὶ  
ἐκείνη καὶ ὑπὸ τῇ θένται.

ως ζ'. Τὸς διδρυταὺς πορὶ  
 τὴν ἐκκλῆσαν παρὰ τὴν ἐκκλῆσαν  
 [κατοικίαν,] ἰσχυρὰ [δύναμις]  
 ὁπότε, καὶ τὰ ὁπότε  
 ἐκ τῶν αὐτῶν, καὶ τὰ ἐκ τῶν αὐτῶν  
 πρὸς τὴν ἐκκλῆσαν ἐκ τῶν αὐτῶν  
 ἐκ τῶν αὐτῶν (τὸ ἐκ τῶν αὐτῶν)  
 τὸς ἐκ τῶν αὐτῶν ἐκ τῶν αὐτῶν  
 [τὸ ἐκ τῶν αὐτῶν ἐκ τῶν αὐτῶν.]

C A P. XCI.

*Regnum quid, &c. ad quid 868. requisita ejus 869. Determinatio à vicini 870. Divisioque in Territoria 871.*

**Of a Kingdome:** where  
the survey of a countrey.

*Regnum : ubi lustramen  
regionis.*

Ἡ Βασίλειά σου ὦ πατήρ  
 χαίρει ὁππῶδες.

368 A KINGDOME

868 REGNUM di.

ἡ δὲ Περικλῆος πρόλιος καὶ  
ἡ συντομία

is said to be the engaging [imbodying] of many cities, and lands under one head; entered to this end, that force being united may be the stronger, to withstand those things, which might bring a dissolution.

869 There are three things necessary, 1. a large country, capable of many inhabitants: 2. a rank of states ordained: 3. a firm establishment of laws.

870 It is good that a country should be reduced under one government, and divided from others by bounds; those either natural; of seas, lakes, deserts, mountains or rivers; or made by art, as with felling of woods, castles, on the borders, &c. (those only of China, as we know of, have separated themselves from Tartaria, with a wall of four hundred leagues length, &c.)

871 A Kingdom within it self is divided into certain principalities, counties, lordships; where if any one rule absolutely, it is a dominion: where he hath only a jurisdiction, a lieutenantship; (a country subdued by war, and added to our empire, is called a province:) but of what kind soever those tracts [counties] are, they are circumscribed country by country with their bounds; and the lesser territories enjoy lesser privileges; the greater ones greater.

citur conciliatio multarum civitatum, & terrarum sub uno capite; inita eo fine, ut unita virtus sit fortior, ad obfistendum illis, quæ dissipationem adferre possunt.

869 Ibi tria sunt necessaria, 1. regio ampla, multorum inhabitatorum capax: 2. digeries statum ordinata: 3. sanctio legum firmata.

870 Bonum est regimen esse redactam sub unum regimen, disclusamque ab aliis limitibus; seu nativis, marium, paludum, desertorum, montium vel fluminum; seu arte factis, puta concadibus silvarum, arcibus limitaneis, &c. (Uni Chineses, quod sciamus, discluserunt se à Tartaria, muro quadringentarum leucarum, &c.)

871 Intra se regnum dividitur in certos principatus, comitatus, dynastias: ubi si quis absolute dominatur, est dominium: ubi duntaxat jurisdictionem habet, districtus: (ditio bello devicta, & nostro imperio adjecta, dicitur provincia) qualescunq; autem sunt isti tractus, circumscribuntur regionatim suis limitibus: fruunturque minora territoria minoribus immunitatibus, majora majoribus.

χωρῶν, ἐπὶ μιᾷ ἀρχῇ συγκείμεναι ΒΑΣΙΛΕΙΑ λέγεται· εἰς τὸ ἐπιταγῶν, ἵνα ὁ εἰσπράττεισιν ἰσχυροτέρα γίνωτο, εἰς τὸ ἀντιστασθαι τοῖς τῶν κατὰ λυσις ἐπιβίοντι.

αὐτῶν. Ταῦτα ἀναγκαῖα ἐστὶν α. ἡ χώρα πλατεία, πολλοὺς κατοικοῦντες β. ἡ διατάξις τῶν κρατασίων ὀρθολογική γ. ἡ νομοθεσία βέλτερον ὡς [κατασκευασμένη].

αὐτῶν. Τῶν χωρῶν, εἰς μίαν τῶν πολιτειῶν ἀναγερῶν, συναίρειν αὐτῶν ἐτέρων διαμειρίσθαι· εἰτ' αὐτορρίσις τῶν θαλασσῶν, ἡλῶν, ἱερῶν, ὁρίων, ἢ ποταμῶν ὁρίσμοις· εἰτε τεχνικαῖς, διανοοῦσι ὁλομίαις, ἱερῶν καὶ μαθηρῶν, κλημῶν οἱ Σινάοι, ὅ, τι εἰσάγουσιν, αὐτὰς διηχρήσαντο· ἐπὶ τῶν Ταρτάρων τείχει, ὅ, λεύκων.

αὐτῶν. Ἐαυτῆς ἐντὸς ἡ βασιλεία μερίζεται εἰς ἀρχαῖς συνυπεροχρῶς, δυναστείας· ὅτε ἐὰν τις τιλῶν κρατεῖ [διοστέκει] διοστέκει [ἐπικρατεῖ] ἐστὶν ὅσα μόνον τῶν δῆμων διακρίνει, διοικήσεις (ἢ διοικήσεις) χωρῶν, καὶ τῶν δυναστεῶν ἡμῶν ὁμογενῶν ἐπαρχία λέγεται· αὐτῶν δὲ σκοπῶν εἰσὶν αἱ χωρῶν, τοῖς τέρμασι καὶ ἐκάστῃ συγκοινωνῶν καὶ τῶν ἐλάστων τῶν χωρῶν ἐλασμάτων τῶν ἀτελειῶν ἀπολαύει, τὰ μείζονα.

## C A P. XCII.

Statuum in Regno liberorum 871. primarii sunt Proceres 873. Populus non onerandus 874. Regnum hereditarium aut electivum 875. Regam vicarii & Legati 876. domi consiliarii, Ministri varii 877. Eunuchi, Moriones &c 878.

Æc. 878. Regalis majestas 879. Comisia 880. Monarchæ ac Imperatores 881.

The managing of a Kingdom.

Regni administratio.

Τῆς Βασιλείας διοίκησις.

872 In a Kingdom are free-states, joined together with the bond of statutes; having under them the people whom they rule; but over them a King or Queen, whom they obey.

873 The chiefest amongst the states are peers, earls, marquesses, dukes, arch-dukes, ruling like petty Kings in their earldomes, marquises, dukedomes; and having under them lords, barons, knights: to wit, owners of lordships, baronies, and farms, either as free holders, or as vassals, by right of fee.

874 The people observe their superiours in all things, and pay taxes, tributes, customs and sometimes also head-money; namely to their treasurers, receivers, farmers of customs: but let it please rulers to rule, that it may also please the subjects to obey, without complaints and force: they are not to be squeezed with purveyances, and drawn dry with exactions: rather to be upon with doles, and donations; to pill and poll his subjects is the part of a tyrant.

875 A King either enjoys his scepter by inheritance (where that is the right of the royal race, that the first-born succeeds,) or else is chosen by the free votes of the states, the place being vacant, and takes a crown with homage:

872 In regno sunt liberi status, colligati inter se vinculo statutorum; habentes infra se populum, cui imperant; supra se autem Regem vel Reginam, cui parent.

873 Primarii inter status sunt proceres, comites, marchiones, duces, archiduces, dominantes instar regulorum in suis comitatibus, marchionatibus, ducatibus: habentesque sub se dynastas, barones, equites: possessores scilicet dynastiarum, baronatum, prædiorumque, sive mancipi, sive ut vassallos, jure feudi

874 Populus obedit suis superioribus per omnia, penditque census, tributa, vestigalia, quandoque & capitacionem; nempe ipsorum quæstoribus, tabulariis, publicanis: sed imperantibus libeat sic imperare, ut collubeat & subditis obedire, citra querelas & coactionem: non sunt attenuandi angariis, exhauriendique exactiōnibus: potius delinendi congiariis & donativis: excarnificare suos, est tyrannus.

875 Rex, aut hæreditario capescit sceptrum, (ubi vis illud regii stemmatis est, ut primogenitus succedat,) aut eligitur liberis votis ordinum sede vacante, accipitque coronam cum homagio:

ωσ". Ἡ βασιλεία ἐστὶν ὅτε οἱ ἐξουσιαστικῆς αἱ καταστάσεις καὶ νόμοι συναρπάζονται ἔχοντες ὑπὸ αὐτῶν τὸν δῆμον, ὃ ἀρχαῖον· ὑπὲρ αὐτῶν δὲ τὴν βασιλείαν ἢ τὴν βασιλισσάν, ὃ σφειδαρχῶσι.

ωγ". Τὰν κραταῖσιν αἱ κυρεῖσται εἰσιν οἱ ἐπαρχοὶ, μαρκεῖται, μαρκεαρχαί, ποροῖοντες [ἡγεμόναι, δὲ καὶ] ἀρχιποροῖοντες, βασιλίσκων δικαίω ἐν ἐπαρχίαις, μαρκεῖται, ἡγεμονίαις αὐτῶν διασπάζοντες· καὶ ὑπὸ αὐτῶν τὴν δυνάμειν, κυρίως, ἐκπῆδες διωκασίων δύνανται. κυρεῖσται τῶν, καὶ τῶν χωρίων κτήτορας, ἢ τοὶ καὶ μισθῶ, ἢ πρὸς δουλείας χέρονται.

αδ". Ὁ δῆμος τοῖς ἐπαρχοῖς ἐν πάσῃ δουλείᾳ [ἐπαρχείᾳ] καὶ πικρῶν, ἐπισθοραῖς, τέλει διαχωρίζεται, ἰδὲ ὅτι καὶ συμφορῶν [διδόχῃ] ἀπέναντι τοῖς δικαῖς ἀρρογο λόγοις, λογισαῖς, καὶ τελευταῖς αὐτῶν. ὅταν δὲ τὸ καὶ δὲ ἀρχὴν, ὅτε καὶ τὸς ἀρχοὺς ἀρχαῖον ἐκπῆδες· ἐκπῆδες· ἢ δυνάμει δὲ ταῖς ἀφαιρεταῖς συνίσταται αὐτὴν, καὶ τὴν διασπορῶν καταδίδειν, μάλιστα δὲ λαμπροῖς ὅτε δύνανται καὶ ἀπομαῖ· αὐτῶν δύνανται κτήτορας· ἢ λαδὸν κατακυριεύοντες, τὴν αὐτὴν ἐστὶν.

ωε". Ὁ βασιλεὺς ἢ κληρονομικῶς τὸ αὐτῶν ἐργασματὶν ἐκίει (ὅτε καὶ βασιλικὸν στέμμα καὶ αὐτὴν ἐστὶν ἢ θεομῆς, τὸ τὸν ποροπλοῦν διαδίδον τὴν γένειν) ἢ ταῖς ἐλευθερίαις καταστάσιν· ψήφους ἐκλήγεται, καὶ ὁ στέφανος αἰσῶ





[gorgeously] attired in a robe of state, and adorned with a diadem [crown,] and guarded with a throng of courtiers.

880 Parliaments are kept about business that concerns the whole kingdom, to which are called [summed] the nobility, and chief men [burghesses] of the cities where some above others have prerogatives of vote: but none should be forc'd to vote for, or against; whether a new law is to be made ratified, [or an old one abrogated] [abolish'd,] or money to be new coin'd, or a league to be made [enter'd,] or a war to be resolved on.

881 The Kings of Kings call themselves monarchs and emperours, and rule alone for the most part, absolutely: although the Roman Cæsars [Emperours] were wont to choose themselves colleagues [partners,] but now (in the Roman-German empire) they are chosen by the seven Electours.

magnifice vestitus trabea & ornatus diademate, stipatusque frequentia aulicorum,

880 Comitia aguntur in negotiis concernentibus totum regnum, ad quæ concietur nobilitas, civitatumque primates: ubi alii præ aliis habent prærogativam suffragii; nemo autem debet invitatus suffragari, vel refragari; siue facienda est quædam nova lex, siue abroganda vetus, aut novanda moenia, aut ineundum fœdus, bellumve decernendum.

881 Reges regum appellant se monarchas & imperatores, regnantque ferè soli. absolute: quanquam Romani Cæsares soliti sint legere sibi collegas; sed nunc (in Romano Germanico imperio) eliguntur a septem electoribus.

ἢ αὐτοῦ μὲν μεγάλου βασιλέως ἀμνηστία, τὸ δὲ διαδήματι κοσμήσει, ἐν ὅλῳ αὐτοῦ τοῦ.

αὐτ. Ἐν πῶς τοῦ τοῦ βασιλείας, οἱ δὲ βασιλεῖς, καὶ τῶ πρότερον μεγάλῳ βασιλεῖ πρὸς τοὺς ἄλλους οἱ ἄλλοι πρὸς ἑαυτοὺς τῶ τοῦ χρίσματος ἐξ ἑαυτοῦ ἔχουσιν ἑαυτοὺς ἢ ἀλλοτρίως φησίζοντες [χρίσονται] ἢ ἀπὸ φησίζοντες δεῖ εἶπαι ἵνα πᾶσι τοῖς ὑποῦντες δεῖ, εἶπαι πᾶσι τοῖς ἀντιπρὸς, ἢ τὸ νόμιμον ἐπὶ πᾶσι τοῖς, ἢ ἀπορρίπτει πρὸς δεῖ, ἢ πᾶσι τοῖς φησίζοντες.

αὐτ. Οἱ τῶ βασιλεῖ βασιλεῖς ἐαυτοὺς Μονάρχας ὀνομάζουσιν, καὶ ἀποκρᾶττες, καὶ ὅτι τὰ πλεῖστα μέρη βασιλεύουσιν, ἀντιπρὸς τοῖς καὶ οἱ Ρωμαῖκοὶ Καίσαρες πορροκαλῶν ἑαυτοὺς καὶ Συνάρχοντας ἐκώδησαν ἑαυτοὺς ἢ (ὡς τῶ Ρωμαιοῖο Γερμανοὶ ὅτι καρατεῖς) ὑπὸ τῶ ἐκλογῶν πορροκαλῶν.

CAP. XCIII.

Bellorum causæ variæ 882, 883. præveniendæ semper si possint 884. aut in ipsis principiis sopiendæ 885. si nequeunt, apparatus Bellum 886. Exercitus colligitur 887. & armatur 888. & redigitur in ordinem 889, 890, 891. suscipiturque expeditio & castrametatio 892. excubiæ 893. Speculatoris 894. Acies ordinatur 895. Prælii descriptio 896, 897, 898, 899. & Cladis ac Victoriae 900, 901, 902. Urbis obsessio & violentia oppugnatio 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, &c.

The troubles of Kingdoms, and wars.

Turba regnorum, & bella.

Αἱ τῶ βασιλείων πορροκαλῶν καὶ Πόλεμοι.

882 A peaceable state is most to be wished for, but it falls out now and then, that it cannot be obtained by force of arms; either because the

882 Status pacatus est optatissimus, sed sit nonnunquam, ut nequeat obtineri, nisi vi armorum; siue quod gentes finiti-

αὐτ. Ἡ ἐιρηνὴ αἰνιωτάτη ἐστὶν ἢ μάχαις μόνον ἐκείνοις ἐὶν ὅτι τὰ ἴσως ἐκείνοις τοῖς τῶ πρᾶκτων ἀμνηστία τῶ ἀρ. νῦν Q. bōdāting

bordering nations invade ours (by moving quarrels concerning the bounds [limits;]) or because great men involve the people in war (by striving among themselves about pre-herminence) or because also troubles arise at home, nor to be laid [appeas'd] any other way than by force.

883 To wit, when the superiours tyrannically strive to put the yoke of bondage on the inferiours; but these think they must try hard for their liberty, or revolt to another master, or when some factious disturbers (for private grudges, upon this or that pretence) conspire secretly, and endeavour to make plots, tumults [howling-tumults,] seditions [up-roars] rebellions, and by this means civil wars.

884 Nevertheless that war may be prevented, we must try every thing, at home and abroad: namely, to make peace with the borderers, and the leagues ever now and then to be renewed; but those at home to be kept under the equalitie of laws, nor injuries to be permitted on any one; unquiet spirits are chiefly to be observed [lookt after,] that are prone to innovation, and subtle to quarrel at any thing, that they may have nothing to pretend for their plottings.

885 Notwithstanding a disturbance being risen, a reconciliation is wont to be sought by agents or an interposition of neighbours, where, by the tumultuous persons may be removed from their evil

max invadant nostra (movendo lites de confiniis;) sive quod potentes involvant populos bellis (contendendo inter se de eminentia,) sive quod etiam domi motus suboriantur, non aliter compescendi, quam vi.

883 Futa quum superiores tyrannice intentant inferioribus jugum servitutis; hi autem censent dimicandum esse sibi pro libertate, vel deficiendum ad alium dominum: aut quum factiosi quidam turbatores (propter privatas similitates, alio tamen quopiam pretextu) disseminant clandestinas conspirationes, & moluntur concitare conjurationes, tumultus, seditiones, rebelliones, atque sic bella intestina.

884 Ut tamen anteveniat bellum, nihil non tentandum est, domi forisq: nempe deprecandū cum confinibus, compactaq; subinde renovanda. domestici tunc continendi, sub aequalitate juriū, nec permitenda injuria in quinquā; apprimē observandi iniquitati, proclives ad novationem rerum, & callidi causari quidvis, nē quid obtendere queant suis molitionibus.

885 Nihilominus contra conturbatione, sollet reconciliatio requiri per internuncios; aut interpositio vicinorum, quā tumultuosi dimoveantur à pravis consiliis;

ἐπιδυνάμην· ἢ ὅτι οἱ διαχωρίζοντες τὸν δῆμον τοῖς πολιταῖς ἐπιτίθενται· ἢ ὅτι ἡ παρὰ τὴν ἐμελίαν, καὶ ἄλλαν, ἢ τὴν βίαν συνάγει, ἐπιγινώσκουσα.

αὐτῶν. Οἷον, ὅτι οἱ μέγιστοι τῆς δαλείας ζυγὸν τοῖς ἄλλοις τυραννικῶς ἐπιτίθενται· οἱ δὲ τῆς ἐλευθερίας χάριν διαμαρτυροῦνται, καὶ πρὸς ἄλλον τινα κῆρυγόν τινα κατασκευάζουσιν· ἢ ὅταν κατασπασθῇ τῆς ἐξ ἡλικίας διὰ τὰς ἰδίαις δυσκολίας κυριεύει· ἐν ταῖς πόλεσι κατασκευάζουσιν, καὶ συμμαχίας, συγγενείας, ἐπαγγελίας, ἀφ' ὧν νικῶντες, ἐπὶ τοῖς πολέμοις ἐμφορὰς, ἐξήγησιν περιγράφουσι.

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are arm'd cap-a-pe, are on every side done with brigandines; for the left arm a buckler or shield [target:] but for the right a spear; to the side he girts a sword, or hangs it in a belt, that it may the more readily be drawn out of the scabbard, and being drawn out, it may the more easily be put in up to the hilt.

889 Then he marshals the army, into regiments and bands: whilst he bringeth the horse into troops with cloaks, the foot into companies with coats; and both into squadrons or tents; and sets over the squadrons sergeants and corporals, over the hundreds captains, (to wit, in horse-companies, masters of horse, in the foot, masters of foot) over thousands colonels; and at last over all the General in his coat of armour.

890 The assistants of these are lieutenants, ensigns [cornets;] and the camp master, every one of which, if they please, get them a deputy [proxie] to look to their private affairs.

891 Dragoons and volunteers are rank'd both with horse and foot, fresh-vvater soldiers are mingled amongst the old beaten soldiers (after they have been exercised afore-hand with trainings;) sutlers and lanfres-fadoes are appointed for drudgeries.

892 Things being thus order'd, with all haste the expedition is undertaken; and the quarter-master designs the camp in such a place, as may be convenient for provi-

vel scutum, dextrâ verò hastam: lateri accingit gladium, vel appendit baltheo, ut promptius stringatur è vagina, evaginatusque recondatur facilius capuloreus.

889 Dehinc concentuat exercitum, per legiones & vexillationes: dum redigit equitatum in turmas chlamydatas, peditatum in cohortes sagatas, utroîque autem in contubernia (seu decurias) præficitque decuriis decuriones, centuriis centuriones (nempe equestribus magistros equitû, pedestribus magistros peditû) millenis chiliarchas (sive tribunos;) tandem omnibus paludatum imperatôrê.

890 Adjuncti horum sunt, locumtenentes, vexilliferi, & campiductor, quorum quisque si vult, adsciscit sibi optionem, ad curandum res suas privatas.

891 Dimachæ & volones aggregantur tam equitatu quam peditatu, tyrones intermiscuntur veteranis (postquam præexercitati fuerint præfusionibus;) lixæ & calones (caculæ) ad dicuntur servitiis.

892 Rebus sic dispositis, fuscipitur quantocyus expeditio: metatôrque metatur castra tali loco, qui commodus sit frumentationi, & pabula-

ἀριστέρῳ θραξίονι θυρόν ἢ σάκος [ασπίδα,] τῇ τὰς πληγὰς ἰκλαμῶσάνῃ, τῇ δὲ δεξιᾷ, τῇ εἰσφέρειν, τὸ δόρυ [ἰσχῶ] ἰχέει τὸ ξίφος ὑποκρεμασμένον ἢ τῷ ῥαψῶρ ἐξαρτῶντι, καὶ πορχειρὰ ἰσχυρὴ τῶ χεὶρ αὐτοῦ ἐκ κοιλίῃ ἔλκεται [σπαῖσι] καὶ αὖθις ἀπὸ αἰνιδίασιν, ἀχρὶ τῆς κόπης.

απὸ. Μὲτὰ ταῦτα διατάττει [διανέμει] τὰ στρατὸν εἰς λεγεῶνας καὶ σημαιάς· τὸ πρῶτον εἰς ἵπκας χλαμυδωτάς, τὸ δεύτερον εἰς σπείρας συνηφορέσας, ἀμφοτέρω δὲ εἰς συνάγῃα [δικάδας] καὶ ἐξ ἑκάστης τὰς δικάδας διτάττει ταῖς ἐκατοντάσιν ἐκατοντάρχους (ἰπτικὰς μὲν ἰπτάρχους [ἰπποστρατηγούς], πεζοὺς δὲ [πεζοστρατηγούς] ταῖς χιλιάσιν χιλιάρχους [ταξίερχους] ἀπασὶν γὰρ τὸν ἀρχοστρατηγὸν καὶ ἐφ' ἑκάστην πεντέκοντα μύρια.

αγ'. Τῶ τοις πορσίδων, οἱ ἀπαρτῶντες τὸ μέρος αὐτοῦ, οἱ σηματοφόροι καὶ ὁ στρατοποδότης, ὃν ἐκαστος ποῖ τὸ ἴδιον ὅπμιελίδου, τὸ ὅπμιον αὐτοῦ πορσίδισται, ἀν' αὐτῷ δὲ καὶ.

αβ'. Οἱ διμάχαι καὶ ὑποδύματοι τὰ τι πεζοὶ καὶ τὸ ἰπτικὸν σύμμικτοῖς εἰσιν εἰς νεὺς καὶ ἀναμίγνυνται τοῖς πορσίδων, ἐπειδήνας πορστρατημὰς αὐτοῖς εἰσιν οἱ συνδιδόρευται καὶ πορστῶν τῶν στρατοποδότην ἀποκλύδων τὰ ὅπλα βαρύνουσι.

αγ'. Περὶ τῶν αὐτῶν διατάξεων, ὡς τάχιστα ἐκστρέφεται ὁ διαγρεθεὶς τὸ στρατὸν διὰ γράφειν ἐν τῇ σιπολογίᾳ, πορνομήν ὁ δὲ ἐν, ἐξισομὴ ὅπμιον.

fish and forrage, for water too and fowls: here the tents [huts] are pitch'd; and fast-  
ned with stakes [pegs,] and that the quarters may be safe  
from onsets [inroads,] they are intrencht with works.

893 However there are  
centinels set at certain sta-  
tions, for fear the enemy  
coming upon them unaware  
should beat up their quarters:  
and there is given a watch-  
word by the captain of the  
guard, whereby they may  
know those of their own party.

894 In the mean while there are sent out spies and scouts that may observe the enemies descent, and at their return report what they have seen and heard; and withal there are made sallies by parties, to meet with [snap] plunderers wherever they catch them.

895 When at length the  
forces are drawn out to fight,  
they are order'd in battalia  
(vvedg'd or square) so, that  
the foot have the van, the  
horse the wings [flanks;] but  
the standard-bearers carry  
the standards [colours] in  
the midst of the troops, whom  
the ancients march before  
with hangers, and the drum-  
mers with beating of drums,  
and the trumpeters and fifers  
with the sound of trumpets  
and fifes, play a charge [an  
alarm;] and the captains  
[leaders] riding up and down  
with encouragements and en-  
treaties set the soldiers on  
fire to play the men.

396 The light-horse-men usually set upon the enemy, and with skirmishing begin the fight; anon after compa-

tioni, aquationi item & lignationi : hic ponuntur tentoria, figunturque paxillis, utque stativa sint ab incurſionibus tuta, circumvallantur aggeribus.

893 Instituantur ta-  
men excubiæ per certas  
stationes: nec unde su-  
perueniens inopinato  
hostile agmen pessundet  
incautos: daturque tes-  
sera ad præfecto vigillum  
(testesarij,) quâ sui se  
recognoscant.

894 Interea emittuntur speculatores & exploratores, qui observent hosticas machinationes, reducereque referant vifa & audita : infimulque fiunt catevatim excurfiones, obviatur depopulantibus, ubicunque occurrentibus.

895 Quum tandem co-  
piz deducuntur ad præ-  
lium, ordinantur in aci-  
em (cuneatam vel qua-  
dratam) sic, ut pedites  
occupent medium, equi-  
tes sint alarii: signiferi  
autem ferunt signa inter  
medias catervas, quos  
præcedunt antesignani  
cum romphæis; tympa-  
nistæque strepitu tympa-  
norum, & æneatores  
clangore tubarum & li-  
tuorum canunt classi-  
cum: duces autem cir-  
cumequitanes inflam-  
mant ad strenuitatem,  
hortantibus & obsecra-  
tionibus.

896 Velites usitare incessunt hostem, & velitando faciunt initium pugnae: mox concurrunt

δ' εἴη ὅτι· ὁ δὲ σκλῆρυνται τὸ  
κλίσινων πατὴρ αἰὼς πηπιγμῶ-  
νων, καὶ ἐφ' ᾧ οἱ σταθμοὶ αἰσ-  
φαλεῖς γήρουντο ὑπὸ τῆς ἐξουσίας,  
τα φρεσὶς κύκλω γαρυκδοῦται.

αἰγ'. Καθίσταται δ' αὖ  
 βουλαιαὶ ἐν σπῆμασι ποι-  
 μνυσσιν ὁ ἰχθὺς ἀδελφῶν  
 ἐπιχρῶν αὐτοκίπας  
 [ἀφουλάτ] κατακί-  
 λη· καὶ τὰ συμνηθήματα ἴσῃ  
 τοῦ νοκλήδρχου [τ' ἑσπε-  
 ροῦ φρουρῆν] παρὰ δίδω-  
 να, ὥς αὐτὸς διαγινώσκω-  
 σιν αὐ-

αὐτοὶ. Μεταξὺ αὐτῶν ἦ κατὰ  
 σκοποὶ καὶ αἰτίαι καὶ ἐκπέμ-  
 πονται, τῶν ᾧ ἰχθύων ὡς πλεονέ-  
 σσει λαοφρονεῖ παρὰ τὴν ἐπι-  
 στή. καὶ λοιπὸν τὴν ἐρώλημα καὶ  
 ἀκρόαμα διὰ τῶν αὐτῶν καὶ ἄλλοι  
 ἀκούοντες καὶ ἰσχυροὶ γίνονται,  
 τῶν διατερομένων ἀπειροστί-  
 λων, ὅτι καὶ αὐτοὶ ἐπὶ τῶν  
 αὐτῶν.

αἰ. Τὸ πλῆθυσιν, τῆς  
 στρατὸς ἐστὶ καὶ ἐκ συστάσεως  
 κόχλιν ἐξαριθμῶν, ἡ παρὰ  
 ταῖς στήλαις, ἡ δὲ αὐτῶν ἐν  
 τῷ ἰχθ. ἐφ' ὃ οἱ πρὸς τὸ  
 μίσην κρητίζουσιν, οἱ τῶν τα  
 κίραται· οἱ δὲ σηματοφόροι ἐν  
 μίσην τῇ ἰλάν, σημεῖα φέρουσιν  
 [βασιλεύουσιν] οἱς οἱ περμα  
 τοί· οὗ ταῖς ἐξομομαχίαις  
 ποικιλιῶνται, οἱ τυμπανίσται τῇ  
 τῇ τυμπάνῃ, δὲ πρὸς, οἱ σπα  
 ληνταί, τῇ τῇ σπαλινῇ  
 κληρῶν, τῇ τοσολικῶν ση  
 μαίνονται· οἱ ἐν ἡγεμονίᾳ  
 πρὸς τὸ πλῆθος καὶ παρὰ τὸ πλῆθος  
 τῇ καὶ ἀντιβολαίᾳ περὶ αἰδρα  
 γαδίᾳ παρεχόμενοι.

οὐκ ἔστι. Οἱ ἀψευδοὶ [ ψευδοὶ  
ρομῆντες ] ὡς τὸ πολλὸν  
τῶν ἰχθύων ἱππεύουσιν, καὶ  
τῶν μέγας ἀκροβόλονται





cruits set upon the enemy out of an ambush, they rout their army, put them to flight, and do execution upon them.

901 They who are ap-  
pall'd with fear, seek to e-  
scape, slip away, and be gon;  
if there be no hope of escape,  
deliver up themselves to be  
taken prisoners [cr quarter;]  
but they who have escaped  
killing and being taken pri-  
soners, straggle up and down  
in parcels, till they are ral-  
lied by their own men, or meet  
with shelter [a hiding-place.]

902 When night puts an  
end to the battel, they found  
a retreat, and the conqueror  
[master of the field] shares  
the booty and spoils of the  
conquered: unless the ene-  
mie begin the fight again,  
having rallied his scattered  
men.

903 A citie or castle that  
stands out, (vnterunto the  
roued enemie hath betaken  
himself, is surrounded vwith  
forces, beleaguer'd, block'd  
up, storm'd, till it be vwon;  
that is, till it be seiz'd [taken]  
or regain'd.

904 Here many kinds of devices are made use of; sometimes the walls are scaled with furious force, by clapping scaling-ladders to them, or by making approaches with galleries, from which the assailants letting down a cross-bridge (draw-bridge) leap upon the walls.

905 Oshernist the walls  
are beaten down with batter-  
ing rams driven to them, or  
great stones hurl'd out of a  
sling: now a dayes they de-  
molish any fortifications  
whatsoever with great or-

centuriati invadunt ho-  
stem ex insidiis, distur-  
bant ipsi aciem, fugant,  
infectantur, contruci-  
dant.

901 Qui terrore perculsi, quærunt evadere, elabi, diffugere; si diffugii spes non est, dedunt se, ut capiantur: sed qui eadem & captivitatem evaserunt, palantur dispersim, donec aggregentur à suis, aut inveniant confugium.

902 Quando nox di-  
rimit pugnain, canitur  
receptui, victorque mi-  
les diribit prædam, &  
manubias devictorum;  
ni hostis dimicationem  
redauspicetur, recolle-  
ctis suis dissipatis.

903 *Rebellis urbs, vel arx, (in quam profligati sese receperunt) cingitur copiis, obsidetur, obvallatur, oppugnatur, donec expugnetur; hoc est, occupetur, aut recuperetur.*

904 Hic adiibentur  
multifarii machinatus:  
aliquando scanduntur  
muri furiali impetu, ad-  
notis scalis, vel advolu-  
tis ambulatilibus turri-  
bus, è quibus demissa  
exotira (arrestatio pon-  
te) oppugnatores infi-  
liunt muros.

205 Alias diruuntur  
muri adactis anietibus,  
vel libratis faxis e balli-  
sta: hodie demoliantur  
firmamenta quaecunque  
e fulmineis tormentis,  
locatis po l cratibus ger-

ὁμοῦς πατρὶν ἱερωτικῆς, ὁ πατὴρ  
 ἐστὶν ἄλλοις πατρὶς ἐστὶν ἄλλοις, τὸν  
 πατὴρ πατρὶν καὶ πατρὶν, τὸν ἱ  
 ἐστὶν ἄλλοις καὶ πατρὶν ἐστὶν ἄλλοις  
 καὶ πατρὶν.

παύ. Οὗτοι δὲ ἐκφύλαξι δι-  
 κήν, διολιγύν. ἐκτεθῶν  
 ὁπλῆς τῆς· ἵαν δὲ ἄλλης δια-  
 φυγῆς μὲν εἰς λέπτα, ἑξή-  
 σοντος δὲ γήνητος, ἑξήσωντος  
 οἱ μὲν ὁρῶν καὶ ἄλλων [αἰχ-  
 μαλάσας] ἐκτεθῶντες, περ-  
 πλησῶντες, ἀχῆν δὲ σὺ τοῖς  
 ἐκτεθῶντος δὲ σὺ τοῖς  
 ἐκτεθῶντος δὲ σὺ τοῖς

αἰς. Νυκτὶς δὲ μεχρὸν  
 ὅσους, τὸ ἀνακλιπόμενον  
 τῇ ἡμέρᾳ καὶ τῇ νυκτὶ  
 ἀνὰ τὴν αἰσθησιν, ὅτι  
 διαμετρεῖται ἡ αἰσθησις  
 διαφορῶν αὐτῶν ἐσώτης  
 σπουδῆς, τῆς μέγας  
 καὶ ἀπαρχαίας.

πῆρ'. Πόλις ἢ ἀκρόπολις  
 δύσταιπς, εἰς ἣν οἱ φουραδού-  
 μφαι κατέφυγον, περιβάλλου-  
 σιν, περιδιδούσιν, ἀφ' ὧν ἔπεται,  
 σκελισχέται, ἄχρς δ' κατα-  
 πολεῖται, πῆρ' ἔπ. πορμα-  
 ταλόμενται, ἔγδ' ἀπ' αλαμ-  
 εῖνται.

401. Πολυποδὶς μὲν χυλὸν ἀπο-  
 τὴν παρὰ χυλῶν ἐνὶ τῇ τῇ  
 μι διστακτὴν τὴν τῇ χυλῶν  
 νουσι, οὗ αὖ τῇ χυλῶν, ἡ τῇ  
 παρὰ σπυλῶν, πῦρ γὰρ ἀποσπυ-  
 λῶν ἀποσπυλῶν, ἡ τῇ τῇ  
 χυλῶν ἀποσπυλῶν, ἡ τῇ τῇ  
 ἀποσπυλῶν ἀποσπυλῶν.

[illegible]

dominance [cannons] placed behind gabions (filled with earth.)

906 There is also found out an engine to force open gates, a petard, and there are daily devised other tricks (stratagemis:) especially mines, whether hidden, thorough underground passages, or open, under galleries.

907 But the besieged leave nothing unattempted, to defend themselves: they raise sconces and out-works; and fence them with palisades, (to keep the enemy from approaching) or scatter under the walls iron caltrops: and pour scalding pitch upon them as they break in; and on the inside hinder their breaking through the walls with cutting new ditches, that as they break in they may meet with new downfalls.

908 Those of the garrison, that maintain a castle [fort,] are wont also to make a Sally forth, and try whether they can drive away their besiegers: but are beaten back and overpowered with greater forces, till being freightened, or provision growing scarce, and when there is no hope of relief, they begin to treat of surrendering, desiring a truce; which is agreed on for some hours, or kept on foot longer, hostages being given on both sides.

909 They who yield upon articles, get handsome [honourable] terms: but a city that is taken by force, is plundered, sometimes all put to fire.

ras (terra oppletas.)

906 Est quoque inventum instrumentum dirumpendi violenter portas, impetarda, exco- gitanturque in dies alia vafamenta (stratagemata:) inprimis suffossiones, five occultæ, per subterraneos cuniculos, five apertæ, sub pluteis.

907 At obfessi relinquunt nihil intentatum, ut se defendant: extruunt antemuralia propugnacula; & hæc præfepiunt ludetis, ad hostem accessu excludendum) aut spargunt per submæ- niana ferreos murices: & superfundunt irrum- pentibus ardentem picem: intus item oppo- nunt diruptioni muro- rum abscissiones per no- vas fossas, ut introim- pentes reperiant præci- pitia nova.

908 Solent etiam præ- fidarii, propugnantes castrum, facere eruptio- nem, & tentare an que- ant abarcere suos obses- sores: sed repelluntur, & debellantur majore vi, donec angustari, aut de- ficiente comineatu, & quando nulla spes est suppetiarum, deditio- nem tractare incipiunt, petentes inducias: quæ panguntur ad aliquot horas, aut etiam proro- gantur, datis utrinque- secus obsidibus.

909 Qui se submittunt pacificæ deditio- nē, conditiones honestas: sed vi expu- gnata civitas diripitur, a

ματα] πνευσιπύλιν κατα- σφίονται.

πισ'. Ευρίθη δὲ τὸ μυστικόν τις πύλος διώας διαρρήγνυν [ἐκί-ολις] καὶ ὁσμηραι ἄλ- λα ὀπιοῦται στρατογύμνα- σία, καὶ ὑπορύματα, ἡ- γον κρύβια, διὰ θαλάσιν ὑπο- γυάν, ἡγὼν παρὰ, ὑπὸ τῶ βασιλεῖ.

πισ'. Τοῖς δὲ τὸ πολιορκιθε- σι, πορὶ τὸ ἀμύνειν ἐν τῷ, ἔδιν ἀπειροπιν ὑπὸ ὄρχ' τὰ ὀπτεϊχισμολα κατεσκεύα- σι καὶ τὰτα κρύβει πε- ροχῆσι, πορὶ τὸ τῶ ἰχ- θύν ἐνυδρὸν καὶ κληῖν' ἢ ἐν τοῖς καματινῶν τοῖς ἰσ- χυνοῖς διαπύρρι, καὶ τοῖς ἰσχυροῖς πύσιν καλοῦντο ὀπ- ὀχῆσιν ἐν τῷ ἀσπύρ- τῷ τῶ τυχὸν διαρρήξιν ὀπ- πὰς ἀντιπαρὰ πύσιν, διὰ- ρυγας κινετομεντι, ὅτε τῷ εἰσλαύοντες ὀπκῆματα δι- εἰσιν.

πισ'. Εἰσάσας δὲ οἱ ἐμει- κοί, τὸ ἐμεικοὶ ὀχυρῶντι, καὶ ἐνδερμῶν σφίονται, καὶ ἐν- ὀσὶ τῷ ἀσπύρ τοῖς πολιορκι- νῶν ἀποσφίεν, πύσιν, ἀλλὰ δὲ εἰσφύονται, καὶ ἐν μείζιν- θῶ βίας, καταπολιμύνται, ἀχ- ρὶς δὲ ἐν τῷ ἐν τῷ ὀπκῆσιν ἐκ- ἰσχυρῶν, καὶ ἐν τῷ μυσ- ἰσπὶς λείπται ὀπκῆσιν, ἐν- ἰσχυρῶν ἰσχυρῶν (ἰσχυρ, πορὶ ἀσπύρ πύσιν σφίονται, ἡγὼν παρὰ πύσιν, τῷ ἐν- ἰσχυρῶν [ἰσχυρῶν] ἀλλὰ τῷ εἰσφύονται) καὶ τῷ ἐνδερ- ὀπκῆσιν.

πισ'. Οἱ ἰσχυρῶν τῷ σφί- ὀπκῆσιν ἐν τῷ παρὰ δι- ὀπκῆσιν, καλὰς σφίονται καὶ ἰσχυρῶν τῷ δὲ πύ- λιν ἐν τῷ κατὰ ἐκ τῷ δια-



914. Here that is called the admiral ship, where the admiral is on board; a catch, which lies out at guard; a scout-ship, which runs forth to scout; a corn-ship, which brings provision, &c.

915. But I would to God these reproaches of mankind and destruction of the world, wars, I mean, might grow out of use! for there is nothing any where so sacred and inviolable, and so loose, secure, costly or vast, strong or impregnable, which the force of war doth not violate, weaken, break, overturn, dash in pieces, lay waste, cut up, and abolish; as so many cities and kingdoms, and Kings themselves; with their numberless armies, and the modern desolation, and reproachful ruins in Europe serve for instance.

914. Hic prætoria navis dicitur, quæ vehitur archirhalassus; præfidiaria, quæ excubat; speculatoria, quæ excurret ad explorandum; frumentaria, quæ advehat com-  
meatum, &c.

915. Utinam autem obsolescant hæc opprobria nostri generis, mun-  
dique disperditio, bella! nihil enim usquam est tam sacrum & inviolabile, tamque celsum, mun-  
icum, impensum, aut im-  
mensum, invictum aut in-  
expugnabile, quod vis belli non violet; in-  
firmet, infringat, subruat,  
atterat, vastet, excindat,  
aboleat: ut documento sunt tot urbes & regna,  
regnatoresque ipsi; cum suis innumeris exerciti-  
bus; modernaque vasti-  
tudo & probræ in Eu-  
ropa ruinæ.

πρωτὴ. Ἡ ναυπηγεῖται ἀρχι-  
ναύαρχος ὁ ἀρχιναύαρχος ἵστο-  
χέιται, φυλακὴς ἢ ἐκφυγῶν,  
κατασκοπεῖται πλοῖον, τὸ πρὸς  
κατασκοπεῖται χρεὶν ἐκδοῦν.  
Ἐπαυροῦν, τὸ ἐπισκεπτοῦν  
ἐπισκεπτοῦν, &c.

πρὸς. Εἶδε ὃ καὶ ταῦτα πρὸς  
ἡμῖν γίνεσθαι οὐκ ἐστὶν παρὰ  
μῶν, οἱ πόλεμοι, ἀποκρί-  
νεται πρὸς κόσμῳ, ὅθεν πολεμῶν  
πρὸς αὐτοὺς ἰσχυρὸν καὶ ἀδύνατον,  
ἐπὶ τοῦ πλοῦτος ὁ πλοῦτος, διαπα-  
νῆδες ἢ ἀμέτρητοι, ἀνικητοὶ ἢ  
ἀνικητὰς χιτῶν ἐκφυγῶν, πρὸς  
ἢ βία πολυπλοῦς βία ἐστὶν  
ἀδύνατον, κατακλῆται, κατα-  
κλῆται, κατακλῆται, κατακλῆται  
ἢ, κατακλῆται, κατακλῆται ὅτι  
αἱ πόλεις ἀνδρείου, καὶ αἱ  
βασιλεῖς, καὶ αὐτοὶ βασιλεῖς,  
ἐπὶ τοῦ πλοῦτος αὐτοῦ πρὸς ἀνα-  
κρίνεται, ἢ πρὸς τοῦ πλοῦτος  
ἐκδοῦν καὶ ἢ πρὸς τοῦ πλοῦτος  
ἐκδοῦν ὅτι ἐν τῇ Εὐρώπῃ πρὸς  
μῶν διαδοχῶν.

## CAP. XCIV.

Ad religionem transitus 916. Religioni semina omnibus innata 917. In  
res Ramos se explicantia 918. Atheismus, Epicureismus; Sadduceismus,  
quid 919. Revelationes divinas omnes jactant 920. omnesque ceremonias  
habent aliquas 921. Religionum diversitas unde 922. Principales qua-  
sior 923.

## RELIGION.

916 Seeing thou hast been  
hitherto a looker on, how men  
order things and themselves;  
it will remain to see their  
actions as they are refer'd to  
God.

917 For the mind of man  
doth well perceive, that after  
what manner it self rules its  
body, so that there is an ever-  
lasting spirit, which governs  
this universe; whom that we

## RELIGIO.

916 Quandoquidem  
spectator fuisti hucusq;  
quomodo homines tra-  
ctent res & seiplos; re-  
stabit videre actiones  
eorundem reflexas in  
Deum.

917 Animus namque  
hominis præsentit,  
quemadmodum ipse re-  
git suum corpus ita esse  
quandam aviternam  
mentem, quæ modera-

## Ἡ Θρησκεία [Θεοπείρα.]

πρὸς. Ἐπὶ τοῦ πλοῦτος  
δὲ, ὅν τρεῖς πρὸς αἱ ἀνδρῶν τοῦ  
κατακλῆται μετακλῆται καὶ  
ἰσχυρῶν, ἰσχυρῶν: τὸ δὲ λοι-  
πὸν ἐστὶν, πρὸς τοῦ πλοῦτος  
ἐκδοῦν: τὸ πρὸς τοῦ πλοῦτος  
ἐκδοῦν [ἐκδοῦν ἐκδοῦν.]

πρὸς. Ὅσον τὸν ἀνδρῶν πρὸς  
ἰσχυρῶν διακλῆται, κατὰ τοῦ  
αὐτοῦ πρὸς τοῦ πλοῦτος  
ἐκδοῦν τὸν πλοῦτος πρὸς  
ἐκδοῦν, τὸν πλοῦτος πρὸς  
ἐκδοῦν.



may please, we must think  
reverently of him, and do  
those things which are ac-  
ceptable to him, and so expect  
a reward from him.

918 Wherefore all religion  
reflexes it self secretly into  
these three things; faith in  
God, reverence towards him,  
and hope of mercy: which  
things whosoever takes care  
of, is accounted religious; who  
doth not look after, is irreligi-  
ous, who doth preposterously,  
is superstitious.

919 It is atheism, not to  
believe a Deity; Epicurism,  
to make his belly his god; Sad-  
ducism, not to look for im-  
mortalitie from the immortal.

920 But because nothing  
can be known of God, but  
what himself hath revealed  
concerning himself; hence it  
is that all boast of some reve-  
lation; whether comprised in  
books, or received from our  
ancestors by tradition; and  
again all agree tacitly in  
this, that the best religion is to  
believe the things which God  
hath revealed, and to do the  
things which he hath com-  
manded, and to hope for the  
things which he hath promi-  
sed.

921 And then, although  
God is to be worshipped in  
spirit, yet all agree that some  
outward rites and ceremonies  
are necessary, to stir up to an  
inward devotion, and there-  
upon all observe some.

922 Nevertheless great is  
the diversity of religions;

tur hoc UNIVERSUM:  
cui ut piaceamus, esse de  
illa cogitandum sanctè,  
& facienda illi grata, &  
sic expectandam ab illa  
retributionem.

918 Omnis igitur reli-  
gio resolvit se occultè  
in tria; fidem in Deum,  
reverentiam in eum, &  
spem in misericordia: quæ  
quisquis curat, habetur  
religiosus; qui non cu-  
rat, irreligiosus; qui præ-  
posterè curat, superstiti-  
osus.

919 Atheismus est,  
non credere numen; E-  
picureismus, colere ven-  
trem pro numine; Sad-  
ducæismus, non expect-  
tare immortalitatem ab  
immortali.

920 Ast quia sciri de  
Deo nequit, nisi quod  
ipse met de se revelave-  
rit, hinc est, quod omnes  
gloriantur de revelatio-  
ne aliqua; sive compre-  
hensa libris, sive accepta  
à majoribus per traditi-  
onem: rursusque omnes  
congruunt in eo tacite,  
quod optima religio sit,  
credere quæ Deus reve-  
lavit, & facere quæ man-  
davit, & sperare quæ  
promissit.

921 Tandem, tamen si  
Deus colendus sit spiri-  
tu; assentiuntur tamen  
omnes, necessarios esse  
externos quosdam ritus,  
quibus excitemur ad in-  
ternum fervorem, eoque  
observant quosdam ri-  
tus omnes.

922 Diversitas religio-  
num nihilominus est

νοῦτα· ὃ ἴτα ἀρέσκουσιν, ὥστε  
αὐτοὶ ἀρίστε διανοήσασθαι δύν-  
ται αὐτῇ ἀρέσκοντα διαφράτ-  
τουν, καὶ διὰ τὸ αὐτὸ αὐτοὶ τῶν  
ὑποδύσιν ὡς οὐδὲν.

πικ'. Εἰς τρία γού πάντα  
ἡ θρησκεία αὐτῶν διαλύσασθαι  
λαμβάνει, πίστιν εἰς Θεόν, δου-  
λευσίαν εἰς αὐτόν, καὶ τὴν  
ἐλπίδα ἐλπίδα· ὥν ὅστις ὅτιμα-  
λήται, ὅστις ἔχει δοκίμασθαι,  
ὁ μὴ ὅτιμαλῶς, ἀσέβης·  
ὁ πορροδύκων, ὅτιμαλῶς,  
δεισιδαιμων.

πικ'. Θεοπίστη μὴ πιστεύει,  
ἥν ἀδύνατον τῇ γαστρὶ αὐτῇ  
Θεὸν λατρεύειν, ἥν ἑμπυρεῖον  
ἔστιν· ἀπ' ἀθανάτου ἀθανά-  
σιον· ἢ πορροδύκῃ, ἥν Σαδ-  
δουκαῖον ἔστιν.

πικ'. Ἀλλὰ γὰρ μὴ ὅτι  
ὥστε Θεὸν γινώσκουσιν αὐτοὶ  
πάντες, πλὴν ὁ, π. π. αὐ-  
τῶν ὁ αὐτὸς φανερῶς ἐξέ-  
στιν· ἐν τῷ ἔργῳ ἔστιν, ὅτι πάν-  
τες περὶ ἀποκαλύψεως πικ-  
κωνδύλων, εἴτε τῶν βίβλων  
σωμειλημμένων, εἴτε ὑπὸ  
πορροδύκῃ διὰ τῆς ἐκ διαδο-  
χῆς ἐκδοχῆς, ὥστε ἰαυ-  
τοῖς πιστοῦς καὶ ἐν τῷ  
τῷ ἀπαντὶ σὺν ὁμοφρονί-  
σιν, τὸ πιστῶν ἂν ὁ Θεὸς  
ἀπεκάλυψε, καὶ φανερῶν αὐ-  
τοῖς στήθεσι, καὶ ἐλπίσιν ἂν  
ἐπὶ γαστρὶ, ὥστε εἶναι  
πάντα βελτίστερα [πιστεύειν].

πικ'. Τίλθ, καὶ ὅτι πᾶν  
Θεὸν τῷ πνεύματι σιβεῖται  
δεῖ ὅμως ἀπαντὶ τοῦ θεί-  
ου ἐξουσίας, ἀναγκάσει ἡ  
συμμορφωσίν. εἰς πορρὸν  
ἐκείτην (ἥν ἐν τῷ ἔργῳ αὐ-  
τῶν καὶ διὰ τῶν δεσμών πικ-  
κωνδύλων ὅτις παρρησιάζονται).

πικ'. Ἀλλὰ γὰρ μὴ οὐκ  
ἡ ἥν θρησκείαν διαφράττει  
πικ-  
which



and being condemned to punishments, and cast out of paradise, they received a promise against despair, concerning the seed of the woman to come, & break the head of the deceiver: although it self was to be bruised also for the conquering of sin.

ad pœnas, & ex Paradi-  
so ejecti, acceperunt pro-  
missionem adversus de-  
sp̄rationem, de venturo  
semine mulieris, ad  
cōterendum caput de-  
ceptoris : quamquam &  
ipsum esset atterendum,  
ad redimendam culpam.

[illegible]

926 Which promise that they might remember, (how death ~~was~~ to be done away by death) lambs were presently slain, to make clothes to cover their nakedness: which ~~was~~ the first original and design of sacrifices.

926 Cujus promissi  
ut possent commemi-  
nisc, (quomodo mors  
morte delenda foret)  
mox agni mactabantur,  
ad conficiendum indu-  
menta contegendæ nu-  
ditati: quæ fuit prima  
origo sacrificiorum, &  
scopus.

[illegible]

927 But the rashness of men kept up the rite without it's signification, by offering sacrifices without faith in the Redeemer, and by seeking to appease God with the work done, as appeared in Cain: which here was the first actured error.

927 At inconsiderantia hominum retinuit ritum sine significatione, offerendo hostias sine fide in redemptorem, & querendo placare Deum opere operato, ut in Caino paruit: quæ hic fuit prima exitiabilis erratio.

πικρὴ. Ἀλογιστὰ δὲ τῷ αἰ-  
 σθητῶν λειπόμενα αὐτῇ τῆς  
 σημασίας κατέχευε, τὰ ζῶσα  
 [ἰεῖα] αὐτῇ πύσσετο εἰς τὴν  
 λυτρίαν τῶν θύοντων, καὶ ἡ πύ-  
 σος τῇ Θεοῦ ἐξαρμόσει τὸ ἱε-  
 ρος ἡγουμένου σέβει, ὅτι ἐν τῇ  
 καὶ ἱεραιῶν τῶν ἐν τῇ πύσσει ἐν-  
 δίδει ὁλόθρον αἰσθητῶν.

928 Next came in another; that they endeavoured to represent the presence of the invisible deity with visible figure: either animate, as the Egyptians (who worshipped that living creature which they first saw as they went forth in the morning, all that day, for their God) or inanimate, as those who bowed themselves to the sun, moon, stars, trees, &c. or finally, to idols made by themselves.

928 Subiit alia: quod  
attentantur praesentiam  
invisibilis numinis re-  
praesentare visibilibus  
signis: five animatis, ut  
Aegyptii (qui quod ani-  
mal primum conspicati  
fuerant mane prodeun-  
te, illud habuerunt ve-  
nerabile eà die, loco  
Dei,) five inanimis, ut  
qui se incurvabant soli,  
lunæ, stellis, arboribus,  
&c. five denique idolis à  
se efficit.

παύει. Ἐπεφύεσθε καὶ τὸ  
ἄλλο· ἐπέβησαν γὰρ πᾶν τὸ ἀ-  
σέβητα θεῶν παρσύναντες ἐμ-  
ποιοῦσι συμφορὰς δεικνύειν [παρη-  
γοῦσιν]· οἱ ἐμφοῦσαι οὖν Αἰ-  
γυπτίους (οἱ περὶ ζώοντες, πᾶσαι  
οὐραναὶ ἐξήγαγον ὕμνον προσφώνον-  
τας, τῶν θεῶν δίκαιον, ἡσυχίαν  
τῇ ἡμετέρῃ σέσωκον, διὰ τῆς καλῆς  
ἐργασίας) οἱ ἀφ' ὧν οὖν οἱ περὶ  
ἡμῶν τῶν σωλῶν, τοῖς ἀσέβηταις  
ταῖς δεινέρεσι καὶ περσύνοντι-  
ναι) καὶ τοῖς ἐκδοῦσιν ὑφ'  
ἡμῶν πᾶσι πλάσσειν.

929 From whence at length  
that *Stupidity* entered their  
minds, of feigning a plurality  
of gods, of whom they devised  
so many, that every nation  
had their peculiar deities: the

929 Undè demùm stu-  
piditas invasit animos,  
commentandi plurita-  
tem deorum quòrum tot  
confixerunt, ut singulæ  
gentes haberent peculia.

παύ'. Ὅθεν τὸ παλινῶν  
ἢ ἀναιδισία τὰς ψυχὰς  
ἐπίσαν, ἥ τιμὴ πολυθροῦται  
μηχανισμῶν· τὸς δ' ἵπλα-  
σαν, ὅσα ἔχουσιν ἢ ἐθιῶν  
ἰδίᾳ ἔχουσιν τὰ σέβασματ'·  
Babylonians

Babyloniani Baal, the Sidonians Astaroth, the Ammonites Chamos, the Philistines Dagon, those of Egypt Beelzebub, others other gods.

930 The Grecians have feigned innumerable gods (with goddesses) higher, lower, and middle: not only dividing among them the offices of ruling the world; but also imagining marriages and carnal generation, nay, and wars too, no less impiously than fotti, bly.

931 The Romans, thinking they ought to worship whatsoever gods they heard of worshipped in any nation, raised [set up] a temple called Pantheon [of all gods, and divided them into the gods of the greater nations, Jupiter, Apollo, Mercury, Neptune, Vulcan, Mars; and the goddesses, Juno, Minerva, Venus, Diana, Vesta, Ceres: ] and the gods of the lesser nations, (Pluto, Castor, Pollux, &c.)

932 They also reckoned noble men and women among the gods, as carried up into heaven by their own deserts. whom they called canoniz'd saints and demi gods: as Hercules the tamer of monsters; Bacchus the inventor of wine; Esculapius the finder out of physick; the Muses the inventresses of liberal arts, &c.

933 The more sober and discreet excused this multitude of Gods, saying that there was one God of gods, Jupiter, the others his offspring; others thought that the divine vir-

ria numina: Babylonii Baal, Sidonii Astaroth, Ammonitæ Chamos, Philistæi Dagon, Accatonenses Beelzebub, alii alia.

930 Græci commentisunt innumerabiles deos (cum deabus,) superos, inferos, & medioximos: non tantum partiti inter illos munia gubernandi mundi: sed & imaginati jugales thalamos carnalemque genituram, imò & bella, non minus impie quam insulſe.

931 Romani, rati colendos sibi esse quoscunque usquam gentium coli audierant, extruxerunt templum Pantheon dictum: dividebantque in deos majorum gentium, (Jovem, Apollinē, Mercuriū, Neptunū, Vulcanū, Martem; deasq; Junonē, Minervā, Venerem, Dianam, Vestam, Cererē;) & deos minorem gentium, (Plutonem, Castorem, Pollucem, &c.)

932 Demortuos herosas & heroinas accensebant quoque divis, quasi evectos in cælum suis meritis, quos vocabant indigetes & semideos: ut Herculem donitorem monstrorum: Liberum (Bacchum) vini inventorem; Esculapium, medicinæ repertorem; Musas, artium liberalium inventrices, &c.

933 Sensatiores excusabant hanc multitudinem deorum: dictitantes unum esse deorum deum, Jovem, reliquos ejus progeniem: alii censuerunt

είς θεὸν βασιλευσάντα καὶ βασιλῆα, οἱ Σιδωνίται Ἀστάρωθ οἱ Ἀμμωνίται Χαμὸς, οἱ Φιλισταῖται Δαγὼν, οἱ Ἀκκατονῆσαι Βελζαβὺλ, ἄλλοι ἄλλως, ἵστούντο.

πάλ'. Οἱ Ἕλληες ἀνὰριθμοὺς θεῶν καὶ θεῶν ἐπιφύσαντων, πῶς ἀνω, πῶς κατω, καὶ μεσσηδίων· ἑμὸν τὰ θεὰ καὶ οὐκ ἐκατομχάμαλ' αὐτοῖς μερῶν ἀλλὰ καὶ γένων καὶ γήνηται σπαρασθῆναι, καὶ καὶ πολέμους, κλ. ἢ καὶ πρὸς ἀποδοῦναι ἀνθρώποις, ψευδὲς ἀποδοῦναι.

παλ'. Οἱ Ῥωμαῖοι, ἡγησάμενοι δεῖν λατρεῖν, ὅς ἐστι ποτεῖν καὶ θεοποιεῖσθαι ἕκαστον, κατεκτίοντο τὸ Πάνθεον· θεὸν καὶ ἀνθρώπων καὶ διαιρέοντες θεοὺς μέγαν ἐθνῶν, Δία, Ἀπολλωνα, Ἑρμῆν, Ποσειδῶνα, Ἡφαιστον, Ἀρηά, Ἐρῶς θεᾶς, Ἥραν, Παλλάδα, Ἀρεσδίτην, Ἀστὴν, Ἐστὴν, Διωνύσειον καὶ θεὸς ἑστὶν ἑλκασσῶναι ἰθὺς Πλάτωνος· Καστορα, Πολυδῶκα, κλ.

παλ'. Τὰς ἡρώδας ἀπὸ τῶν τεθνηκότας καὶ ἡρώδας τοῖς θεοῖς ἐνερθεῖναι ἀποθεώσασθαι, καὶ αἰετῶν διὰ τὰ εἰς ἑρανὸν ἵσταίνεσθαι, ἀντιχέουσαι καὶ ἡμῶν ἐκάλαν' οἷον Ἡρακλῆα, Περσέδαμον· Β' ἔχον, οἷον Ὀδυσσεύς· Ἀσκληπιόν, τῆς ἰατρικῆς ἐκαστῶν, καὶ Μάσκειας, ἡδὲ ἰατροῦ τῶν τεχνῶν Ὀρεσίπιδας, κλ.

παλ'. Οἱ ἐπιστημονιστοὶ ταύτῃ τῷ πολυθεῖσθαι ἀπολογησάμενοι, λίγοντες ἕνα μόνον θεὸν δεῖν εἶναι, Δία, τὸς λοιποὺς αὐτοῦ γένεσθαι οἱ ἄλλοι τὰς ἀνθρώπους ἀρετὰς

tues were thus variously termed.

934 They had also their oracles, uttered by the deluding spirit the devil, (sending forth voices out of the idols : ) others feigned discourses with some god or goddess, that they might gain authority to their decrees, ( as Numa Pompilius ) at length they boasted of some books of the Sybils, containing divers prophecies.

935 To sacrifice to their petty-gods, they gathered themselves together in groves, and high places, where they raised altars and shrines; their priests, were called with the Romans Flamens, and their chief president the High-priest; (when they consecrated temples, they were said to inaugurate; when they return'd them to prophane uses, to ex-

936 That they might expiate their offences, they sprinkled themselves with holy water, & scourged themselves with scourges, and moreover flit themselves with lances, even to blood: the most cruel satan, Moloch, required that living infants should be burnt to him in sacrifice alive.

937 They spent festival  
dayes most dissolutely: espe-  
cially the feast of Bacchus, in  
eating and drinking; the Lup-  
ercals, in running up and  
down naked; and the compita-  
les [nakes] in dancing about  
the turnings of the wayes, &c.

938 There are yet remain-  
ing sottish heathens, who in-  
stead of the living GOD  
worship any fancy: some of  
the Indians the very devil

fic variè appellitari divi-  
nas virtutes.

934 Habebant & sua  
oracula, edita ab illufo-  
re spiritu Vejove, (emit-  
tentes voces ex idolis):  
alii fingeant colloqui-  
um cum aliquo deo vel  
dea, ut conciliarent au-  
thoritatem fuis statutis,  
(ficut Numa Pompilius):  
tandē jactitabant quof-  
dam libros Sybillinos,  
continentes vaticinatio-  
nes varias.

935 Ad sacrificandum  
suis deastris, congrega-  
bant se in lucis, excellen-  
tes locis, ubi extruebant  
aras & delubra : sacrifi-  
culi eorum, Romanis di-  
cti fuerunt flamines, illo-  
rumque summus p̄xsul  
pontifex ; ( cum conse-  
crabant fana, dicebantur  
inaugurare ; cum redige-  
rent ad profanos usus,  
exaugurare.

936 Ut expiarent piacula, aspergebant se lustrali aquâ; & flagellabant flagellis, quin & incidebant lanceolis. ad sanguinem usque: crudelissimus Satan, Moloch, poscebat sibi concremari vivos infantes.

937 Festos dies age-  
bant dissolutissime: præ-  
sertim Bacchanalia, in-  
dulgenti genio: & lu-  
percalia, discurrendo nu-  
dè; & compitalia, circa  
viarum compita tripudi-  
ando, &c.

938 Superfunt etiam-  
num vecordes idolola-  
træ, qui pro vivo DEO  
colunt quidvis commen-  
titium: Indi quidam ca-

[illegible]

σπιδ'. Εἴρηξ' καὶ χησμάς  
 φθόγις τῷ κακοδαίμονι (ἐξ  
 ἐσθλῶν φθινῶν ἐκπεμπον-  
 τῶν) οἱ ἄλλοι ἐβόσσαν κα-  
 νολογίαν μὲν τῷ θεῷ πατρὶ. ὁ  
 θεὸς δ' αὖ τῷ πύτι παραμύσει  
 ἀνέμου πτόν πορσεράδι (ὅσον  
 ὁ Νεμῆς Πομπήϊον) τὸ τε-  
 λυταῖον, βίβας πας Σι-  
 βυρίας, μενέας σμηχῶ  
 σὺς ἡγεσιμῶν τε.

πιλί. Περὶ τῶ τοῖς θεολο-  
 γοῖς αὐτῷ ἐπεκρυσσάμεν καὶ  
 ἐν αἰσέσι καὶ ὑψηλοῖς τόποις  
 συνηγόρησεν, ὅτε βωμὸς ἐπὶ  
 τοῦτον [ναὸς] κατεστάμενος  
 ἐν ἐκείνῳ αὐτῷ ἐπεκρυσσάμενος  
 ζῶντο. καὶ ὁ καὶ ἐπὶ αὐτῷ  
 προσέειπεν, ἐπεὶ οὐκ ἔστιν (ὅταν  
 τὸν ναὸν καὶ τὴν ἐκκλησίαν  
 ὅταν ἐν χριστῷ καὶ ἐν  
 αὐτῷ ζῶντο.

πλὴς. Ἐν τῷ παλαιῷ στα  
 δευτέρῳ, παρὰ τὸν παλαιόν  
 ἰσχυρὸν ἡγήσαντο, καὶ ἐξ  
 ἰσχυροῦ, καὶ ἐξ ἀντιπαρ  
 ούμενον ἐκ τῶν παλαιῶν  
 Μολύχ, Σατάν, ἀντιπαρ  
 ούμενον, τὰ ἑξῆς ζῆλον ἀφ᾽  
 ὁποῦ καὶ ἐκ τῶν παλαιῶν  
 παλαιῶν.

οὐδ' Αἱ Ἑσπεὶ παρ' αὐ-  
τοῖς κωπύεσθαι ἰαροῦντο·  
μήλις τε Διούσπη, ἢ τῇ  
βακχίδει, καὶ τῇ Ἀδκαίᾳ, ἢ  
τῇ πετρείδι θυγατρὶ καὶ τῇ  
αἰμυφίδει τῇ αἰὲρ τῇ αἰμυ-  
φιδῇ πατρὶ καὶ [χρυσίδει,  
πιδῇ, κλ.

παλιν. Περιεργυνεται δὲ  
καὶ ἵνα αὐτοὶ ἀκούσῃ τοῦ  
λαλοῦντος, οἱ ἄλλοι ΘΕΟΤ  
ζῶντες παλασμάς τε καὶ  
ἐκπύοντες οἱ ἄλλοι τινος ἑ  
himself



himself out of design to appease his fury : ( we sacrifice to him, say they, not that he may help us, but he may not hurt us : oh madness ! )

codæmonem ipsum, studio placandi furorem ejus : ( litamus ei, inquit, non ut prosit, sed ut ne noceat : hem dementiam ! )

αὐτὸν κακοδαίμονα, πρὸ τῆς αὐτοῦ μανίας ἀφ' ἧς οὐκ ἔστιν, ( αὐτὸν θεοῦ μὴ, φασίν, ἢ μὴ πρὸς φιλίαν ἡμῶς, ἀλλὰ τὸ μὴ ἀδικεῖν ἐν ἡμῶς· φθὲ τῆς ἀνοίας. )

## CAP. XCVI.

*Judaismi origo ab Abraham 939. Lex Mosæica triplex 940. Moralis legis summa 941. Ceremonialis quid præscribebat, & quo sensu 942. ut Festæ magna tria 943. Sacrificia trina 944. Primitiarum, Decimarum, sanguinisque usus 945. Forensis Lex 946. Iudæi à Deo ( per Prophetas ) varie admoniti, castigati, tandem abjecti 947. divisi nunc in sectas duas primario 948. Thalmudistas & Caræos 949.*

## J U D A I S M .

939 Where the madness of idol-worship prevail'd ; God called Abraham out from the midst of the idolaters, and intimated unto him, that he was the only all-sufficient God, that he might serve him with his posterity, out of which the Messias was to come, in whom all the nations of the earth should be blessed : from whom he separated him for a while by the sign of the circumcision of the fore skin.

940 Afterwards ( by the hand of Moses ) he gave them a three fold law, moral, ceremonial, judicial.

941 The moral law is the unchangeable rule of inward worship : the summary of which is the decalogue [ ten commandments, ] which God himself thundered down from heaven, saying thus : that no other deity besides himself is to be worshipped ; that he is not to be resembled by images ; that his name is with holiness to be revered ; that the sabbath is to be religiously hallowed ; that our fathers and guar-

## J U D A I S M U S .

939 Invalescente idolomania, evocavit Deus Abraham à medio idololatrarum, intimavitq; ei, se solum esse Deum Schaddai ( omni sufficientem ) ut sibi serviat cum sua posteritate, e qua proditurus esset Messias, in quo benedicerentur omnes gentes terræ : à quibus eum tantisper diserevit signo circumcisionis præputii.

940 Postea dedit illis ( per manum Moïsi ) tripartitam legem, moralem, ceremonialem, forensensem.

941 Moralis, est immutabilis norma interniculi : cujus summarium est decalogus, quem Deus ipse cœlitus detronuerat, edicens sic : Non esse colendū aliud numen præter se ; non effigandum se simulacris ; nomen suum sacrosancte venerandum, sabbatum religiosè feriendum, progenitores ac nutrices honorandos ; non teme-

## ΙΟΥΔΑΙΣΜΟΣ.

πλὴν. Ἐιδωλομανίας ὅπου κρατοῦσε, ἐξεκάλεσεν ὁ Θεὸς ἐν μίσει τὸν εἰδωλολατρῶν τὸν Ἀβραάμ, καὶ αὐτὸν ἐπισήμανε, μόνον αὐτὸν εἶναι Θεὸν παντοκράτορα [ αὐτοκράτη ] ἵνα αὐτὸν λατρεύσῃ, αὐτὸς καὶ οἱ ὑποτακτοὶ αὐτοῦ, ἐξ ὧν ὁ Μεσσίας, ἐξ ὧν πάντα τῆς οἰκουμένης ἰσθὶν ὁλοκληρηθήτω· ἀπ' οὗ αὐτὸν ὅπου χωρεῖται τῇ τῆς ἀκροποδῆας περιτομῇ ἀφωρίσται.

πρῶτον. Μετὰ ταῦτα αὐτοῖς ἤμειν, διὰ Μωϋσῆως, παρέδωκεν τριμερῆ ὄντα, ἡθικὰ, ἐκκλησιαστικὰ, δικαστικὰ.

πρῶτον. Ὁ ἰδικὸς ἐστὶν ὁ τῆς ἰσθμῶς ἀμειψιότης καὶ ἡ ἐξουσία, ὅ ὅπου μὴ ἐστὶν ὁ ἀκαλόγητος, ὅπου ὁ Θεὸς ὑπάρχει κρατοῦντων ( καὶ οὐκ ἄλλος ) ἐκείνου τῆς αὐτοῦ δαδύου ἐγγράφῃ· λέγον· ἄλλ' ὅστις, πλὴν αὐτοῦ, μὴδαμὸς δεῖν λατρεύσθαι· τοῖς ἰσθμῶσι αὐτοῦ μὴ ἰσχυρίζεσθαι· ἐν ὅσῳ τῇ τῇ ὁνομασίᾳ αὐτοῦ σέβεται· τὸ σέβεται τοῦ θεοῦ ὡς ἀρχαῖον· τῆς γυναικὸς δὲ αὐτοῦ

rians are to be honoured; that the life of no man is to be violated, or his chastity, goods, or reputation, not so much as by covering any thing unlawfully.

942 *The ceremonial law*  
 as that in which the way of  
 cuttuing vnder ship was set  
 down, by sundry ceremonies,  
 shadowing out the truth to  
 come; as 1. that he would  
 have but one sanctuary;  
 2. and in that but one altar;  
 3. with one fire alwayes con-  
 tinued; 4. and with one onely  
 high priest; 5. as also one ark  
 of the covenant, &c. 6. all  
 this to cut off the occasion of  
 pluralitie of gods; 7. and to  
 shadow forth one onely sacri-  
 fice for the sins of the  
 world, &c.

943 Moreover he would have a general congregation of the people meet together thrice in a year, 1. at the feast of the passover, 2. of pentecost, and 3. of the tabernacle; 1. in the memory of the paschal lamb (by whose blood they were delivered from the destroying angel;) and 2. of the law given; and 3. of the forty years preservation in the wilderness: that they might use themselves to acknowledg God, 1. as their preserver, 2. as their redeemer, 3. as their sanctifier: and there was added the sabbatical year, and the year of jubilee, a type of the universal restitution that shall be.

944 He commanded sacrifices to be offered, x. either of thanksgiving ( to testify thankfulness for blessings received ) which consisted of free-will oblations, either of

randam esse ullius hominis vitam, aut pudicitiam, aut facultates, aut famam, aut quidem concupiscendo quidquam illicite.

942 Cereemonialis fuit, quâ præscribebatur ratio externi cultûs, per varias cereemonias, præumbantes futuram veritatem: 1. ut, quod voluit esse unicum sanctuarium; 2. & in illo unicum altare; 3. cum unico jugiter continuato igne; 4. unicoque summo sacerdote; 5. item unica arca fœderis, &c. 6. omnia hæc ad præcidendam occasionem polytheiæ; 7. adurbationemque tunc sacrificii pro peccatis mundi, &c.

943 Voluit & frequen-  
tari congregationem po-  
puli generalē, ter anno,  
feſto 1. paſchæ, 2. pen-  
teſteſtes, & 3. ſcenopo-  
iæ; in memoriam 1. pa-  
ſchæ agni ( cujus ſan-  
guine liberati fuerunt à  
percūſſore angelo; ) &  
2. datæ legis; & 3. quadra-  
genariæ conſervationis  
in eremo: & ut inſueſce-  
rent agnoſcere Deum, ut  
ſuum 1. conſervatorem,  
2. redemptorem, 3. ſancti-  
ficatorem: fuitque addi-  
tus ſabbatiſmus anno-  
rum, & annus jubilæus;  
typus futuræ univerſalis  
reſtitutionis.

944 Sacrificia iussit offerri vel i. eucharistica (ad testificandam pro beneficiis gratitudinem) quae constabant ultionis oblationibus, sive

καὶ τρεφεῖται καὶ ἐκείνη, καὶ ἡ  
καθ' ἑαυτὴν τὸν βίον, ἢ τὸν  
ἀγῶνα, ἢ τὸν θάνατον, ἢ τὸν φθό-  
νον, καὶ τὸν πόλεμον, καὶ τὸν ἀν-  
ταγωνισμόν, καὶ τὸν ἐκείνου.

πικρὸς, ὁ ἰσχυρικὸς καὶ δι-  
 δεῖ οὗτος ἐξ αὐτοῦ θρησκείας δια-  
 γράσει νόμον, διὰ θεοῦ  
 ἰσχυρικῶν ποιήσαντων, τῶν  
 ἀληθινῶν ἰλουσμένων [μύ-  
 λωτος] θεοσκηΐσται· οὗτοι  
 ποῶσι τὸ πᾶν τῆς παύσεως  
 ἀπορίᾳ ἐκείνῃ· καὶ μί-  
 ἀμύνωσι τὸ πᾶν τῆς ἀσφα-  
 λείας καὶ τοῦ ἀποκατα-  
 λυτῶν ἀναστήσαντι ἐν ἑα-  
 λωτο, καὶ ἐν αὐτῇ ἐκ βα-  
 μὲν ἐν ἀδελφότητι [ἀνταρ-  
 τή] καὶ ἀρχιερεῶν καὶ  
 τῆς κατὰ τὴν διαθήκην μι-  
 ας, κλ.

πιμγ. Λαὸν ὃν ἐδὲλξεν σω-  
 τηρέσθαι τρεῖς καὶ ἑκατὸν ἑξή-  
 λπαι ταῖς ἡμέραις τῆς πην-  
 τακαιστῆς, καὶ τὴς σκαυποσίτης  
 ἰσραὴλ· ἐπὶ δὲ αἰμαὶν τοῦ ἐν τῇ  
 διαβόλῃ ἰσραηλῶνα ἀνέμικ-  
 σιν, (ὃ ἐπὶ αἵματι διπλοῦς τῆς  
 ἀγγέλλας σκληρότης ἡλὸς θεοῦ)·  
 καὶ τὸ νόμιμον διδάσκει καὶ τὴς  
 διατηρήσεως [σωτηρίας] πε-  
 σαρεσάκας ἐν τῇ ἐρήμῳ· καὶ  
 πορὸς τὴν ἑξῆς ἰσχυρὰ αὐτοῦ ὀπι-  
 θύσκειν ὃ θεὸς, τὸν σώσαντα  
 αὐτοῦ καὶ λυτρώσαντα, καὶ  
 ἀγμάσαντα πορροσπίθην ὃ καὶ  
 ὁ σαββατισμὸς, καὶ ὁ ἰὺς λαοῦ  
 ὁ οὗτος μαλακὸς καὶ ἐλαφὺς  
 διηγεταῖς τῶς τυπικῆς.

πιμδ'. Θύειν ἀποστέλλει  
 δύναται, ἡ γὰρ ἐξουσία αὐτοῦ, εἰς  
 τὸν τῶν ἀμαρτημάτων ἱα-  
 σμὸν, (οἷον τὸ ὑπερ' πάντων  
 ἀμαρτιῶν καθεστῆαι διέκρι-  
 νεν, ὁλοκαύτωμα ἐλάττω).

meats or drinks, and was called a meat-[drink]- offering; or of beasts to be slain, a peace-offering: or 2. of expiation, for attonement of sins; of which that which was offered for all the sins in general, with the burning of the whole offering, was called a burnt-offering; for a sin committed ignorantly, a sin offering; for a trespass done knowingly, although out of weakness, a trespass-offering: but also 3. he would have frankincense offered.

945 He gave order moreover to pay the first fruits and tithes of the increase to consecrated persons (the priests and their fellow-labourers the Levites) for their maintenance; to abstain from unclean meats, and all blood, which was left to expiate souls, (Lev. 17. 11, 12.) &c.

946 The judicial law looks  
at the keeping under of a re-  
fractory people; hereupon ca-  
pital punishment was set up-  
on apostates, blasphemers and  
false prophets, and again  
sanctuaries [places of re-  
fuge for such as against their  
wills had committed man-  
slaughter.

947 As oft as they went  
astray, he sent forth prophets  
whom he had inspir'd, by  
whom he put them in mind  
of repentance, and variously  
chastised them when they stood  
out; till ( according to his  
threats ) he both cast thẽ away  
and scattered them, that now  
they are distant of temple  
and priesthood; yet they re-

esculentorum & potulentorum, dicebaturque libatio; five animalium mactandorum, pacifica hostia: vel 2. expiatoria, pro expiandis peccatis; quorum quod offerrebat pro omnibus peccatis generatim, combustionem totius victimæ, dictum fuit holocaustum; pro delicto admisso ignoranter piaculum; pro reatu commissio scienter, licet ex infirmitate, supplicamentum: sed & 3. voluit adoleri thura.

9:15. Jussit insuper de-  
ferre primitias, & deci-  
mas proventuum, sacra-  
tis personis (sacerdoti-  
bus, eorumque coopera-  
toribus Levitis,) in eor-  
um sustentationem; ab-  
stinere ab immundis ci-  
bis, omniq[ue] sanguine,  
relieto ad expiandum a-  
nimas, (Levit. XVII. 16.  
12.) &c.

946 Forensis lex spe-  
ctabat coercitionem re-  
fractarii populi : hinc  
constituta capitalis pœ-  
na apostatis, blasphemis  
& pseudoprophetis, rur-  
sumque aiyia illis, qui  
nolentes admississent ex-  
dem.

947 Quoties devia-  
bant, submittebat vates,  
afflatus suâ inspiratione,  
per quos commonefaci-  
ebat poenitentia, obsti-  
natos autem castigabat  
variè: donec & (secun-  
dum comminationes)  
abjicit & disjecit, ut  
jam destituantur templo  
& sacerdotio; retineant

[illegible]

πικρὰ. Περὶ τῶν πικρὰ καὶ δὲ  
 ποσοτήτων τὰ ἀποθνήσκει  
 [ταυτὰ περὶ τῶν,] καὶ τὰς δικά-  
 τας τῶν χηρῶν, τοὺς μι-  
 κροὺς καὶ τῶν ἀποθνήσκοντων, τοὺς  
 ἔστιν ὅτι καὶ τοὺς σωτηρίας  
 αὐτῶν δαδόντας, εἰς τὴν δια-  
 τρεφὴν αὐτῶν ἀπὸ χηρῶν βρω-  
 μάτων ἀναδύναν, καὶ παντὸς  
 ἀνὰ τὴν, ἀπὸ τῶν ποσὶν τῶν  
 ἀγνιστῶν [καθάρων] τῶν  
 ἰσχυρῶν δὲ. 15. 16. 17. 18.

πῖμν. Ο' νόμος δικαιοκὸς  
 πρὸς τὸ κατ' ἰσχυρὴν λαὸν ἀπ-  
 θνήσκει· ἐν τῷ δὲ ἀποστα-  
 τικῷ βλαστῶματι, ἐξ ἐλευθε-  
 ροσύνης, δικαιοκὸς πη-  
 μανθάνει καὶ πρὸς τοὺς πα-  
 ρα γνῶμην φοβήσασσι, τὰ  
 ἀπ' αὐτοῦ ἀποδόμῃ.

[illegible]

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955 O therefore happy Christians, if they know their own good and compos'd themselves to the example of their predecessor! for they have plainly before them, what is to be believed! to wit those things which the Lord hath taught; and what is to be done, namely those things which the Lord hath done, (by emptying himself, and resigning up his own will; and submitting himself to God, to do and suffer all his will?) and finally what is to be hoped? to wit, those things which the Lord attained after his humiliation a glorious resurrection, and life everlasting.

956 This is the briefest sum of Christianity; and perfect, as also a compendious way to heaven, which is summarily taught in the very catechism it self; because the apostles creed forms our faith; the decalogue [ten commandments] rectifieth charity, the Lord's prayer raiseth hope, which the sacraments seal: all which all have, though severally.

958 Our heavenly master indeed changing the Mosaic shadows for truth: (that they might not be vain and empty) and levelling the rugged way of the law into the holy way of Zion (through which even the foolish might not erre [mistake,] Jel. 38.) reduced the whole moral law to one precept of love; and the whole ceremonial law to the rite of Baptism and the Lord's supper, (that the sacrament of our regeneration, this of our

955 O igitur felices Christianos, si norint sua bona, & se composuerint ad exemplar sui predecessoris! Habent enim ante se luculenter, quid credendum sit? nempe quæ dominus docuit. & quid faciendum? nempe quæ dominus fecit; (exinanendo seipsum, & resignando propriam voluntatem; & subdendo se Deo ad faciendum & patiendum omnem ejus voluntatem;) & denique quid sperandum? nempe quæ Dominus consecutus est post suam exinanitionem gloriosam resurrectionem & vitam æternam.

956 Hæc est brevissima summa Christianismi, & perfecta, simulque compendiosa via cæli, quæ docetur summarim in ipsa catechesi: quia symbolum apostolicum fidem format, charitatem decalogus normat; oratio dominica provocat spem, quam sacramenta obfugillant: quæ omnia omnes habent, tametsi dispariter.

957 Cælestis quidem magister commutans umbras Moisaicas veritate, (ne inanes essent,) & explanans salebrosam viam legis in sanctam viam Sionis (per quam ne quidem stulti errarent, Jese. 38.) revocavit totam moralem legem ad unicum præceptum dilectionis; & totam ceremonialem ad ritum baptismi & eucharistiae, (illum sacramen-

τινί. Ἐυδαίμονες τοῖς αἰσθητοῖς Χριστιανοῖς, εἰ ἄρα τὰ αὐτοῦ ἀγαθὰ γινώσκουσιν, καὶ αὐτοῦ καὶ παροξυνόντες καὶ ἀποδοκίματον αὐτοῦ συντηθεῖν ἐπαρῶς γὰρ εὐαγγέλιον αὐτοῦ ἔχουσιν; τί ἂν ἐν τῇ πιστεύσει; δηλαδὴ ὅ, τὸ ἰδίον αὐτοῦ ὁ κύριος. καὶ τῇ ἀποδοκίμῃ; δηλαδὴ ἃ ἡμεῖς ἔσχεον ὁ κύριος (ἐκινῶντα αὐτόν, καὶ ἀπαρνησάμενος ἑἰπὼν θύλακα, καὶ ὑποταθεῖς αὐτῷ τῷ θεῷ ὡς τὸ πρῶτον) καὶ πάντως πᾶν τὸ θέλημα αὐτοῦ.) ὅτι τὴν ἐλπίδα οὐκ ἔσχεον, ἀλλὰ ἐπὶ τῷ κυρίῳ. καὶ ἐκκλίνοντες αὐτῷ ἀναστάσεως ἐσθλῆς, καὶ ζωῆς αἰώνιου.

956. Ταῦτ' ἐστὶν βραχυτάτην τῆς Χριστιανισμοῦ τὸ κεφάλαιον, καὶ ἐντελής ὁμοῦ καὶ συνύπομτος τοῦ εὐαγγελίου ὁδοῦς ἢ αὐτῇ τῇ κατηχησὶς ἐν ἧς καὶ διδασκαλίαν ὅτι τὴν ἐλπίδα οὐκ ἔσχεον τὸν θεὸν ἀποδοκίματον αὐτοῦ ἐκείνην, τὴν δ' ἐσπέρην, τὴν δ' ἐλπίδα, ὡς καὶ τὰ μυστήρια κατηχομενίζοντες. ἃ ἀπαντὰ πάντες ἔχουσιν ἑαυτοῖς, ἀλλ' ἐκ διαφόρων.

957. Ὁ ὑψίστος μαγιστὴρ διδασκαλῶν, ἀντικαταστάσας αὐτοῖς τοὺς σκοτεινοὺς Μωσαϊκὰς (ἵνα μὴ κενὰ εἴναι γινώσκοντες) τὴν ἀληθείαν, καὶ ὁδοῦν πρὸς τὴν τῆς χάριτος ὁδὸν τῶν νόμων, τῶν γινώσκοντων ἀγὰρ ὁδοῦν Σιών (ἐν ᾗ ἂν οἱ ἀνόμοι ἀμάρτανον, Ἡσ. 40. 3.) ὁλον τὸν νόμον τὸν ἡθικὸν ἀντὶ τὴν ἐκ μίαν τῆς ἀγάπης ἐκτελεῖν καὶ ὁλον τὸν ἱεροκενόν, ἢ ἐκ τῶν ἐκ τῆς βαπτισμοῦ καὶ εὐχαριστίας (τὸ ἑκ τῆς

nourishment from him: ) finally all the judicial law to the order of Church-discipline, consisting in admonition, reproof, and excommunication, by the power of the keys of the heavenly kingdom, which he left to the Church: yet Christians have fallen into controversies about these.

958 Will you therefore see their dissent concerning these things: it is indeed great, *wo alas!* even in things indifferent: I will speak of some, wherein they agree or disagree.

959 The Lord's day, on which the Lord rose again, all keep holy; the other yearly festivals [ holy-days ] they divide into *standing* ( *set* ) days and *unmoveable*; those return every year on the same days of the month; as Christmas, and the other *unmoveable* feasts: these change the day, as Easter, and after that Whitsontide, and the other *moveable* feasts: but they admit [allow] also of holy-days commanded, appointed now and then for publick fasts and prayers.

960 When a holy-day is come, the more devout prepare themselves and their people first at home, with holy exercises, and come together. [meet,] while the assembly is call'd together by the ringing [ chiming ] of bells, where the sexton openeth the Church doors, and the quire of singers sing at the desk psalms, hymns, and spiritual songs: the people also singing along with them,

tum regenerationis nostræ, hanc nutritionis ex illo: ) totam denique forentem ad institutum ecclesiasticæ disciplinæ, consistentis in admonitione, correptione, excommunicationeque vi clavium cœlestis regni: quas reliquit ecclesiæ, Christiani tamen prolapsi sunt in disceptationes super his.

958 Vis ergo videre dissensum circa ista multus est sanè, proh dolor! etiam in adiaphoris: commemorabo quædam, in quibus est consensus aut dissensio.

959 Diem dominicū, in quo resurrexit Dominus, omnes agunt festū; cæteras annivertarias festivitates dividunt in *stativas* ( *statas* ) & *conceptivas*: illæ recurrunt quotannis iisdem mensium diebus, ut *nativitas* Christi, & reliqua *immobilia* festa: hæ mutant diem, ut *Pascha*, & dehinc *pentecoste*, & alia *mobilia* festa: sed & admittunt *imperativas* ferias, indictas interdum publicis jejuniis & supplicationibus.

960 Cum feriatus dies illuxit, pientiores præparant prius sacris exercitiis se & suos domi, conveniuntque diu cœtus convocatur pulsu campanarum; ubi aditus pandit janus sacre ædis, & chorus cantorum decantat ad plurimum psalmos, hymnos, & spiritualia cantica: simul accedente populo,

παλιγγενεσίας ἡμῶν μυστα-  
ερον, τὸ ὃ τῆς ἐξ αὐτοῦ τοῦτο:  
ολον τὰ πλὴν τὰ αὐτὴν διηγε-  
κὸν εἰς τὴν τῆς παλαιᾶς ἐκ-  
κλησιαστικῆς διατάξεως, τῆς ἐκ  
παραίνησης, ὁποτιμῶσιν, καὶ  
ἀπορίσκει [ ἀναθεματισμῶ ]  
διὰ τοῦ κλειδοῦ τῆς βασιλείας  
τοῦ ἑσπέρου, ὡς τῇ ἐκκλησίᾳ  
κατέλειπεν. Ἀνδραγαθὶ γὰρ  
ὑπὲρ πάντων ἀμφοτέρωθεν.

πρὸς. Βλέπει ὅτι ὁρᾷ τὴν  
περὶ ταῦτα διαφορὰν· πολ-  
λὴ ἴστί ἐμὴν, αἰσθάνεται, &  
ἐν ταῖς ἀδιαφορίαις διηγήσο-  
μαι τινὰ, ἐν οἷς συμφωνοῦν  
διαφορὰ ὑπάρχει.

πρὸς. Τὴν ἡμέραν τὴν  
κυριακὴν ( ὡς ἡ ἀνάστασις τοῦ  
κυρίου ) ἅπαντες ἱορτάζονται,  
τὰς λοιπὰς ἱορτὰς ἐνιαυσίως  
ἔσας διανέμουν εἰς τὰς τε  
σταθμὰς τὰς αὐτὰς τοῦ μένου  
ἡμῶν καὶ ἔτ' ἐπὶ ἐπανο-  
ρθώσεως, ( οἷον τὴν Θεοφανίαν  
[ τὴν γέννησιν τοῦ σωτῆρος ]  
καὶ τὰς ἄλλας ἀμνηστίας  
τοῦ ἱστορίου ) καὶ τὰς τιταγμέ-  
νας, τὰς τὴν ἡμέραν διαλλατ-  
τάσας ( οἷον τὸ πάσχα, καὶ  
ὅσα τὰς τὴν πνιγνύουσαν, καὶ  
τὰς λοιπὰς μεταβλήτους τοῦ  
ἱστορίου ) πορροδύονται ὃ καὶ  
τακτικὰς ἱορτὰς τὰς ἡσυχίας  
τι καὶ λιτανεῖαι δημοσίαις ἐκ  
ἐκ πορροδύονται.

πρὸς. Τῆς ἱορτῆς παρ-  
ουσίας, οἱ ὀπαδῆστές οἱ καὶ  
πρὸς τὴν αὐτὴν: & τὰς ἐκ-  
κείνης τὰς ἐκκλησίαις πορρο-  
μασάζονται καὶ ὅτι ἡ πανή-  
γυρις ἡμεῶν συνηλείεται,  
καὶ ὁ κληρὸς τῆς τῆς τοῦ  
ἐκείνης ἀντιλήψεται, συνιέντων  
ὅτι ἐκ τῆς πορροδύσεως τὰ  
ὅτι, πορροδύονται ὅμοια  
ἰσθ' ἀμφοτέρωθεν.



science with their own mouths, when wittingly and willingly they give up themselves to [Christ: the] Abyssines again, go over baptism every year, and moreover add circumcision to it; the Copibites and Surians add the baptism of fire, burning the priests [character] of the cross upon them: others add besides exorcism and chrism: to conclude, some dip [plunge] those that are to be baptized into a river; others sprinkle only with water, at the font.

965 And because Christ being about to deliver himself to death for us, ordained (instead of the paschal lamb) a new supper, wherein he commanded his believers to feed on his flesh, which was given for us unto death; and to drink his blood, poured out for the remission of sins: all observe the celebration of this sacrifice, although not without the reproach of disagreeing with one another in opinions and rites [customs, usages.]

966 If you look upon ecclesiastical orders [degrees:] pastors in the time of the apostles, fed the churches; doctors watched over the purity of doctrine; the elders attended on the exercise of discipline; the deacons looked to the gathering of alms, and bestowed it amongst the poor: but afterwards degrees were increased, that the hierarchy of the Greek & Latin Church became most accomplished, where none is admitted into the clergy, unless he ascend orderly.

dientiam ore suo, dum se scientes volentes devoyent Christo: Abyssini rursum iterant baptismum quotannis, superadjiciuntque ei circumcisionem; Coptitæ & Suriani addunt baptismum ignis, inusto characterē crucis: alii superaddunt exorcismum & chrisma: alii denique immergunt baptizandos flumini; alii conspergunt solum, ad baptiiterium.

965 Et quia Christus daturus se morti pro nobis, fanxit (loco paschalis agni) cenam novam, in qua mandavit fideles suos cibari carne sua, traditâ pro nobis in mortē; & potionari sanguine suo, effuso in remissionē peccatorum: recolunt hujus sacrificii, quam non sine exprobratione sibi invicem discrepationis, sententiarum & rituum.

966 Si spectes ecclesiasticos ordines: pastores apostolorum tempore pascebant ecclesias; doctores invigilabant puritati doctrinæ; seniores attendebant exercitio disciplinæ; diaconi curabant collectitias elemosynas, erogabantque inter egenos: sed postea gradus aucti fuerunt, ut hierarchia Græcæ & Latine ecclesiæ apparatus maxima facta sit: ubi nemo admittitur ad clerum, nisi ordinatim ascendens.

σοματι ὁμολογῶντας, καὶ ἰαυδοῦ ὁπταμένους τι καὶ αὐθαρῶς τῷ Χριστῷ καὶ δοσύντας, βαπτίζουσιν· οἱ Ἀβυσσῖνοι δὲ βαπτίζονται καὶ ἑτησίᾳ ἑκάστη πάλιν, καὶ ἑξοπισμῷ θεωσιθῶσιν· οἱ Κόπτες δὲ καὶ Σύριοι περὶ βάπτισμον, τὸ τὸ σαυρὶ χαρακτὴρ ἐγκαινῶσιν· ἄλλοι δὲ ἐξορισμὸν καὶ χρίσμα θεωοῦσιν· οἱ δὲ ὁπταμένους τὸ τέλει, οἱ μὲν τῷ ποταμῷ κατεβάπτουσιν, οἱ δὲ τῷ ὕδατι μόνον θεωεῖ τῷ βαπτισμῷ ὁπταίνουσιν.

πρὸς. Καὶ ἐπεὶ δὲ ὁ Χριστὸς, τῷ θανάτῳ ἰαυτὸν ὑπὲρ ἡμῶν πασθέντα μίλλαν διέταξεν (εἰς τὸ ἀρῆναι τὸ πασχα) καὶ γὰρ δὲ ἔπειτα, ἐν ᾧ τὰς πρὸς τὴν σαυρὶ αὐτῷ εἰς θάνατον ὑπὲρ ἡμῶν πασθέντα ἑκείνην τρεφόντα [σιν] ἐκείνῃ, ἐπὶ τοῦ εἰματι αὐτῷ εἰς ἀφίστην ἀμαρτην ἐκκαυχόμενος ποτιζόμενος ἐκείνῃ, ταῦτα τῆς δυσίας τῆς αὐτῷ ἀφ' ἑαυτοῦ ἀπαντῶν ἀσυνέσιον ἀλλ' ἐκ αὐτοῦ τὴν ἰκονοδοξίαν τῆς δογματικῆς ἐκείνης διαφανίας.

πρὸς. Ἐὰν τὴν ἐκκλησίαν αὐτὴν κατανόησιν, καὶ τὰς τῆς ὑποστάσεως ἡγεσίας οἱ ποιμένες ἐποικουνοὶ τῆς ἐκκλησίας, οἱ διδασκαλοὶ τῆς τῆς διδασχῆς καὶ θεωρητικῆς ἐπιτηδεύουσιν· οἱ κειροτομῶν τῶν τῆς διδασκαλίας ἐπιτηδεύοντες θεωροῦσιν· οἱ δὲ ἐκείνους τῆς τῆς ἐκκλησίας ὑπὸν λογισμῶν ἐπιτηδεύουσιν, καὶ τοῖς πλῆθεσι διὰ μοιροῦ μετέπειτα δὲ οἱ βαθμοὶ ἐπιτηδεύουσιν ὡς τὴν ἐκκλησίαν τῆς ἐκκλησίας ἑκκλησίας καὶ ῥομαιοὶ καὶ ὡς ἐκείνους παρισκώδοντες [σωτῆρας]· οἱ δὲ ἐκείνους οἱ καὶ τῶν θεωρητικῶν, εἰ μὴ τὰς ἀντιθέσεις.



967 For first they are entered door-keepers, next exorcists, then readers, then attendants, afterward deacons, at last presbyters: who have a power given them to offer mass, and to hear auricular confessions, and to besprinkle with holy water (taken with a sprinkler out of the pot) and to give the extreme unction, and to marry people, &c.

988 Chaplains are set over  
lesser chappels; parish priests  
over one parish, whereof many  
make a diocese or bishop's  
see: now either a bishoprick is  
a Bishop with his prebends  
[cansons chapter] and suffra-  
gans [sarrogetei:] and over  
some bishops, an Arch-bishop,  
above whom again is a Pa-  
triarch, and the chief among  
these is the Pope, with his  
Cardinals.

969 *M* nks [Friars] dwell  
in monasteries, making profes-  
sion of voluntary poverty,  
and chastity, and obedience:  
according to a certain rule:  
over whom are set governors  
(to wit, abbots or priors,) but  
over the nuns governesses or  
abbesses: an hermit keeps  
himself in his hermitage [in  
the wilderness.]

970 Those that bring in differences and divisions, are called schismatics: those that fall from the faith, apostates; those that stily maintain erroneous doctrines, hereticks: and the authors themselves of heresies, ring leaders of heresie.

971 Which kind of offences

967 Nam primum in-  
tiantur ostiarii, dehinc  
exorcista, tūm lectores  
mox acoluthi, postea di-  
aconi, tandem presbyte-  
ri quibus potestas datur  
faciendi missam, audien-  
dique auricularē con-  
fessiones, & conspergen-  
di lustrali aquā (asper-  
gillo ex aquimiali hau-  
sta) & ungendi moribun-  
dos copulandique novos  
nuptos.

968 Sacellani præficiuntur minoribus facellis; parochi, uni parochiæ, quarum plures constituunt diocesium ( seu episcopatum: ) episcopatus vero præest Episcopus, cum suis canonicis & suffraganeis: & aliquot episcopos, archiepiscopos: quibus rursum superior est patriarcha: summus autem inter hos papa cum cardinalibus suis.

969 Monachi inhabitant monasteria, professi spontaneam paupertatem, & castimoniam, & obediuntiam, secundum certam regulam: quibus præsunt antistites (scilicet abbates vel præpositi); moniales vero antistitiz, seu abbatissæ: eremita tenet se in eremo.

970 Invehentes diffidia, & discidia, vocantur schismatici: deficientes à fide, apostatae; defensitantes pertinaciter erronea dogmata, heretici; ipsi vero authores hæresium, hæresiarchæ.

971 Cuiusmodi scan.

πιεζ'. Τὸ ἀποστολὴν αὐτῆς γὰρ  
 διουθενεῖ γίνονται, μὲν τὸ  
 ἐξορισμῶς, τὴν ἀναγκαστικῶς,  
 ἀπὸ πᾶσα ἀπολύθει, τὴν τοῦ  
 τῶν διὰ τοῦτο, τὴν τὰ λαοῦ  
 ταῦτα, ἀποστέλλονται· οἷον  
 ἐξέστα διδόναι τὴν λειτουργίαν  
 ταῖς ὁμολογοῦσιν ἰδίᾳ ἀκρί-  
 ει, καὶ τὴν καθαρτηρίαν ὑπὲρ  
 (τῆς ἀποκαταστάσεως ἐκ τῆς ὁ-  
 δρεῖς [ τῆς ὑπερβολῆς ] ἀνι-  
 μωσίου) κατὰ τὴν αἰτίαν, τοῦ  
 πονηροῦ αὐτῶν ἐξ αἰείφην, καὶ  
 τοῦτο νοτάμους συναμύ-  
 ζειν, κλ.

πειρή. Οἱ ἡμετέροι  
 λιπεροὶ παῖδες τῆς πατρι-  
 εὐς· οἱ πατέρες τῆς πατρι-  
 εὐς μάται· ὅτι πολλὰ διοικῶ-  
 ντες ὡς παῖδες· τοῖς δὲ τῆς  
 οὐλομένης ἀρχῆς [σοφίας]  
 οὐκ ἔστιν ἐπισκοπὴ, μὴ δὲ  
 καὶ ἀντιμεταστάσις· οὐ-  
 τοῦτο ἐστὶν ἐπὶ τοῖς Ἀρχι-  
 ἐπισκοποῦντι τῶν παλιν  
 ἀνέτων· Πατριάρχης τῶ-  
 ντων ὁ κορυφαῖος ὁ πάππας,  
 μὴ δὲ ἀρεσκῶν [καρδιολογί-  
 ας] αὐτῶ.

πλ' θ'. Οἱ μοναχοὶ [μονα-  
 χῶν] ἐν ταῖς μονασθεαῖς συμ-  
 ούκουν, πάλιν, ἀγνῶνται καὶ  
 ἀποκομῇ (κ' ἡ κενὴ πνεύ-  
 ῃ τοι φεραμένη) ἰσταλλό-  
 μενοι· ὃν ἀναπαύσονται οἱ κοινο-  
 βίττοι (ἀρχιμαστορεῖται δι-  
 τα ἡ φεραμένη)· φεραμένης  
 δὲ ἡ ἰσχυρὴ τῆς ἀσκητικῆς·  
 οἱ δὲ ἀνακαταστήσονται.

πισ'. τὰς διαστάσεις καὶ τὰ  
σχίσματα ὁπείρουται, σχί-  
μα καὶ λείονται, ἡ πίστις  
ἀπειροσθής ἀποστάται· οἱ  
ψυλὴν δόγματα συχνὰ καὶ  
πυλὴν κίβδηρον πίττοντες, ὅ-  
που καὶ κίβδηρον, αἰσθητικὸν οἱ  
ἄλλοι ἀνίστανται ἀρχίζοντες ἀνισ-  
τάσθαι.

π. α. Νῦν τὸ τόπιον

most as they must be remedied, there is called together after the ancient manner a synod provincial or national, or else a general council, where the chief divines that are orthodox, and the assertors of the catholick faith being met [assembled,] do put an end to controversies, and compose schisms, and pronounce anathema [sentence of excommunication] on those that blaspheme: yet those things which are above their reach, they leave undecided: and those things which they cannot mend, they commend to God.

dalıs quoties obviandū est, convocatur (pristino more) synodus provincialis vel nationalis, aut etiam concilium oecumenicum: ubi congregati summates orthodoxi, assertoresque catholice fidei, determinant controversias, componuntque schismata, & dicunt anathema blasphemantibus: quæ tamen sunt supra captum, relinquunt indecisa; & quæ non possunt emendare, commendant Deo.

σκανδαλὸς ἀντιμελῶν, συγκαλεῖται (ἢ τὸ παλαιὸν ἵδρυς) συνόδος, ἐπαρχικῆς ἢ ἐθνικῆς, ἢ ὅτι οἰκουμενικῆς ὅπου συνειρημένοι οἱ ὀρθόδοξοι μυστηριοὶ καὶ τῆς καθελικῆς πίστεως ἀμύνητος, τὰς ἀμφισβητήσεις διορίζουσιν, τὰ σχίσματα ἀναρῶσιν, τὸν βλασφημῶν ἀναθεματίζουσιν· τὰ δ' ὧστε ἀντὶ ἀδιόριστων κατελιπόμενοι καὶ ἀσφ' αὐτῶν οἱ τ' εἰσι κατεριζῶν, τῷ Θεῷ ὅπως ἐκτελεσθῇ.

CAP. XCVIII.

*Mahomedani à Mahomede Religiones commiscente 973. Festa ab illo indicta 973. Lex illius Alcoran 974. Dissidia illorum quoque 975. Dissidia Gentium hic deploranda 976.*

MAHUMETANISM.

972 The Mahumetans are those, who entertain Mahomet as the third great prophet, after Moses and Christ; who being a warrior, and pursuer of kingdoms, that the world might have an easier religion, than he thought Judaism, clogg'd with ceremonies; and Christianity, scrupulous enough the lofsiness of meanings; he brought in a new one, being a mingle mangle out of both.

973 Wherein he hath appointed Friday to be the holy-day [sabbath] for his followers, because on that day man was created; and to pray and wash five times a day: but hath forbidden them swines flesh and wine; and on the contrary hath allowed them many wives, and promised

MAHOMEDISMUS.

972 Mahomedani sunt, qui recipiunt tertium magnum prophetā (post Moysen & Christum) Mahomedem: qui, cum esset homo bellator, regnorumque affectator, ut mundus religionem haberet faciliorem; quam illi visus erat Judaismus, onerosus ceremoniis; & Christianismus, scrupulosus sublimitate sensuum: introduxit novam miscellaneam ex utraq.

973 Ubi instituit feriatum diem esse suis sectatoribus; Veneris diem (quod eā die homo creatus esset); & precari atq. ablui quinque die die; interdixit verò iisdem suilla & vinum; indulgit contra polygamiam, promissitque post

MAXOMHATISMO'Σ.

πιοῦ. Μαχμεδανὸν εἶναι, οἱ τὸν τρίτον προφήτην μῆσιν (μὲν Μωσῆα καὶ Χριστὸν) ὑποδέχμενοι ἢ Μαχμεδῶν ὡς τοιοῦτης ὡς, ὁ βασιλεὺς ὀργισθεὶς, ἵνα διχασθῶν τινα κῆσμεν ἔχον ὑποκρίσιν, ἢ ἰσλαμὸν δισμοῖς ἰσλαμικῶς βασιλευμένων καὶ Χριστιανισμὸν διὰ τὴν ἡλικίαν ὡς ἐκλήθηται περιέχον [ὑποκρίσιν] καὶ αὐτὸν παρεστήσαντο, ἐξ ἑκατέρων σύμμικτον.

π. γ'. Τοῖς αὐτοῖς ἀκατέτοις ὁρτάζειν προσπαθεῖ τὴν τῆς ἀφορδῆς (ὅτι ταύτη τῇ ἡμέρᾳ ἐκλήβετο ὁ ἀνθρώπος) ὡς καὶ ἢ ἐδιδίχατο πᾶν τὸ κατ' ἡμέραν· ἀλλὰ μὴ ἀπαγορεύσιν αὐτοῖς σάρκα χοίρειαν, καὶ εἶναι τὸ αὐτὸν ἢ πολυγαμίαν ἰσχυρίζεσθαι, καὶ ἡδύτης μὲν

them after death bodily pleasures in paradise, &c.

974 His doctrine he set down in the Arabick tongue in the Alcoran (which is divided into 114 azoara's or sections, and contains besides broken pieces [scraps] of the Law and Gospel; some additions) which their priests call'd Talismans and Dervises do interpret, the chief of whom is the Muffti.

975 The Musulmans also themselves disagree [are at odds] whilst some will have Ali to be the only authentick interpreter of the Alcoran; others join with them Ebubecar, Aomar, Ofimar; and thus it why the Turks and Persians make such fierce wars upon one another; being otherwise both of them void of the knowledge of things, and ordering their affairs only by severity.

976 Now 'tis a sad thing, that we should disagree in this, where there ought to be the greatest agreement; in worshipping that one maker of all things; nor yet is it less inconvenient, which the Libertines doe, to have a mind to like all religions, and be of any one: for there is deceit in that, and the jealous God will have us be fervent in his worship, without luke-warmness.

obitum corporeas voluptates in paradiso, &c.

974 Doctrinam suam descripsit Arabicè alcorano (diviso in azoaras 114. & continente, præter fragmenta legis & evangelii, additamenta quædam) quam interpretantur illorum mystagogi, dicti talismanes & dervisi; quorum supremus muffti est.

975 Dissident ipsi quoque musulmanni (seu muslimi: ita enim seipso nuncupant) dum alii volunt solum Ali authenticum interpretem Alcorani; alii sociant huic Ebubecar, Aomar, Ofimar: & hoc est, quapropter Turcæ cum Persis adeo in bellis sæviunt: alioqui utrique expertes cognitionis rerum, administrantisque res suas tantum severitate.

976 Deploandum verò est, nos hic disconvenire, ubi conveniebat esse convenientiam maximam; in advenerando uno illo conditore omnium; nec minus tamē inconveniens, quod Libertini faciunt, velle approbare religiones omnes & sectari quamcunque: subest enim deceptio, Deusque zelotes vult nos esse ferventes in suo cultu, abesse torporem.

δαίνατοι σωματικὰς (ἐν παραδείσῳ) ἡπηρείατο. κλ.

πιδ'. Τὴν διδασχὴν αὐτοῦ, Ἀραβίσι διαγερὰ μὴνυ ἐν τῷ Κοράνῳ (τυττισ γερὰν διαμυρί; εἰς μίδ'. Ἀζοαράς, τμήματα, καὶ περιχόρησος τοῦ αὐτοῦ νόμου, καὶ διαχολικὰς δοτικὰς μυσταγωγίας) ἐρμηνεύσιν οἱ αὐτοῦ μυσταγωγοί, τὰ μυσταγωγίαις λεγόμενοι καὶ δερβίσοι. ὃν ὁ κορυφαῖός ἐστι ὁ Μουφτι.

πιδ'. Διγερὰ τῶν καὶ αὐτοῦ εἰ γὰρ τὸν Ἀλί μόνον αὐθιπικὰς τῆς γερᾶς ἐρμηνείας νομίζονται· οἱ δὲ τὸν Ἑβουέκαρ, Ἀομαρ, Ὁσμαρ αὐτῇ περὶ διδασχῆς ἐδία τῶν οἱ τῶν καὶ μὴ τῶν Περσῶν, ἀλλήλοις ἔτι πολὺς πολυμύζονται· ἀμφοτέρωθεν ἄλλως τῶν περὶ αὐτῶν ἀμαρτίας, καὶ τὰ αὐτοῦ δι' αὐθιπικῶν μόνον περὶ αὐτῶν ὄντων.

πιδ'. Ἀπεικαστὸν δὲ ἐστὶν, ἡμεῖς ἐν τῇ διαφωνίᾳ, ὅπερ μεγάλῃ συμφωνίᾳ ἐν τῇ ἐχρήν· ἐν τῇ σέβει τῶν ἑνα πάντων δημιουργῶν· ἐν αὐτοῖς δὲ ἐστὶν ἀσυνωνία, ὅ, πὶ οἱ Λιβερίνοι ποιεῖς, πάσας τὰς θρησκείας ὁμοδοκμαζόν, καὶ ὡς πᾶν ἀσπάζονται [περὶ σέβει] ἰδίᾳ· ὡς γὰρ ἀπάτη, καὶ ὁ Θεὸς ζηλοῦν ἐν τῇ αὐτῇ λατρείᾳ ζηλοῦν ἡμᾶς, ὡς αὐτοῖς χαλκίοντες, βέλαντα.

*Invisibilia jam esse spectanda & quæ illa 977. Angeli Dei ministri 978. quorum etiam pars degeneravit 979. Nominibus distingui sed nobis ignotis 980. Ministeria bonorum circa homines 981. Mali à malis ministeriis nomina accipiunt 982. Insani qui Providentiam negant 983. & contra qui fatum fingunt 984. & qui mundum humanis consiliis regi credunt 985. Deus enim ita regit omnia 986. ut fortunam quoque & casus excludat 987. Omnia in rebus an quærenda 988. Deo omnia Providenti fidentium 989. & tamen consulto facienda omnia 990. quia omnium posceatur ratio novissimo die 991. Beatitude bonorum æterna 992. miseriæque malorum æterna 993. Hic finis omnium 994. Omniumque Lustratio terminanda votis 995.*

**The providence of God,  
and the end of things.**

977 Thou hast taken a view of things visible : it remains that I shew thee those things, which cannot be beheld but with the eye of the mind : say yous? what are those? that unsearchable One, who being by essence incomprehensible, passeth through all places, and works all in all : with the secret performers of his counsels, the angels.

978 For albeit the helper  
of all do not stand in need of  
help, yet is pleas'd him to ap-  
point for himself very swift  
attendants of his providence,  
not hindred with a bulk of  
body: who being sent on mes-  
sages might dispatch his com-  
mands, and having dis-  
charg'd their embassy might  
with all haste return, and  
stand about the throne of  
glory.

979 But part of them fell  
from their obedience through  
pride, and were tumbled out  
of the empyreal heaven into  
hell: but those who stood,  
were confirm'd, that they

*Providentia Dei, finisque  
rerum.*

977 Aspectâsti visibi-  
lia: superest ut tibi o-  
stendam ea, quæ non  
possunt spectari, nisi oculo  
mentis! Ain' ecquæ  
illa? Perreconditum il-  
lum, qui essentialiter in-  
comprehensibilis per-  
meat omnia, operatur-  
que omnia in omnibus:  
cum oculis exsequu-  
toribus consiliorum suo-  
rum, angelis.

978 Tametsi enim opitulator omnium non sit indigus opis, fuit tamen placitum illi constituere sibi praelocentes administratos providentia sux, non præpeditos corporali mole: qui amandati obirent mandata, functique legatione referrent se ocyssimè, & circumstarent thronum gratia.

279 Sed pars illorum  
desciverunt ob intempe-  
rationē per arrogantiam,  
suntque deturbati cœlo  
empyreo ad orcum: qui  
autem perflexerunt, con-

Ἡ τῷ Θεῷ ἀκούσιμα, καὶ τῷ  
τῶν ὄντων τέλει.

πινούσιν. Τα ὄντα κατὰ τὸ  
 φασί, λοιπὸν, ἵνα δοποδίσ-  
 μῶσαι αὐτῶν τῶν τοῦ οὐδοῦ  
 καὶ χαρδῶν, μόνον, ἰχθυόων  
 ἐν τῇ φῃ; πᾶσα αἰὶα, ἐκείνη,  
 ὅπου φυλάττει ἐκείνη, ὅτι καὶ  
 ὅσα ἀκατάλληλα ἐν αὐτῇ, ἀπα-  
 τα δέχεται, καὶ πᾶσι ἐν ῥῷ  
 ἐν πᾶσι καὶ ἵδι κρυφίως πᾶ  
 θελήσει αὐτῇ ὑποκαταστή, ἵδι  
 ἀγγέλοις.

[illegible]

πᾶσι. Ἐπειὶ δὲ αὐτῶν  
 δι' ἐκφυγῆναι ἀναγκά-  
 σματα, ἔξ ἑκαστοῦ καὶ  
 παρῆναι εἰς αὐτὴν κατὰ  
 νόμον. οἱ δὲ κατὰ τὴν  
 ἐκφυγὴν ἦσαν ἐπαρρησ-  
 τῆς

might not fall any more.

980 We know that they are distinguished by names: but such as we are not acquainted with, besides that of Gabriel, Raphael, Uriel, &c. the head [chief] of the evil spirits is call'd Beelzebub and Lucifer.

981 The good do unperceivably accompany the godly, to drive away evils, and to protect them from the assaults of the destroyer, and at last to bring souls to eternity: they do appear sometimes, and disappear [vanish] again; not by dazzling the eyes, but in very deed.

982 Evil spirits, when they appear in the shape of one that made an ill end, are call'd ghosts, when they otherwise affright folks, fights; when they trouble a little children, fairies; when they make a bustle at midnight, hobgoblins: when they do one service knavishly, pooks and Robin goodfellows: however the just dispenser of all things, makes use of them too for the saving trial of the godly, and the deserved vexation of the wicked.

983 Therefore the Epicureans are silly, that make that blessed one idle, who they think should not be wearied with the bustle of affairs: who yet that he is inseparably amidst our affairs, those prophecies, and strange signs and prodigies do prove, that fore-taken and portend great changes, having been so often made good by events, that one may know we are forewarn'd by the All-knowing.

firmati sunt, nè amplius possint labi.

980 Novimus eos distinguì nominibus: sed quæ nobis incomperta sunt, præter Gabrielis, Raphaelis, Urielis, &c. malignorum spirituum caput vocatur Beelzebub & Lucifer.

981 Boni associant se piis insensibiliter ad averruncandum mala, & eos protegendum ab insulibus vastatoris, tandemque inferendum animas eternitati: apparent interdum, dispaientque rursus, non præstringendo oculos sed reapse.

982 Mali genii cum apparent in persona alicujus male demortui, dicuntur larvæ; cum homines proterrent, spectra; cum infesti sunt infantibus, lamie; cum tumultuantur per intempestam noctem, lemures; cum famulantur alicui veterationi, lares & penates: justus tamen dispensator omniû, utitur illis quoq; ad salutarem piorum probationem, & promeritam divexationem impiorum.

983 Stulti ergo sunt Epicurei, facientes otiosum illum perbeatum, quem censent non esse fatigandum tumultu rerum: quem tamen interesse rebus inseparabiliter, arguat vaticinia & portenta ac prodigia, præsignificantia ac portendentia ingentes mutabata eventis, ut scias præmoneri nos ab omniâ.

σω, οὗ τῆ κεφαλῆς ἀρτίστου  
'ε δυνάστη.

σιω'. Οὐνοσσιγαντὸν δια-  
κρίνειται. εἰδέναι. ἀλλ' ἔχ  
ἡμῶν ἀγνώστοις, πάλιν τῇ Γα-  
βριήλ, Ραφαήλ, Ουριήλ, κλ.  
ἧδ' ἐκκενδαιμόνων ὁ ἀρχὼν  
Βελζεβὺς ὀνομάζεται.

πίτα'. Οἱ καλοὶ τοῖς θε-  
οσέβειν ἀνεκδήτως ὑπὸ τῆς  
χρηστικῆς, ὡς φύλακες περι-  
σσεύονται τῷ τῷ κακῷ ὑποτρέ-  
πῃ ἵεραν, καὶ αὐτοῖς ὑποσχε-  
χέν, καὶ τὸ τέλος τὰς ψυχὰς  
ἐς τὴν αἰδιότητα εἰσάγειν θαί-  
νεται ὑπὸ ἐξοτι, ἀλλ' ἀφανίζον-  
ται πάλιν, 'ε γρηθόοντες ἀλλ'  
ἀλλήθως.

πίπε'. Οἱ ἐκκενδαιμόνοι  
ἐν τῷ κοσμοῦ πῃ τῷ κακῷ  
τιθηνκαὶ τῷ θανάτῳ εἰδέναι  
ἡγόνται, οἱ αὐτοὶ πάλιν ἐκκεν-  
δαιμόνοι τοῖς νεκροῖς δυσ-  
κλήτῃ, λαμψὲς μαγευτικῇ  
δουλοῦντες, μορμολίκητα. οἱ  
πανήργως τῇς ὑποκρίσεως  
ἐφίστοι θεοὶ καὶ ἔκκοι. τα-  
ύτοις ὅτι ἐπὶ σωτηριᾷ εἰσι τῇ  
δυσκλήτῃ δουλομαστῶν, ἀξίως ὅ-  
τι ἧδ' ἀσεβῶν ἐκκενδαιμόνων, χρι-  
σται ὅτι πάντων δικαίῃ οἱ  
κατόμου καὶ ὑποταγῆς.

σιγρ'. Ἀνὴτοι εἰ οἱ Ἐπι-  
κουροὶ, σχολαίον τὸ μαχερε-  
άτατον ἐκείνον ποιοῦντες, οὐδὲ  
τῇ τῇ ὄντων ταχέως ὑποταγῆς  
καταπονέονται δὲ τῇ ὑποκρίσε-  
ται ὅτι ὑποκρίσεως ἀδία-  
κρισίας ἐγκραδίσταται, αἰ-  
μαίνεται, καὶ τὰ τίματα καὶ  
σημεῖα (παμμεγέθεις καὶ  
παρελλὰς προσσημαίνοντα)  
ποσάκις τοῖς συμπελάμασι κω-  
ροθύνται ὅτι ἐκκενδαιμόνων  
δὲς ὑπὸ τῇ παντοφύρῃ  
ὑποταγῇ καὶ ὑποταγῇ.





in things: but to catch at signs of luck upon all occasions, is superstition: if he that forecasts all things, shall vouchsafe to manifest any thing to thee; it shall not be hid from thee; why wouldest thou anticipate [fore-tell] thy destinies?

989 Let us rejoice rather, that He takes care of us, who knows better what is meet for us, than we our selves do, & hath a large ability of doing us good: inasmuch as in his hand are all things, and by his command the very power of hell is restrain'd.

990 Notwithstanding in the mean while let us be doing, what we ever we can, advisedly in his fear, that nothing may happen to us casually: if any one knows not how to act rationally, and in a competent manner to place his trust in the orderer of all things, he is restless, and expos'd to misfortune: on the other side, he who acting honestly doth not distrust him the most faithful one, whether good things betide him, or bad befall him, will be at rest, reaping aforehand the joy of his everlasting goodness.

991 For the last day will come, wherein the world shall be on fire and be destroy'd but we shall be rais'd again and come to judgement; where all things shall be laid open, whether manifest or hidden, and an account shall be requir'd of all, of former passages, thought, said or done.

992 O thrice blessed those, who shall have him then their friend! for they shall be fed

sagia usque quaque, est superstitio: si dignabitur manifestare aliquid tibi, qui provider omnia, non latebit tibi: tu occur velis-anticipare fata tua?

989 Latemur potius, nos esse cura illi, qui melius novit quid expediat nobis, quam nos ipsi: habetque amplam facultatē benefaciendi: quippe in cujus manu sunt omnia, & ejus imperio coercetur ipsa quoque potestas inferorum.

990 Interea tamen faciamus consulto sub manu ejus, quicquid possumus, ne quidquam eveniat nobis fortuito: si quis nescit rationaliter agere, & competenter fiduciam collocare in moderatore rerum, inquietus est, & expositus infortunio: ex adverso, qui recte agens non diffidit illi fidelissimo, seu illi contingunt bona, seu accidunt mala, sedatus erit, praesumens laetitiam aeternantis bonitatis ejus.

991 Adveniet enim novissima dies, quā mundus deflagrabit & corruet, nos autem resuscitabimur & judicabimur: ubi patefient omnia, manifesta & occulta, ratioque reposcetur ab omnibus antea factorum cogitationum, dictorum, factorum.

992 O ter beatos, qui tunc habebunt propitium! pascuntur enim

διὰ τὸ οἰωνοῦσθαι τὰ αἰμα-  
νία ἐστὶν ἡ αἰσθητικὴ ἐκπαρ-  
αῖσις, ἡ οὐκ ἀποφύγετο, ἀλλὰ  
πᾶσι τοῖς ἀνθρώποις ἀπὸ τοῦ  
τοῦ πνεύματος τοῦ ἁγίου κατα-  
λαμβάνεται;

πρὸς τὸν ἑαυτοῦ σῶμα  
μᾶλλον ὅτι ἡμῶν μὲν ἀνθρώ-  
που οὐκ ἀλλοτρίως ἐστὶν, ὁ, πᾶσι  
συμφερόν, ὁ ἡμῶν ἀνθρώπου, καὶ  
ὁ ἀλλοτρίως μὲν ἀλλοτρίως ἐστὶν  
αὐτοῦ ἐν τῇ χρείᾳ αὐτοῦ γὰρ ἐστὶν  
ἀπαντα, καὶ τῇ αὐτοῦ διαπο-  
ρεύσει, ἡ οὐκ ἀπὸ τοῦ [οὐκ ἀπὸ τοῦ]  
δυνάμει καὶ ἐκείνου.

πρὸς τὸν ἑαυτοῦ σῶμα  
μᾶλλον ὅτι ἡμῶν μὲν ἀνθρώ-  
που οὐκ ἀλλοτρίως ἐστὶν, ὁ, πᾶσι  
συμφερόν, ὁ ἡμῶν ἀνθρώπου, καὶ  
ὁ ἀλλοτρίως μὲν ἀλλοτρίως ἐστὶν  
αὐτοῦ ἐν τῇ χρείᾳ αὐτοῦ γὰρ ἐστὶν  
ἀπαντα, καὶ τῇ αὐτοῦ διαπο-  
ρεύσει, ἡ οὐκ ἀπὸ τοῦ [οὐκ ἀπὸ τοῦ]  
δυνάμει καὶ ἐκείνου.

πρὸς τὸν ἑαυτοῦ σῶμα  
μᾶλλον ὅτι ἡμῶν μὲν ἀνθρώ-  
που οὐκ ἀλλοτρίως ἐστὶν, ὁ, πᾶσι  
συμφερόν, ὁ ἡμῶν ἀνθρώπου, καὶ  
ὁ ἀλλοτρίως μὲν ἀλλοτρίως ἐστὶν  
αὐτοῦ ἐν τῇ χρείᾳ αὐτοῦ γὰρ ἐστὶν  
ἀπαντα, καὶ τῇ αὐτοῦ διαπο-  
ρεύσει, ἡ οὐκ ἀπὸ τοῦ [οὐκ ἀπὸ τοῦ]  
δυνάμει καὶ ἐκείνου.

πρὸς τὸν ἑαυτοῦ σῶμα  
μᾶλλον ὅτι ἡμῶν μὲν ἀνθρώ-  
που οὐκ ἀλλοτρίως ἐστὶν, ὁ, πᾶσι  
συμφερόν, ὁ ἡμῶν ἀνθρώπου, καὶ  
ὁ ἀλλοτρίως μὲν ἀλλοτρίως ἐστὶν  
αὐτοῦ ἐν τῇ χρείᾳ αὐτοῦ γὰρ ἐστὶν  
ἀπαντα, καὶ τῇ αὐτοῦ διαπο-  
ρεύσει, ἡ οὐκ ἀπὸ τοῦ [οὐκ ἀπὸ τοῦ]  
δυνάμει καὶ ἐκείνου.

not with nectar and ambrosia  
(as the *offspring* poets tell sto-  
ries) but with hidden and  
unspeakable sweetnesſes for  
ever.

992 But woe to those un-  
happy ones, who have com-  
mitted abominable things !  
they shall be thrust down with  
the destroyer of the world into  
hell, to be tormented with  
unutterable torments: for the  
Judge of the world will be  
the avenger of his own glory.

994 Thus shall the end of  
all things be, salvation or de-  
struction, never to have end:  
hither all things tend, even  
our view of the world.

995 Grant our merciful  
God, for his mercy sake, that  
we may very now be reckoned  
amongst the heavenly inhabi-  
tants, by living holily as long  
as we are here, and piercing  
daily the inmost places of  
heaven with our sighs and  
breathings.

non ambrosia & nectare  
(ut fabulari erant ludio-  
nes poetæ sed abscon-  
ditis & ineffabilibus sua-  
vitatibus in sempiter-  
num.

993 At vix illis infeli-  
cibus, qui patrarunt abo-  
minanda ! detrudentur  
cum rerum perditore in  
gehennam : excrucianti  
inenarrabilibus tormen-  
tis: vindex enim gloriae  
suae erit iudex universorum.

994 Ita erit finis om-  
nium, salus aut exitium,  
nunquam desitura: huc  
exeunt omnia, etiam no-  
strum lustramen mundi.

995 Faxit miserator  
noster; propter miseri-  
cordiam suam, ut nunc  
jam annumeremur coe-  
litibus, quoad hic fumus  
sanctè vivendo, & quo-  
tidie suspitiis penetralia  
caeli penetrando.

σας ἄλλ' αὖ τὴν ἡμέραν. ὡς οἱ  
ποιήσας παῖδες τοῦ μωδολογ-  
οῦν, ἀλλ' ὑποκλίνοντες ἀποκρίσασθαι τῇ  
καὶ ἀνέκλινοντες ἀποκρίσασθαι τῇ  
πινυ'. Οὐαὶ ὅς ποτε δυστυχ-  
οὶ ἐκείνοις ἢ βδελυγματῶν  
ἐργάταις ἐκ γένων μὲν τῶ  
δοκλοφῶντος καὶ τῶ ἀνέκλινοντος  
βασάνοις ἀνεκδιάρχοις ἡμῶν  
μνησάμενται ἐκδικητὴς γὰρ τῆς  
ἐαυτοῦ δόξης ἔσται ὁ πάντων  
κρητὴς.

πινυ'. Οὕτως ὅτι ἀπάντων  
τῶν ἡμετέρας, σωτηρία ἢ  
ἀπώλεια, ἀπὸ τῆς ἐκείνου  
πάντα δουλεύει, καὶ ἡμετέρας  
γὰρ τὴν κόσμῳ περιόχῃ [ περι-  
ήρως ]

σινυ'. Ὁ ἰλαῖμων Θεὸς  
διὰ τὸ ἐκείνῳ αὐτῷ σπλαγχνῶς  
τὸ ἡμῶν, μίχῃ ὅτι αὐτὸν ἐκ  
τῆς παρρησίας (ὡς μίσηται ὁ  
ἐλπίσας ἐκείνῳ καὶ κατανύσσῃ)  
ὡς ἀρχαῖον, οἷον βιολογῶν-  
τας, καὶ ὁσμίαν τοῖς ἑαυτοῦ  
μοῖς ἐκ τῶν ἰσχυρῶν καὶ ἐκ  
τῶν δεινῶν, καὶ ὅτι ἡμῶν  
τοῖς ἑαυτοῦ ἀρεταῖς ἀρεταῖς  
δὴναται.

## CAP. C.

Finis 996. gratulatio 997. exhortatio 998. cum admonitione 999. Benedic-  
tio DEO deorum 1000.

## THE CLOSE.

996 Tell me, I pray, if  
there ought remain ? for those  
things which have hitherto  
been deliver'd, I have at-  
tain'd; without boast be it  
spoken.

997 Say you me so ? go  
on and prosper. Well done !  
you have with your wit ma-  
ster'd a succinct [ brief, com-  
pact ] survey of all things,  
and of the whole Laus

## ICLAUSULA.

996 Cedo, sodes, si  
quid supersit: nam eate-  
nus tradita consequutus  
sum, absit iactantia dicto.

997 Siccinè; Maeste  
esto virtute! Euge sub-  
egisti ingenio succin-  
ctam synopsis rerum  
omnium, totiusque La-  
tine linguae: reor nihil

## Ο ΚΟΛΟΦΩΝ.

σινυ'. Ἀλλ' οὐδ' αὖ τὴν μὲν  
λοιπὴν πῃ ἐξίστω μοι τὸ  
ἀνεκδοτόν ἐστιν, τὰ μὲν  
τῶν ἐκείνου ἀπάντων καὶ  
τῶν ἑαυτοῦ.

πινυ'. Ἐν οὗτοις ἔχουσιν  
καλῶς ἑυκατῆς ἀρετῆς τῇ  
σὺ ἀρχαῖα σύντομον ἡμῶν  
σύντομον καὶ βραχὺς ἀ-  
πάντων συλλαμψάντων, καὶ  
ἐκείνου ὅτι ὡς αὐτῶν γλῶσ-  
σινυ'.

tongue: I suppose there has been nothing omitted to speak on.

998 Make haste, if you have a mind to enter the atrium [court-yard] having pass'd through the Janua [gate], that after a plain nomenclature [right naming] of things thou mayest view the elegancies of speeches [discourses] and thy knowledge may be made both richer and finer [neater, more polite] by various accomplishments and curiosities.

999 However I admonish [advise] you, by way of van- tage, that you would rather practise the choicer things, and endeavour to be a better man, than to be thought a better scholar: for fear that your little paltry knowledge should with our self come to nought: which how few are there take notice of? Do you remember, and farewell, and make vows unto God.

1000 To the LORD of Hosts, from whom, by whom, and unto whom, are all things, the eternally undivided, and to be adored TRINITY in Unity, be honour to ages & ages. Amen. Hallelujah!

esse omissum tantopere.

998 Propere sis, ingredi atrium, pertransita Janua! ut post simplicem nomenclaturam rerum lustres elegantias sermonum; scientiaque tua fiat tum locupletior, tum politior, variis complementis & scitamentis.

999 Admoneo tamen te, loco auctarii, ut agas potius potiora, allaboresque esse melior, quam videri doctior: ne tua scientia tecum dispareat: quæ quotus quisque advertit? Tu memento & vale, vovæque vota Deo.

1000 JEHOVA Zebaoth, à quo, per quem, & in quem, sunt omnia, æternum undiv- dux adorandæ TRINITATI, sit honor in se- cula seculorum, Amen. Hallelujah!

σαν ὑποχέριον τοῦ αἰνέοντος  
ἐξ ὧν παντὸς αἰῶνος ἀλη-  
θεῖα ἡ ἀλήθεια.

πρὸς. Διὰ ταύτης τῆς  
θύρας εἰσελθὼν προσερχώ-  
[προσελθὼν] ἡ πύλη  
[τὸ μέγα θύρον, τὴν ἀνάλω-  
τον] εἰσερχόμενος ἔμψυχον  
ἢ ἀπάντων ὀνοματεθίσια,  
λόγων καὶ λαπσμῶν θεαμάτων  
καὶ τῶν ὁπσιγμένων σε ὁπο-  
ροῦντις τὴν ἀμα καὶ νοσμο-  
τίαν, ποιμίλεις συμπληρώ-  
μοσ τὴ καὶ καμψόμασ  
ἡμῶν.

πρὸς. Τὴν ὁποῖον ἀμα  
μιτρῶν παρὰ καλῶς, περὶ  
αἰτέων ἡμῶν κρείττοναν ἰσ-  
πιδεῖται, καὶ μέλλει τὸ ἀμείνω  
εἶναι, ἢ τὸ πολυμαθίστην  
δοκίμην σπουδάζειν. ἡμῶν  
ἡ ὁπσιγμένη (αὐτὴ) σιωπῶν  
τοῖς ἀμα καὶ ὁπσιγμένη  
ταῦτα ὁποῖον ὁποῖον  
ταῦτα; Μηδὲν τὴν, καὶ ὁποῖον  
Θεὸς ὁποῖον ὁποῖον ἀμῶν.

4. Τὸ ΚΥΡΙΩΝ Σα-  
βα὿θ [ὁ ὁποῖον] ἰσ-  
δὲ, καὶ ἐς ὅτι πάντα, τὴ  
ἀληθείαν καὶ ἀληθείαν καὶ  
σιωπῶν ΤΡΙΑΔΙ, ἡμῶν  
καὶ ὁποῖον εἰς τοῦ αἰῶνος  
αἰῶνος. Ἀμήν. Ἀληθείαν  
[Ἀληθείαν τὸν Κύριον.]

THE END.

FINIS.

THE END.

18 AUG 18

# I N D E X,

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